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جمعه و رتبه خادم العلم والمتعلمين أبو وردان العلوي الوهراني

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Ms.316.	**[1716]**	Ibn al-Arabi	ابن العربي
Ms.332.	**[1756]**	Ibn al-Arabi	ابن العربي
Ms.333.	**[1757]**	Ibn al-Arabi	ابن العربي
Ms.335.	**[1762]**	Ibn al-Arabi	ابن العربي
Ms.76.	**[2149]**	Ibn Arabi	ابن عربي
Ms.149.	**[2426]**	Ibn Arabi	ابن عربي
Ms.149.	**[2429]**	Ibn Arabi	ابن عربي
Ms.281.	**[1638]**	Ibn Arafa al-Warghami al-Tunisi	ابن عرفة الورغمي التونسي
Ms.300.	**[1665]**	Ibn al-Arif al-Sanhaji	ابن العريف الصنهاجي
Ms.300.	**[1665]**	Ibn Irrif al-Sanhaji	ابن العريف الصنهاجي
Ms.45.	**[1238]**	Ibn Ata' Allah al-Shadhili	ابن عطاء الله الشاذلي
Ms.355.	**[1817]**	Ibn Uyayna al-Muhallabi	ابن علينة المحلبي
Ms.358.	**[1832]**	Ibn Imad al-Din al-Imadi	ابن عماد الدين العمادي
Ms.105.	**[1349]**	Ibn al-Imad, Ahmad Ibn Imad al-	ابن العماد، أحمد بن عماد الدين

		Din al-Aqfahsi	الأقفهسي
Ms.129.	**[2274]**	Ibn Ghannam al-Maqdisi	ابن غنام المقدسي
Ms.316.	**[1715]**	Ibn al-Farid	ابن الفارض
Ms.103.	**[2196]**	Ibn al-Farid	ابن الفارض
Ms.6.	**[2014]**	Ibn Farah al-Ishbili	ابن فرح الإشبيلي
Ms.6.	**[2015]**	Ibn Farah al-Ishbili	ابن فرح الإشبيلي
Ms.137.	**[2298]**	Ibn Qayyim al-Jawziya	ابن قيم الجوزية
Ms.162.	**[1430]**	Ibn Kamal Pasha	ابن كمال باشا
Ms.162.	**[1431]**	Ibn Kamal Pasha	ابن كمال باشا
Ms.137.	**[2301]**	Ibn Kamal Pasha	ابن كمال باشا
Ms.139.	**[2320]**	Ibn Kamal Pasha	ابن كمال باشا
Ms.140.	**[2325]**	Ibn Kamal Pasha	ابن كمال باشا
Ms.140.	**[2333]**	Ibn Kamal Pasha	ابن كمال باشا
Ms.140.	**[2353]**	Ibn Kamal Pasha	ابن كمال باشا
Ms.140.	**[2354]**	Ibn Kamal Pasha	ابن كمال باشا
Ms.140.	**[2355]**	Ibn Kamal Pasha	ابن كمال باشا
Ms.140.	**[2362]**	Ibn Kamal Pasha	ابن كمال باشا
Ms.1.	**[1003]**	Ibn Kamal, Ahmad Ibn Sulayman	ابن كمال، أحمد بن سليمان
Ms.318.	**[1718]**	Ibn Lisan al-Din Ibn al-Khatib	ابن لسان الدين بن الخطيب
Ms.145.	**[2404]**	Ibn Maza al-Sadr al-Shahid al-Bukhari, Husam al-Din Umar Ibn Abd al-aziz	ابن مازة الصدر الشهيد البخاري، حسام الدين عمر بن عبد العزيز
Ms.14.	**[2027]**	Ibn Maza, Umar Ibn Abd al-Aziz	ابن مازة، عمر بن عبد العزيز
Ms.49.	**[1272]**	Ibn al-Murtada	ابن المرتضى
Ms.334.	**[1759]**	Ibn Mashish	ابن مشيش
Ms.184.	**[1463]**	Ibn al-Mu'tazz	ابن المعتز
Ms.316.	**[1715]**	Ibn al-Mu'tazz	ابن المعتز
Ms.145.	**[2402]**	Ibn Malakshah	ابن ملك شاه
Ms.311.	**[1699]**	Ibn al-Mawahib Abu Bakr al-Tunisi al-Shadhali	ابن المواهب أبو بكر التونسي الشاذلي
Ms.140.	**[2327]**	Ibn Mawla Qutb al-Din, Abu Ali Ibn Muhammad	ابن مولا قطب الدين، أبو علي بن محمد
Ms.318.	**[1718]**	Ibn Nubata	ابن نباتة
Ms.355.	**[1817]**	Ibn Nubata	ابن نباتة
Ms.184.	**[1464]**	Ibn al-Nabih	ابن النبيه
Ms.27.	**[2049]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1160]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1161]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1162]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1163]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1164]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1165]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1166]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1167]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1168]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1169]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1170]**	Ibn Nujaym al-Misri	ابن نجيم المصري

Ms.39.	**[1171]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1172]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1173]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1174]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1175]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1176]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1177]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1178]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1179]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1180]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1181]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1182]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1183]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1184]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1185]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1186]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1187]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1188]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1189]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1190]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1191]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1192]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1193]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1194]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1195]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1196]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.39.	**[1197]**	Ibn Nujaym al-Misri	ابن نجيم المصري
Ms.117.	**[2249]**	Ibn al-Ha'im	ابن الهائم
Ms.118.	**[2250]**	Ibn al-Ha'im	ابن الهائم
Ms.119.	**[2251]**	Ibn al-Ha'im	ابن الهائم
Ms.120.	**[2252]**	Ibn al-Ha'im	ابن الهائم
Ms.121.	**[2253]**	Ibn al-Ha'im	ابن الهائم
Ms.122.	**[2254]**	Ibn al-Ha'im	ابن الهائم
Ms.115.	**[2243]**	Ibn Hibat Allah, Abu al-Hasan Sa'id	ابن هبة الله، أبو الحسن سعيد
Ms.328.	**[1735]**	Ibn Hisham	ابن هشام
Ms.70.	**[1298]**	Ibn Hisham al-Ansari	ابن هشام الأنصاري
Ms.104.	**[2198]**	Ibn Hisham al-Ansari, Abd Allah Ibn Yusuf	ابن هشام الأنصاري، عبد الله بن يوسف
Ms.279.	**[1632]**	Ibn Hisham al-Nahwi al-Ansari	ابن هشام النحوي الأنصاري
Ms.122.	**[1368]**	Ibn Hisham, Abd Allah Ibn Yusuf Ibn Abd Allah	ابن هشام، عبد الله بن يوسف بن عبد الله
Ms.139.	**[2321]**	Ibn Humam	ابن همام
Ms.16.	**[2030]**	Ibn Humam al-Hanafi	ابن همام الحنفي
Ms.16.	**[2030]**	Ibn Humam al-Hanafi	ابن همام الحنفي
Ms.113.	**[2218]**	Ibn Hindu	ابن هندو
Ms.150.	**[1414]**	Ibn al-Wardi	ابن الوردي
Ms.128.	**[1378]**	Ibn Wahban	ابن وهبان

Ms.150.	**[2458]**	al-Abnasi, Burhan al-Din Ibrahim	الأبناسي، برهان الدين إبراهيم
Ms.23.	**[1070]**	al-Abhari	الأبهري
Ms.45.	**[1249]**	al-Abhari	الأبهري
Ms.55.	**[1283]**	al-Abhari	الأبهري
Ms.83.	**[2158]**	al-Abhari	الأبهري
Ms.83.	**[2159]**	al-Abhari	الأبهري
Ms.83.	**[2161]**	al-Abhari	الأبهري
Ms.83.	**[2162]**	al-Abhari	الأبهري
Ms.138.	**[2316]**	al-Abhari	الأبهري
Ms.80.	**[2155]**	al-Abhari, Athir al-Din	الأبهري، أثير الدين
Ms.83.	**[2160]**	al-Abhari, Athir al-Din	الأبهري، أثير الدين
Ms.84.	**[2168]**	al-Abhari, Athir al-Din	الأبهري، أثير الدين
Ms.138.	**[2312]**	al-Abhari, Athir al-Din	الأبهري، أثير الدين
Ms.138.	**[2314]**	al-Abhari, Athir al-Din	الأبهري، أثير الدين
Ms.141.	**[2367]**	al-Abhari, Athir al-Din	الأبهري، أثير الدين
Ms.141.	**[2368]**	al-Abhari, Athir al-Din	الأبهري، أثير الدين
Ms.143.	**[2395]**	al-Abhari, Athir al-Din	الأبهري، أثير الدين
Ms.152.	**[2468]**	al-Abhari, Athir al-Din	الأبهري، أثير الدين
Ms.136.	**[1390]**	al-Abhari, Athir al-Din	الأبهري، أثير الدين
Ms.355.	**[1817]**	Abu Ishaq al-Shirazi	أبو إسحاق الشيرازي
Ms.150.	**[2453]**	Abu Ishaq Ibrahim Ibn Muhammad Ibn Mahmud al-Naji al-Dimashqi al-Shafi'i	أبو إسحق إبراهيم بن محمد بن محمود الناجي الدمشقي الشافعي
Ms.113.	**[2227]**	Abu Ishaq Ibrahim Ibn Muhammad Ghadanfar al-Tibrizi	أبو إسحق إبراهيم بن محمد غضنفر التبريزي
Ms.10.	**[2022]**	Abu Ishaq Ibrahim Ibn Mar'i Ibn Atiya al-Shabrakhiti al-Maliki	أبو إسحق إبراهيم بن مرعي بن عطية الشبرخيتي المالكي
Ms.181.	**[1455]**	Abu Budayr	أبو بدير
Ms.113.	**[2236]**	Abu al-Barakat al-Baghdadi	أبو البركات البغدادي
Ms.13.	**[2026]**	Abu al-Barakat Abd Allah Ibn Ahmad Ibn Mahmud al-Nasafi	أبو البركات عبد الله بن أحمد بن محمود النسفي
Ms.17.	**[2031]**	Abu al-Barakat Abd Allah Ibn Ahmad Ibn Mahmud al-Nasafi	أبو البركات عبد الله بن أحمد بن محمود النسفي
Ms.38.	**[2074]**	Abu al-Barakat al-Nasafi	أبو البركات النسفي
Ms.12.	**[2024]**	Abu Bakr al-Shashi	أبو بكر الشاشي
Ms.217.	**[1555]**	Abu Bakr Ibn Ali al-Hamili	أبو بكر بن علي الهاملي
Ms.197.	**[1506]**	Abu Bakr Ibn Munyan al-Arawdaki	أبو بكر بن منيان العرودكي
Ms.144.	**[1405]**	Abu al-Baha' Diya' al-Din al-Naqshbandi al-Mujaddidi	أبو البهاء ضياء الدين النقشبندي المجددي
Ms.181.	**[1457]**	Abu Tammam	أبو تمام
Ms.316.	**[1715]**	Abu Tammam	أبو تمام
Ms.355.	**[1819]**	Abu Tammam	أبو تمام
Ms.23.	**[2040]**	Abu Ja'far Muhammad Ibn al-Hasan Ibn Ali al-Tusi Shaykh al-Ta'ifa	أبو جعفر محمد بن الحسن بن علي الطوسي شيخ الطائفة
Ms.23.	**[2040]**	Abu Ja'far Muhammad Ibn al-Hasan Ibn Ali al-Tusi Shaykh al-Ta'ifa	أبو جعفر محمد بن الحسن بن علي الطوسي شيخ الطائفة
Ms.22.	**[2039]**	Abu Ja'far Muhammad Ibn Ya'qub	أبو جعفر محمد بن يعقوب الكليني

		al-Kulini (al-Kulayni)	
Ms.56.	**[2106]**	Abu Ja'far Nasir al-Din al-Tusi	أبو جعفر نصير الدين الطوسي
Ms.27.	**[1080]**	Abu al-Jaysh al-Andalusi	أبو الجيش الأندلسي
Ms.27.	**[1082]**	Abu al-Jaysh al-Andalusi	أبو الجيش الأندلسي
Ms.96.	**[1339]**	Abu al-Jaysh al-Andalusi al-Ansari	أبو الجيش الأندلسي الأنصاري
Ms.68.	**[2137]**	Abu Hamid Ibn Muhammad Ibn Muhammad al-Ghazzali al-Tusi	أبو حامد بن محمد بن محمد الغزالي الطوسي
Ms.7.	**[1024]**	Abu Hamid al-Ghazzali	أبو حامد الغزالي
Ms.265.	**[1613]**	Abu Hamid al-Ghazzali	أبو حامد الغزالي
Ms.104.	**[2199]**	Abu Hamid al-Ghazzali	أبو حامد الغزالي
Ms.137.	**[2295]**	Abu Hamid al-Ghazzali	أبو حامد الغزالي
Ms.98.	**[1341]**	Abu al-Hasan Ibn Ammar al-Shurunbulali	أبو الحسن بن عمار الشرنبلالي
Ms.318.	**[1718]**	Abu al-Hasan al-Jazzar	أبو الحسن الجزار
Ms.115.	**[2243]**	Abu al-Hasan Sa'id Ibn Hibat Allah	أبو الحسن سعيد بن هبة الله
Ms.94.	**[1334]**	Abu al-Hasan al-Shadhali	أبو الحسن الشاذلي
Ms.131.	**[1385]**	Abu al-Hasan Abd Allah al-Shadhali	أبو الحسن عبد الله الشاذلي
Ms.203.	**[1527]**	Abu al-Hasan Ali al-Yushi al-Marrakushi	أبو الحسن علي اليوشي المراكشي
Ms.72.	**[2141]**	Abu al-Hasan Nur al-Din Ali Ibn Khalil al-Marsafi al-Shafi'i	أبو الحسن نور الدين علي بن خليل المرصفي الشافعي
Ms.72.	**[2143]**	Abu al-Hasan Nur al-Din Ali Ibn Khalil al-Marsafi al-Shafi'i	أبو الحسن نور الدين علي بن خليل المرصفي الشافعي
Ms.280.	**[1637]**	Abu al-Hasan Yahya Ibn Mu'ti Ibn Abd al-Nur al-Zawawi	أبو الحسن يحيى بن معطي بن عبد النور الزواوي
Ms.127.	**[1377]**	Abu al-Husayn Yahya Ibn al-Hasan Ibn Ja'far	أبو الحسين يحيى بن الحسن بن جعفر
Ms.106.	**[2207]**	Abu Hafs Umar Ibn Abi al-Hasan (Husayn) al-Nisaburi al-Samarqandi	أبو حفص عمر بن أبي الحسن النيسابوري السمرقندي
Ms.36.	**[1155]**	Abu Hanifa	أبو حنيفة
Ms.131.	**[1384]**	Abu Hanifa	أبو حنيفة
Ms.12.	**[2024]**	Abu Hanifa	أبو حنيفة
Ms.58.	**[2111]**	Abu Hanifa	أبو حنيفة
Ms.99.	**[2188]**	Abu Hanifa	أبو حنيفة
Ms.141.	**[2366]**	Abu Hanifa	أبو حنيفة
Ms.144.	**[2400]**	Abu Hanifa	أبو حنيفة
Ms.145.	**[2401]**	Abu Hanifa	أبو حنيفة
Ms.12.	**[2024]**	Abu Hanifa	أبو حنيفة
Ms.99.	**[2188]**	Abu Hanifa	أبو حنيفة
Ms.14.	**[1048]**	Abu Hanifa	أبو حنيفة
Ms.18.	**[1062]**	Abu Hanifa	أبو حنيفة
Ms.19.	**[1066]**	Abu Hanifa	أبو حنيفة
Ms.39.	**[2080]**	Abu Damirda'	أبو دمرداء
Ms.12.	**[2024]**	Abu Zayd al-Marwazi	أبو زيد المروزي
Ms.12.	**[2024]**	Abu Zayd al-Marwazi	أبو زيد المروزي
Ms.227.	**[1566]**	Abu al-Su'ud	أبو السعود

Ms.16.	**[2030]**	Abu Su'ud Efendi	أبو سعود أفندي
Ms.32.	**[1129]**	Abu Sa'id al-Khadimi	أبو سعيد الخادمي
Ms.152.	**[2465]**	Abu Sa'id Muhammad Ibn Mustafa al-Khadimi	أبو سعيد محمد بن مصطفى الخادمي
Ms.1.	**[1002]**	Abu Sa'id Muhammad al-Khadimi	أبو سعيد محمد الخادمي
Ms.114.	**[2242]**	Abu Sahl al-Sijzi	أبو سهل السجزي
Ms.14.	**[2027]**	Abu Tahir Muhammad Ibn Muhammad Ibn Sufyan al-Dabbas	أبو طاهر محمد بن محمد بن سفيان الدباس
Ms.14.	**[2027]**	Abu Tahir Muhammad Ibn Muhammad Ibn Sufyan al-Dabbas	أبو طاهر محمد بن محمد بن سفيان الدباس
Ms.140.	**[2343]**	Abu Abd Allah Ahmad Ibn Abi Hafs al-Bukhari	أبو عبد الله أحمد بن أبي حفص البخاري
Ms.98.	**[2187]**	Abu Abd Allah al-Husayn Ibn Ali Ibn Ahmad al-Zawzani	أبو عبد الله الحسين بن علي بن أحمد الزوزني
Ms.149.	**[2446]**	Abu Abd Allah Zanati Maghribi	أبو عبد الله زناتي مغربي
Ms.20.	**[2034]**	Abu Abd Allah Kamal al-Din Muhammad Ibn Hamza al-Harrani al-Hanafi al-Maturidi	أبو عبد الله كمال الدين محمد بن حمزة الحراني الحنفي الماتريدي
Ms.334.	**[1758]**	Abu Abd Allah Muhammad Ibn Sulayman al-Jazuli	أبو عبد الله محمد بن سليمان الجزولي
Ms.57.	**[2107]**	Abu Abd Allah Muhammad Ibn Yusuf Ibn Umar al-Sanusi	أبو عبد الله محمد بن يوسف السنوسي
Ms.33.	**[1150]**	Abu Abd Allah Muhammad Sibt al-MaridiniMuhammad Ibn Ahmad Sibt al-Maridini	أبو عبد الله محمد سبط المارديني
Ms.355.	**[1817]**	Abu al-Atahiya	أبو العتاهية
Ms.193.	**[1486]**	Abu al-Ala' al-Ma'arri	أبو العلاء المعري
Ms.140.	**[2327]**	Abu Ali Ibn Muhammad Ibn Mawla Qutb al-Din	أبو علي بن محمد بن مولا قطب الدين
Ms.108.	**[2209]**	Abu Isa Muhammad Ibn Isa Ibn Sawra al-Tirmidhi	أبو عيسى محمد بن عيسى بن سورة الترمذي
Ms.37.	**[2064]**	Abu al-Fath Ahmad Ibn Sa'id	أبو الفتح أحمد بن سعيد
Ms.318.	**[1718]**	Abu al-Fath Ibn Muhammad al-Busti	أبو الفتح بن محمد البستي
Ms.299.	**[1663]**	Abu al-Fath Sirhan al-Samarji al-Sharnubi al-Dimyati	أبو الفتح صرحان السمرجي الشرنوبي الدمياطي
Ms.17.	**[1061]**	Abu al-Fath al-Muzaffar Ibn Ibrahim Ibn Mansur al-Khatib	أبو الفتح المظفر بن إبراهيم بن منصور الخطيب
Ms.37.	**[2064]**	Abu al-Fath Muzaffar Ibn Ahmad Ibn Mas'ud al-Hanafi	أبو الفتح مظفر بن أحمد بن مسعود الحنفي
Ms.140.	**[2324]**	Abu al-Fath Mansur Ibn al-Layth	أبو الفتح منصور بن الليث
Ms.181.	**[1457]**	Abu Firas	أبو فراس
Ms.316.	**[1715]**	Abu Firas	أبو فراس
Ms.43.	**[2086]**	Abu al-Faraj Ibn al-Ibri	أبو الفرج ابن العبري
Ms.355.	**[1815]**	Abu al-Faraj al-Isbahani	أبو الفرج الإصبهاني
Ms.318.	**[1718]**	Abu al-Fadl Ibn Abi al-Wafa'	أبو الفضل بن أبي الوفاء
Ms.312.	**[1711]**	Abu al-Fadl Abd al-Aziz Ibn Ali Ibn Abd al-Aziz al-Ushnuhi	أبو الفضل عبد العزيز بن علي بن عبد العزيز الأشنهي

Ms.102.	**[2192]**	Abu al-Qasim Ibn Abi Bakr al-Laythi al-Samarqandi	أبو القاسم بن أبي بكر الليثي السمرقندي
Ms.138.	**[2308]**	Abu al-Qasim Ibn Abi Bakr al-Laythi al-Samarqandi	أبو القاسم بن أبي بكر الليثي السمرقندي
Ms.149.	**[2450]**	Abu al-Qasim Ibn Abi Bakr al-Laythi al-Samarqandi	أبو القاسم بن أبي بكر الليثي السمرقندي
Ms.152.	**[2467]**	Abu al-Qasim Ibn Abi Bakr al-Laythi al-Samarqandi	أبو القاسم بن أبي بكر الليثي السمرقندي
Ms.1.	**[1009]**	Abu al-Qasim Ibn Abi Bakr al-Laythi al-Samarqandi	أبو القاسم بن أبي بكر الليثي السمرقندي
Ms.1.	**[1010]**	Abu al-Qasim Ibn Abi Bakr al-Laythi al-Samarqandi	أبو القاسم بن أبي بكر الليثي السمرقندي
Ms.1.	**[1011]**	Abu al-Qasim Ibn Abi Bakr al-Laythi al-Samarqandi	أبو القاسم بن أبي بكر الليثي السمرقندي
Ms.142.	**[2375]**	Abu al-Qasim Ibn Husayn al-Bakri	أبو القاسم بن حسين البكري
Ms.102.	**[2193]**	Abu al-Qasim al-Laythi al-Samarqandi	أبو القاسم الليثي السمرقندي
Ms.15.	**[2028]**	Abu al-Layth al-Samarqandi	أبو الليث السمرقندي
Ms.26.	**[2043]**	Abu al-Layth al-Samarqandi	أبو الليث السمرقندي
Ms.34.	**[2057]**	Abu al-Layth al-Samarqandi	أبو الليث السمرقندي
Ms.35.	**[2058]**	Abu al-Layth al-Samarqandi	أبو الليث السمرقندي
Ms.47.	**[2091]**	Abu al-Layth al-Samarqandi	أبو الليث السمرقندي
Ms.99.	**[2188]**	Abu al-Layth al-Samarqandi	أبو الليث السمرقندي
Ms.140.	**[2343]**	Abu al-Layth al-Samarqandi	أبو الليث السمرقندي
Ms.141.	**[2366]**	Abu al-Layth al-Samarqandi	أبو الليث السمرقندي
Ms.142.	**[2369]**	Abu al-Layth al-Samarqandi	أبو الليث السمرقندي
Ms.99.	**[2188]**	Abu al-Layth al-Samarqandi	أبو الليث السمرقندي
Ms.8.	**[1035]**	Abu al-Layth al-Samarqandi	أبو الليث السمرقندي
Ms.8.	**[1038]**	Abu al-Layth al-Samarqandi	أبو الليث السمرقندي
Ms.26.	**[1073]**	Abu al-Layth al-Samarqandi	أبو الليث السمرقندي
Ms.27.	**[1089]**	Abu al-Layth al-Samarqandi	أبو الليث السمرقندي
Ms.147.	**[1411]**	Abu al-Layth al-Samarqandi	أبو الليث السمرقندي
Ms.130.	**[2275]**	Abu Maslama al-Majriti	أبو مسلمة المجريطي
Ms.11.	**[2023]**	Abu al-Ma'ali Abd al-Malik Ibn Abd Allah al-Juwayni	أبو المعالي عبد الملك بن عبد الله الجويني
Ms.52.	**[2097]**	Abu al-Ma'ali Abd al-Malik Ibn Abd Allah al-Juwayni	أبو المعالي عبد الملك بن عبد الله الجويني
Ms.126.	**[2264]**	Abu Ma'shar al-Balkhi	أبو معشر البلخي
Ms.144.	**[2400]**	Abu al-Muntaha Ahmad Ibn Muhammad al-Maghnisawi	أبو المنتهى أحمد بن محمد المغنساوي
Ms.18.	**[1062]**	Abu al-Muntaha Ahmad Ibn Muhammad al-Maghnisawi	أبو المنتهى أحمد بن محمد المغنيساوي
Ms.29.	**[1112]**	Abu al-Mawahib	أبو المواهب
Ms.29.	**[1113]**	Abu al-Mawahib	أبو المواهب
Ms.74.	**[2145]**	Abu al-Mawahib Abd al-Wahhab Ibn Ahmad Ibn Ali al-Sha'rani	أبو المواهب عبد الوهاب بن أحمد بن علي الشعراني
Ms.1.	**[1010]**	Abu Nafi' Ahmad Ibn Muhammad al-Qazabadi	أبو نافع أحمد بن محمد القازابادي

Ms.97.	**[2186]**	Abu Nasr Isma'il Ibn Hammad al-Farabi al-Jawhari	**أبو نصر إسماعيل بن حماد الفارابي الجوهري**
Ms.305.	**[1672]**	Abu Nasr Muhammad Ibn Abd Allah al-Hamadani	**أبو نصر محمد بن عبد الله الهمداني**
Ms.142.	**[2373]**	Abu Nasr Muhammad Ibn Abd al-Rahman al-Hamadhani	**أبو نصر محمد بن عبد الرحمن الهمذاني**
Ms.355.	**[1815]**	Abu Nu'aym	**أبو نعيم**
Ms.311.	**[1687]**	Abu Hilal Khaz'al al-Shaybani	**أبو هلال خزعل الشيباني**
Ms.58.	**[2109]**	Abu al-Wafa' al-Urdi Ibn Umar al-Urdi	**أبو الوفاء العرضي بن عمر العرضي**
Ms.114.	**[1359]**	Abu Yahya Zakariya' al-Ansari	**أبو يحيى زكرياء الأنصاري**
Ms.104.	**[2202]**	Abu Yahya Zakariya' al-Ansari	**أبو يحيى زكرياء الأنصاري**
Ms.119.	**[2251]**	Abu Yahya Zakariya' al-Ansari	**أبو يحيى زكرياء الأنصاري**
Ms.94.	**[1330]**	Abu Yazid al-Bistami	**أبو يزيد البسطامي**
Ms.97.	**[1340]**	Abu Yazid al-Bistami	**أبو يزيد البسطامي**
Ms.12.	**[2024]**	Abu Yusuf	**أبو يوسف**
Ms.44	**[2087]**	Abu Yusuf	**أبو يوسف**
Ms.12.	**[2024]**	Abu Yusuf	**أبو يوسف**
Ms.44	**[2087]**	Abu Yusuf	**أبو يوسف**
Ms.115.	**[2245]**	Abu Yusuf al-Kindi	**أبو يوسف الكندي**
Ms.80.	**[2155]**	Athir al-Din al-Abhari	**أثير الدين الأبهري**
Ms.83.	**[2160]**	Athir al-Din al-Abhari	**أثير الدين الأبهري**
Ms.84.	**[2168]**	Athir al-Din al-Abhari	**أثير الدين الأبهري**
Ms.138.	**[2312]**	Athir al-Din al-Abhari	**أثير الدين الأبهري**
Ms.138.	**[2314]**	Athir al-Din al-Abhari	**أثير الدين الأبهري**
Ms.141.	**[2367]**	Athir al-Din al-Abhari	**أثير الدين الأبهري**
Ms.141.	**[2368]**	Athir al-Din al-Abhari	**أثير الدين الأبهري**
Ms.143.	**[2395]**	Athir al-Din al-Abhari	**أثير الدين الأبهري**
Ms.152.	**[2468]**	Athir al-Din al-Abhari	**أثير الدين الأبهري**
Ms.136.	**[1390]**	Athir al-Din al-Abhari	**أثير الدين الأبهري**
Ms.249.	**[1595]**	Ahmad Efendi al-Tahtawi	**أحمد أفندي التحتاوي**
Ms.303.	**[1669]**	Ahmad Ibn Abi al-Hasan al-Rifa'i	**أحمد بن أبي الحسن الرفاعي**
Ms.193.	**[1489]**	Ahmad Ibn Abi Da'ud	**أحمد بن أبي داوود**
Ms.29.	**[2051]**	Ahmad Ibn Ahmad Ibn Badr Ibn Ibrahim al-Tayyibi al-Shafi'	**أحمد بن أحمد بن بدر بن إبراهيم الطيبي الشافعي**
Ms.149.	**[2432]**	Ahmad Ibn Ahmad Ibn Abd al-Haqq al-Sunbati	**أحمد بن أحمد بن عبد الحق السنباطي**
Ms.32.	**[1138]**	Ahmad Ibn Ahmad al-Ayntabi	**أحمد بن أحمد العينتابي**
Ms.149.	**[2452]**	Ahmad Ibn Taj al-Din	**أحمد بن تاج الدين**
Ms.1.	**[1003]**	Ahmad Ibn Sulayman Ibn Kamal	**أحمد بن سليمان بن كمال**
Ms.49.	**[1273]**	Ahmad Ibn Shu'ayb al-Nasa'i	**أحمد بن شعيب النسائي**
Ms.325.	**[1728]**	Ahmad Ibn al-Shaykh Ahmad al-Sija'i	**أحمد بن الشيخ أحمد السجاعي**
Ms.101.	**[2191]**	Ahmad Ibn Abbad Ibn Shu'ayb al-Qina'i	**أحمد بن عباد بن شعيب القنائي**
Ms.49.	**[2093]**	Ahmad Ibn Abd al-Qadir al-Rumi	**أحمد بن عبد القادر الرومي**
Ms.346.	**[1777]**	Ahmad Ibn Uthman Ibn Ahmad al-	**أحمد بن عثمان بن أحمد الحلاوي**

		Halawi al-Shafi'i al-Qadiri	الشافعي القادري
Ms.355.	**[1817]**	Ahmad Ibn al-Allama al-Tibi	أحمد بن العلامة الطيبي
Ms.88.	**[1319]**	Ahmad Ibn al-Imad	أحمد بن العماد
Ms.105.	**[1349]**	Ahmad Ibn Imad al-Din al-Aqfahsi Ibn al-Imad	أحمد بن عماد الدين الأقفهسي ابن العماد
Ms.199.	**[1517]**	Ahmad Ibn Qasim al-Abbadi	أحمد بن قاسم العبادي
Ms.296.	**[1654]**	Ahmad Ibn Muhammad Ibn Abd al-Aziz al-Andalusi al-Tunisi	أحمد بن محمد بن عبد العزيز الأندلسي التونسي
Ms.121.	**[2253]**	Ahmad Ibn Muhammad Ibn Muhammad al-Ghazzi Shihab al-Din	أحمد بن محمد بن محمد الغزي شهاب الدين
Ms.120.	**[2252]**	Ahmad Ibn Muhammad Ibn al-Ha'im al-Farad	أحمد بن محمد بن الهائم الفرضي
Ms.67.	**[1295]**	Ahmad Ibn Muhammad al-Buni	أحمد بن محمد البوني
Ms.67.	**[2136]**	Ahmad Ibn Muhammad Abd al-Malik al-Tibrizi	أحمد بن محمد عبد الملك التبريزي
Ms.159.	**[1425]**	Ahmad Ibn Muhammad al-Madani al-Ansari al-Qashshashi	أحمد بن محمد المدني الأنصاري القشاشي
Ms.105.	**[2205]**	Ahmad Ibn Yasin	أحمد بن يسين
Ms.73.	**[2144]**	Ahmad Ibn Yusuf Ibn Ahmad al-Dimashqi al-Qaramani	أحمد بن يوسف بن أحمد الدمشقي القرماني
Ms.203.	**[1538]**	Ahmad al-Dardir	أحمد الدردير
Ms.149.	**[2447]**	Ahmad Zarruq al-Burnusi al-Fasi	أحمد زروق البرنسي الفاسي
Ms.38.	**[2074]**	Akhtari	الأختري
Ms.38.	**[2074]**	Akhtari	الأختري
Ms.126.	**[1376]**	al-Akhdari	الأخضري
Ms.320.	**[1720]**	al-Ardabili al-Safi'i, Yusuf Ibn Ibrahim	الأردبيلي الشافعي، يوسف بن إبراهيم
Ms.138.	**[2305]**	al-Ardabili, Mir Abu al-Fath	الأردبيلي، مير أبو الفتح
Ms.130.	**[1381]**	al-Urmayuni, Yusuf Ibn Abd Allah al-Husayni	الأرميوني، يوسف بن عبد الله الحسيني
Ms.47.	**[1266]**	al-Azraq, Ibrahim Ibn Abd al-Rahman Ibn Abi Bakr	الأزرق، إبراهيم بن عبد الرحمن بن أبي بكر
Ms.122.	**[1368]**	al-Azhari al-Jarjawi	الأزهري الجرجاوي
Ms.85.	**[1316]**	al-Azhari, Khalid	الأزهري، خالد
Ms.122.	**[1368]**	al-Azhari, Khalid Ibn Abd Allah	الأزهري، خالد بن عبد الله
Ms.232.	**[1571]**	al-Azhari, Khalid Ibn Abd Allah	الأزهري، خالد بن عبد الله
Ms.8.	**[2019]**	As'ad Ibn al-Jalal al-Asradi	أسعد بن الجلال الأسرادي
Ms.1.	**[1009]**	al-Isfara'ini, Isam al-Din Ibrahim Ibn Muhammad Ibn Arabshah	الإسفرائني، عصام الدين إبراهيم بن محمد بن عربشاه
Ms.138.	**[2308]**	al-Isfara'ini, Isam al-Din Ibrahim Ibn Muhammad Ibn Arabshah	الإسفرائني، عصام الدين إبراهيم بن محمد بن عرب شاه
Ms.102.	**[2192]**	al-Isfara'ini, Isam al-Din Ibrahim Ibn Muhammad Ibn Arabshah	الإسفرائني، عصام الدين إبراهيم بن محمد بن عرب شاه
Ms.1.	**[1012]**	al-Isfara'ini, Isam al-Din Ibrahim Ibn Muhammad Ibn Arabshah	الإسفرائني، عصام الدين إبراهيم بن محمد بن عربشاه
Ms.35.	**[1153]**	al-Isfara'ini, Isam al-Din Ibrahim Ibn Muhammad Ibn Arabshah	الإسفرائني، عصام الدين إبراهيم بن محمد بن عربشاه

Ms.109.	**[2210]**	al-Uskudari Huda'i, Aziz Mahmud	الأسكداري هدائي، عزيز محمود
Ms.323.	**[1723]**	al-Uskudari, Aziz Mahmud	الأسكداري، عزيز محمود
Ms.142.	**[2379]**	al-Uskudari, Aziz Mahmud	الأسكداري، عزيز محمود
Ms.142.	**[2380]**	al-Uskudari, Aziz Mahmud	الأسكداري، عزيز محمود
Ms.142.	**[2382]**	al-Uskudari, Aziz Mahmud	الأسكداري، عزيز محمود
Ms.142.	**[2383]**	al-Uskudari, Aziz Mahmud	الأسكداري، عزيز محمود
Ms.142.	**[2384]**	al-Uskudari, Aziz Mahmud	الأسكداري، عزيز محمود
Ms.142.	**[2385]**	al-Uskudari, Aziz Mahmud	الأسكداري، عزيز محمود
Ms.110.	**[2211]**	al-Iskandar al-Shafi'i, Najm al-Din al-Ghayti	الإسكندر الشافعي، نجم الدين الغيطي
Ms.306.	**[1681]**	al-Askubi al-Barbarzini, Husayn Ibn Farhad	الأسكوبي البربرزيني، حسين بن فرهاد
Ms.75.	**[1304]**	Isma'il Ibn Abi Bakr Ibn al-Muqri' al-Shawari al-Shaghdari al-Yamani	إسماعيل بن أبي بكر بن المقرئ الشاوري الشغدري اليمني
Ms.53.	**[2100]**	Isma'il Ibn Abd al-Baqi al-Yaziji	إسماعيل بن عبد الباقي اليازجي
Ms.53.	**[2101]**	Isma'il Ibn Abd al-Baqi al-Yaziji	إسماعيل بن عبد الباقي اليازجي
Ms.53.	**[2103]**	Isma'il Ibn Abd al-Baqi al-Yaziji	إسماعيل بن عبد الباقي اليازجي
Ms.153.	**[2490]**	Isma'il Ibn Muhammad Ibn Hamid al-Tamimi	إسماعيل بن محمد بن حامد التميمي
Ms.153.	**[2492]**	Isma'il Ibn Muhammad Ibn Hamid al-Tamimi	إسماعيل بن محمد بن حامد التميمي
Ms.113.	**[1358]**	Isma'il Ibn Muhammad Jarrah Ibn Abd al-Hadi al-Ajluni al-Jarrahi	إسماعيل بن محمد جراح بن عبد الهادي العجلوني الجراحي
Ms.1.	**[1010]**	Isma'il Ibn Muhammad al-Qazabadi	إسماعيل بن محمد القازابادي
Ms.127.	**[2266]**	Isma'il Ibn Mustafa al-Kalanbawi	إسماعيل بن مصطفى الكلنبوي
Ms.89.	**[2178]**	Isma'il Ibn Mustafa al-Kalanbawi al-Rumi al-Hanafi	إسماعيل بن مصطفى الكلنبوي الرومي الحنفي
Ms.312.	**[1711]**	al-Ushnuhi, Abu al-Fadl Abd al-Aziz Ibn Ali Ibn Abd al-Aziz	الأشنهي، أبو الفضل عبد العزيز بن علي بن عبد العزيز
Ms.24.	**[1071]**	al-Isfahani, Mahmud Ibn Abd al-Rahman Ibn Ahmad	الإصفهاني، محمود بن عبد الرحمن بن أحمد
Ms.316.	**[1715]**	Agha Baba	آغا بابا
Ms.2.	**[2008]**	al-Aghirnasi, Husayn	الأغرناسي، حسين
Ms.2.	**[2008]**	al-Aghirnasi, Husayn	الأغرناسي، حسين
Ms.105.	**[1349]**	al-Aqfahsi Ibn al-Imad, Ahmad Ibn Imad al-Din	الأقفهسي ابن العماد، أحمد بن عماد الدين
Ms.27.	**[1092]**	al-Amidi, Abd al-Wahhab Ibn Husayn Ibn Wali al-Din	الآمدي، عبد الوهاب بن حسين بن ولي الدين
Ms.32.	**[1141]**	al-Amidi, Umar Ibn al-Husayn	الآمدي، عمر بن الحسين
Ms.316.	**[1715]**	Imru' al-Qays	امرؤ القيس
Ms.311.	**[1688]**	Umayya	أمية
Ms.318.	**[1718]**	Amin al-Jundi	أمين الجندي
Ms.96.	**[1339]**	al-Andalusi al-Ansari, Abu al-Jaysh	الأندلسي الأنصاري، أبو الجيش
Ms.296.	**[1654]**	al-Andalusi al-Tunisi, Ahmad Ibn Muhammad Ibn Abd al-Aziz	الأندلسي التونسي، أحمد بن محمد بن عبد العزيز
Ms.119.	**[2251]**	al-Ansari, Abu Yahya Zakariya'	الأنصاري، أبو يحيى زكرياء
Ms.104.	**[2202]**	al-Ansari, Abu Yahya Zakariya'	الأنصاري، أبو يحيى زكرياء

Ms.104.	**[2204]**	al-Ansari, Zakariya' Ibn Muhammad	الأنصاري، زكرياء بن محمد
Ms.104.	**[2198]**	al-Ansari, Abd Allah Ibn Yusuf Ibn Hisham	الأنصاري، عبد الله بن يوسف بن هشام
Ms.66.	**[2135]**	al-Ansari al-Herewi, Abd Allah Ibn Muhammad Ibn Ali	الأنصاري الهروي، عبد الله بن محمد بن علي
Ms.45.	**[1247]**	al-Antaki, Shah Husayn Efendi	الأنطاكي، شاه حسين أفندي
Ms.83.	**[2165]**	al-Antaki, Shah Husayn Efendi	الأنطاكي، شاه حسين أفندي
Ms.83.	**[2166]**	al-Antaki, Shah Husayn Efendi	الأنطاكي، شاه حسين أفندي
Ms.138.	**[2309]**	al-Antaki, Shah Husayn Efendi	الأنطاكي، شاه حسين أفندي
Ms.140.	**[2324]**	Ahli	أهلي
Ms.120.	**[1366]**	al-Awjali, Muhammad Salih Ibn Sayyid Abd al-Rahman Ibn Salim	الأوجلي، محمد صالح بن سيد عبد الرحمن بن سليم
Ms.149.	**[2429]**	Awhad al-Din Abd Allah Ibn Mas'ud al-Balbani	أوحد الدين عبد الله بن مسعود البلباني
Ms.355.	**[1819]**	Awhad al-Zaman al-Maghribi	أوحد الزمان المغربي
Ms.53.	**[2101]**	al-Ushi	الأوشي
Ms.142.	**[2376]**	al-Ushi	الأوشي
Ms.27.	**[1091]**	al-Ushi, Ali Ibn Uthman al-Farghani	الأوشي ، علي بن عثمان الفرغاني
Ms.141.	**[2365]**	al-Ushi, Ali Ibn Uthman al-Farghani	الأوشي ، علي بن عثمان الفرغاني
Ms.146.	**[2410]**	al-Ushi, Ali Ibn Uthman al-Farghani	الأوشي ، علي بن عثمان الفرغاني
Ms.311.	**[1702]**	al-Ushi al-Farghani	الأوشي الفرغاني
Ms.142.	**[2375]**	al-Ushi al-Farghani, Siraj al-Din	الأوشي الفرغاني، سراج الدين
Ms.89.	**[1320]**	al-Ushi al-Farghani, Ali Ibn Uthman	الأوشي الفرغاني، علي بن عثمان
Ms.92.	**[1326]**	al-Ushi al-Farghani, Ali Ibn Uthman	الأوشي الفرغاني، علي بن عثمان
Ms.111.	**[1355]**	al-Ushi al-Farghani, Ali Ibn Uthman	الأوشي الفرغاني، علي بن عثمان
Ms.167.	**[1440]**	al-Ushi al-Farghani, Ali Ibn Uthman	الأوشي الفرغاني، علي بن عثمان
Ms.140.	**[2363]**	al-Iji	الإيجي
Ms.1.	**[1012]**	al-Iji, Adud al-Din	الإيجي، عضد الدين
Ms.32.	**[1125]**	al-Iji, Adud al-Din	الإيجي، عضد الدين
Ms.40.	**[1200]**	al-Iji, Adud al-Din	الإيجي، عضد الدين
Ms.40.	**[1201]**	al-Iji, Adud al-Din	الإيجي، عضد الدين
Ms.117.	**[1363]**	al-Iji, Adud al-Din	الإيجي، عضد الدين
Ms.90.	**[2179]**	al-Iji, Adud al-Din	الإيجي، عضد الدين
Ms.99.	**[2188]**	al-Iji, Adud al-Din	الإيجي، عضد الدين
Ms.138.	**[2305]**	al-Iji, Adud al-Din	الإيجي، عضد الدين
Ms.138.	**[2306]**	al-Iji, Adud al-Din	الإيجي، عضد الدين
Ms.138.	**[2307]**	al-Iji, Adud al-Din	الإيجي، عضد الدين
Ms.149.	**[2448]**	al-Iji, Adud al-Din	الإيجي، عضد الدين
Ms.99.	**[2188]**	al-Iji, Adud al-Din	الإيجي، عضد الدين
Ms.126.	**[1376]**	al-Bajuri, Ibrahim	الباجوري، إبراهيم
Ms.89.	**[2178]**	Pashazade, al-Hasan	باشازاده، الحسن
Ms.140.	**[2349]**	Bali Efendi	بالي أفندي
Ms.140.	**[2349]**	Bali Khalifa al-Sufiyawi	بالي خليفة الصوفيوي
Ms.201.	**[1519]**	al-Bukhari	البخاري
Ms.213.	**[1551]**	al-Bukhari	البخاري
Ms.241.	**[1586]**	al-Bukhari	البخاري
Ms.290.	**[1648]**	al-Bukhari	البخاري

Ms.7.	**[2016]**	al-Bukhari	**البخاري**
Ms.81.	**[2156]**	al-Bukhari, Mirak Shams al-Din Muhammad Ibn Mubarakshah	**البخاري، ميرك شمس الدين محمد بن مبارك شاه**
Ms.113.	**[2240]**	Bokhtisho'	**بختيشوع**
Ms.149.	**[2430]**	Badr al-Din Sibt al-Maridini	**بدر الدين سبط الماrديني**
Ms.149.	**[2432]**	Badr al-Din Sibt al-Maridini	**بدر الدين سبط المارديني**
Ms.149.	**[2436]**	Badr al-Din Sibt al-Maridini	**بدر الدين سبط المارديني**
Ms.128.	**[1379]**	Badr al-Rashid, Muhammad Ibn Isma'il Ibn Mahmud Ibn Muhammad	**بدر الرشيد، محمد بن إسماعيل بن محمود بن محمد**
Ms.104.	**[2201]**	Badran	**بدران**
Ms.203.	**[1537]**	al-Budayr	**البدير**
Ms.83.	**[2158]**	al-Barda'i, Muhammad Ibn Muhammad	**البردعي، محمد بن محمد**
Ms.308.	**[1684]**	al-Barzanji, Ja'far Ibn Hasan	**البرزنجي، جعفر بن حسن**
Ms.102.	**[1345]**	al-Bura'i al-Yamani, Abd al-Rahim	**البرعي اليمني، عبد الرحيم**
Ms.134.	**[2283]**	al-Barqal'i, Muhammad	**البرقلعي، محمد**
Ms.146.	**[2406]**	al-Barqal'i, Muhammad	**البرقلعي، محمد**
Ms.1.	**[1013]**	al-Birkawi	**البركوي**
Ms.1.	**[1014]**	al-Birkawi	**البركوي**
Ms.1.	**[1015]**	al-Birkawi	**البركوي**
Ms.5.	**[1022]**	al-Birkawi	**البركوي**
Ms.6.	**[1023]**	al-Birkawi	**البركوي**
Ms.8.	**[1033]**	al-Birkawi	**البركوي**
Ms.9.	**[1042]**	al-Birkawi	**البركوي**
Ms.15.	**[1051]**	al-Birkawi	**البركوي**
Ms.15.	**[1052]**	al-Birkawi	**البركوي**
Ms.17.	**[1057]**	al-Birkawi	**البركوي**
Ms.17.	**[1058]**	al-Birkawi	**البركوي**
Ms.17.	**[1060]**	al-Birkawi	**البركوي**
Ms.30.	**[1118]**	al-Birkawi	**البركوي**
Ms.30.	**[1119]**	al-Birkawi	**البركوي**
Ms.30.	**[1120]**	al-Birkawi	**البركوي**
Ms.32.	**[1136]**	al-Birkawi	**البركوي**
Ms.36.	**[1154]**	al-Birkawi	**البركوي**
Ms.279.	**[1636]**	al-Birkawi	**البركوي**
Ms.297.	**[1657]**	al-Birkawi	**البركوي**
Ms.297.	**[1658]**	al-Birkawi	**البركوي**
Ms.297.	**[1659]**	al-Birkawi	**البركوي**
Ms.306.	**[1681]**	al-Birkawi	**البركوي**
Ms.8.	**[2018]**	al-Birkawi	**البركوي**
Ms.37.	**[2062]**	al-Birkawi	**البركوي**
Ms.91.	**[2180]**	al-Birkawi	**البركوي**
Ms.92.	**[2181]**	al-Birkawi	**البركوي**
Ms.93.	**[2182]**	al-Birkawi	**البركوي**
Ms.94.	**[2183]**	al-Birkawi	**البركوي**
Ms.95.	**[2184]**	al-Birkawi	**البركوي**

Ms.137.	**[2297]**	al-Birkawi	البركوي
Ms.142.	**[2377]**	al-Birkawi	البركوي
Ms.142.	**[2378]**	al-Birkawi	البركوي
Ms.144.	**[2398]**	al-Birkawi	البركوي
Ms.144.	**[2399]**	al-Birkawi	البركوي
Ms.148.	**[2421]**	al-Birkawi	البركوي
Ms.1.	**[1014]**	al-Birgili	البركلي
Ms.1.	**[1015]**	al-Birgili	البركلي
Ms.5.	**[1022]**	al-Birgili	البركلي
Ms.6.	**[1023]**	al-Birgili	البركلي
Ms.8.	**[1033]**	al-Birgili	البركلي
Ms.9.	**[1042]**	al-Birgili	البركلي
Ms.15.	**[1051]**	al-Birgili	البركلي
Ms.15.	**[1052]**	al-Birgili	البركلي
Ms.17.	**[1057]**	al-Birgili	البركلي
Ms.17.	**[1058]**	al-Birgili	البركلي
Ms.17.	**[1060]**	al-Birgili	البركلي
Ms.30.	**[1118]**	al-Birgili	البركلي
Ms.30.	**[1119]**	al-Birgili	البركلي
Ms.30.	**[1120]**	al-Birgili	البركلي
Ms.32.	**[1136]**	al-Birgili	البركلي
Ms.36.	**[1154]**	al-Birgili	البركلي
Ms.279.	**[1636]**	al-Birgili	البركلي
Ms.297.	**[1659]**	al-Birgili	البركلي
Ms.306.	**[1681]**	al-Birgili	البركلي
Ms.8.	**[2018]**	al-Birgili	البركلي
Ms.37.	**[2062]**	al-Birgili	البركلي
Ms.91.	**[2180]**	al-Birgili	البركلي
Ms.92.	**[2181]**	al-Birgili	البركلي
Ms.93.	**[2182]**	al-Birgili	البركلي
Ms.94.	**[2183]**	al-Birgili	البركلي
Ms.95.	**[2184]**	al-Birgili	البركلي
Ms.137.	**[2297]**	al-Birgili	البركلي
Ms.142.	**[2377]**	al-Birgili	البركلي
Ms.142.	**[2378]**	al-Birgili	البركلي
Ms.144.	**[2398]**	al-Birgili	البركلي
Ms.144.	**[2399]**	al-Birgili	البركلي
Ms.148.	**[2421]**	al-Birgili	البركلي
Ms.73.	**[1301]**	al-Birmawi, Burhan al-Din	البرماوي، برهان الدين
Ms.70.	**[1298]**	al-Birmawi, Muhammad Ibn Abd al-Da'im	البرماوي، محمد بن عبد الدائم
Ms.203.	**[1535]**	al-Burnusi al-Fasi, Ibn Zarruq	البرنسي الفاسي، ابن زروق
Ms.149.	**[2447]**	al-Burnusi al-Fasi, Ahmad Zarruq	البرنسي الفاسي، أحمد زروق
Ms.150.	**[2458]**	Burhan al-Din Ibrahim al-Abnasi	برهان الدين إبراهيم الأبناسي
Ms.140.	**[2339]**	Burhan al-Din Ibrahim Ibn Muhammad Ibn Ibrahim al-Halabi	برهان الدين إبراهيم بن محمد بن إبراهيم الحلبي
Ms.73.	**[1301]**	Burhan al-Din al-Birmawi	برهان الدين البرماوي

Ms.85.	**[2169]**	Burhan al-Din Ibn Kamal al-Din Ibn Hamid (al-Bulghari)	**برهان الدين بن كمال الدين بن حميد ((البلغاري)**
Ms.137.	**[2303]**	Burhan al-Din al-Zarnuji	**برهان الدين الزرنوجي**
Ms.318.	**[1718]**	Burhan al-Din al-Qirati	**برهان الدين القيراطي**
Ms.3.	**[1020]**	Burhan al-Din Mahmud	**برهان الدين محمود**
Ms.60.	**[2113]**	al-Burhanpuri, Muhammad Ibn Fadl Allah al-Hindi	**البرهانبوري، محمد بن فضل الله الهندي**
Ms.212.	**[1549]**	Buzurjmihr	**بزرجمهر**
Ms.318.	**[1718]**	al-Busti, Abu al-Fath Ibn Muhammad	**البستي، أبو الفتح بن محمد**
Ms.94.	**[1330]**	al-Bistami, Abu Yazid	**البسطامي، أبو يزيد**
Ms.97.	**[1340]**	al-Bistami, Abu Yazid	**البسطامي، أبو يزيد**
Ms.104.	**[2203]**	al-Bosrawi, Ali Ibn Yusuf	**البصروي، علي بن يوسف**
Ms.46.	**[1263]**	al-Ba'labakki, Qosta Ibn Luqa	**البعلبكي، قسطا بن لوقا**
Ms.113.	**[2236]**	al-Baghdadi, Abu al-Barakat	**البغدادي، أبو البركات**
Ms.191.	**[1475]**	al-Baghdadi, Umar Ibn Abd al-Jalil	**البغدادي، عمر بن عبد الجليل**
Ms.99.	**[2188]**	Baghawi	**بغوي**
Ms.99.	**[2188]**	Baghawi	**بغوي**
Ms.41.	**[2083]**	al-Bakri al-Siddiq	**البكري الصديقي**
Ms.41.	**[2084]**	al-Bakri al-Siddiq	**البكري الصديقي**
Ms.78.	**[2151]**	al-Bakri al-Siddiq	**البكري الصديقي**
Ms.351.	**[1784]**	al-Bakri, Muhi al-Din	**البكري، محي الدين**
Ms.351.	**[1785]**	al-Bakri, Muhi al-Din	**البكري، محي الدين**
Ms.351.	**[1786]**	al-Bakri, Muhi al-Din	**البكري، محي الدين**
Ms.351.	**[1787]**	al-Bakri, Muhi al-Din	**البكري، محي الدين**
Ms.351.	**[1788]**	al-Bakri, Muhi al-Din	**البكري، محي الدين**
Ms.351.	**[1789]**	al-Bakri, Muhi al-Din	**البكري، محي الدين**
Ms.351.	**[1790]**	al-Bakri, Muhi al-Din	**البكري، محي الدين**
Ms.351.	**[1792]**	al-Bakri, Muhi al-Din	**البكري، محي الدين**
Ms.351.	**[1793]**	al-Bakri, Muhi al-Din	**البكري، محي الدين**
Ms.351.	**[1794]**	al-Bakri, Muhi al-Din	**البكري، محي الدين**
Ms.351.	**[1795]**	al-Bakri, Muhi al-Din	**البكري، محي الدين**
Ms.359.	**[1837]**	al-Bakri, Muhi al-Din	**البكري، محي الدين**
Ms.149.	**[2429]**	al-Balbani, Awhad al-Din Abd Allah Ibn Mas'ud	**البلباني، أوحد الدين عبد الله بن مسعود**
Ms.126.	**[2264]**	al-Balkhi, Abu Ma'shar	**البلخي، أبو معشر**
Ms.85.	**[2169]**	al-Bulghari, Burhan al-Din Ibn Kamal al-Din Ibn Hamid	**البلغاري، برهان الدين بن كمال الدين بن حميد**
Ms.26.	**[2042]**	al-Bulghari, Muhammad	**البلغاري، محمد**
Ms.24.	**[2041]**	al-Bulqini, Siraj al-Din	**البلقيني، سراج الدين**
Ms.24.	**[2041]**	al-Bulqini, Siraj al-Din	**البلقيني، سراج الدين**
Ms.297.	**[1658]**	al-Bulqini, Salih	**البلقيني، صالح**
Ms.96.	**[2185]**	Baha' al-Din Ibn al-Husayn	**بهاء الدين بن الحسين**
Ms.96.	**[2185]**	Baha' al-Din Ibn al-Husayn	**بهاء الدين بن الحسين**
Ms.124.	**[2256]**	Baha' al-Din al-Amili	**بهاء الدين العاملي**
Ms.125.	**[2257]**	Baha' al-Din al-Amili	**بهاء الدين العاملي**
Ms.151.	**[2460]**	Baha' al-Din al-Amili	**بهاء الدين العاملي**

Ms.184.	**[1462]**	Baha' al-Din al-Qirati	بهاء الدين القيراطي
Ms.318.	**[1718]**	al-Bahlul	البهلول
Ms.47.	**[1268]**	al-Busiri	البوصيري
Ms.302.	**[1668]**	al-Busiri	البوصيري
Ms.344.	**[1773]**	al-Busiri	البوصيري
Ms.352.	**[1799]**	al-Busiri	البوصيري
Ms.353.	**[1808]**	al-Busiri	البوصيري
Ms.355.	**[1818]**	al-Busiri	البوصيري
Ms.104.	**[2204]**	al-Busiri	البوصيري
Ms.104.	**[2197]**	al-Busiri al-Sanhaji	البوصيري الصنهاجي
Ms.37.	**[1157]**	al-Busiri, Muhammad Ibn Sa'id	البوصيري، محمد بن سعيد
Ms.16.	**[2029]**	al-Busiri, Muhammad Ibn Sa'id	البوصيري، محمد بن سعيد
Ms.104.	**[2200]**	al-Buni	البوني
Ms.67.	**[1295]**	al-Buni, Ahmad Ibn Muhammad	البوني، أحمد بن محمد
Ms.140.	**[2335]**	Pir Muhammad Efendi	بير محمد أفندي
Ms.41.	**[1202]**	al-Baydawi	البيضاوي
Ms.326.	**[1731]**	al-Baydawi	البيضاوي
Ms.326.	**[1732]**	al-Baydawi	البيضاوي
Ms.326.	**[1733]**	al-Baydawi	البيضاوي
Ms.7.	**[2016]**	al-Baydawi	البيضاوي
Ms.99.	**[2188]**	al-Baydawi	البيضاوي
Ms.140.	**[2356]**	al-Baydawi	البيضاوي
Ms.146.	**[2407]**	al-Baydawi	البيضاوي
Ms.99.	**[2188]**	al-Baydawi	البيضاوي
Ms.8.	**[1034]**	al-Baydawi	البيضوي
Ms.9.	**[1041]**	0	البيضوي
Ms.9.	**[1042]**	al-Baydawi	البيضوي
Ms.24.	**[1071]**	al-Baydawi	البيضوي
Ms.27.	**[1085]**	Büyükzade al-Qaysari, Ibrahim Ibn Muhammad Kuzi	بيك زاده القيصري، إبراهيم بن محمد كوزي
Ms.27.	**[1086]**	Büyükzade al-Qaysari, Ibrahim Ibn Muhammad Kuzi	بيك زاده القيصري، إبراهيم بن محمد كوزي
Ms.27.	**[1087]**	Büyükzade al-Qaysari, Ibrahim Ibn Muhammad Kuzi	بيك زاده القيصري، إبراهيم بن محمد كوزي
Ms.27.	**[1088]**	Büyükzade al-Qaysari, Ibrahim Ibn Muhammad Kuzi	بيك زاده القيصري، إبراهيم بن محمد كوزي
Ms.27.	**[1090]**	Büyükzade al-Qaysari, Ibrahim Ibn Muhammad Kuzi	بيك زاده القيصري، إبراهيم بن محمد كوزي
Ms.352.	**[1804]**	al-Bayhaqi	البيهقي
Ms.355.	**[1815]**	al-Bayhaqi	البيهقي
Ms.42.	**[1204]**	Taj al-Din Ibn Zakariya' al-Uthmani	تاج الدين بن زكرياء العثماني
Ms.219.	**[1557]**	Taj al-Din al-Subki	تاج الدين السبكي
Ms.311.	**[1688]**	Taj al-Muluk Yahya Ibn Salam al-Haskafi	تاج الملوك يحيى بن سلامة الحصكفي
Ms.136.	**[1391]**	Tashköprizade	تاشكيري زاده
Ms.62.	**[2115]**	al-Tafilati al-Maghribi al-Hanafi, Muhammad al-Azhari	التافلاتي المغربي الحنفي، محمد الأزهري

Ms.62.	**[2115]**	al-Tafilati al-Maghribi al-Hanafi, Muhammad al-Azhari	التافلاتي المغربي الحنفي، محمد الأزهري
Ms.83.	**[2159]**	al-Taliji, Muhi al-Din	التالجي، محي الدين
Ms.55.	**[1283]**	al-Taliji, Muhi al-Din	التالجي، محي الدين
Ms.55.	**[1283]**	al-Talishi, Muhi al-Din	التالشي، محي الدين
Ms.83.	**[2159]**	al-Talishi, Muhi al-Din	التالشي، محي الدين
Ms.138.	**[2305]**	al-Tibrizi al-Hanafi, Muhammad	التبريزي الحنفي، محمد
Ms.138.	**[2307]**	al-Tibrizi al-Hanafi, Muhammad	التبريزي الحنفي، محمد
Ms.113.	**[2227]**	al-Tibrizi, Abu Ishaq Ibrahim Ibn Muhammad Ghadanfar	التبريزي، أبو إسحق إبراهيم بن محمد غضنفر
Ms.67.	**[2136]**	al-Tibrizi, Ahmad Ibn Muhammad Abd al-Malik	التبريزي، أحمد بن محمد عبد الملك
Ms.85.	**[2169]**	al-Tahtani, Qutb al-Din al-Razi	التحتاني، قطب الدين الرازي
Ms.85.	**[2171]**	al-Tahtani, Qutb al-Din al-Razi	التحتاني، قطب الدين الرازي
Ms.85.	**[2172]**	al-Tahtani, Qutb al-Din al-Razi	التحتاني، قطب الدين الرازي
Ms.151.	**[2459]**	al-Tahtani, Qutb al-Din al-Razi	التحتاني، قطب الدين الرازي
Ms.45.	**[1240]**	al-Tahtani, Muhammad Ibn Qutb al-Din Muhammad al-Razi	التحتاني، محمد بن قطب الدين محمد الرازي
Ms.45.	**[1242]**	al-Tahtani, Muhammad Ibn Qutb al-Din Muhammad al-Razi	التحتاني، محمد بن قطب الدين محمد الرازي
Ms.86.	**[2173]**	al-Tahtani, Muhammad Ibn Qutb al-Din Muhammad al-Razi	التحتاني، محمد بن قطب الدين محمد الرازي
Ms.3.	**[2011]**	al-Tadmuri al-Shafi'i al-Qadiri al-Ash'ari, Ali Ibn Ahmad	التدمري الشافعي القادري الأشعري، علي بن أحمد
Ms.131.	**[1384]**	al-Tirmidhi	الترمذي
Ms.201.	**[1519]**	al-Tirmidhi	الترمذي
Ms.108.	**[2209]**	al-Tirmidhi, Abu Isa Muhammad Ibn Isa Ibn Sawra	الترمذي، أبو عيسى محمد بن عيسى بن سورة
Ms.193.	**[1487]**	al-Tughra'i	التغرائي
Ms.214.	**[1552]**	al-Taftazani	التفتازاني
Ms.55.	**[2105]**	al-Taftazani, Sa'd al-Din	التفتازاني، سعد الدين
Ms.301.	**[1667]**	al-Taftazani, Mas'ud Ibn Umar	التفتازاني، مسعود بن عمر
Ms.35.	**[1153]**	al-Taftazani	التفتزاني
Ms.21.	**[1068]**	al-Taftazani, Mas'ud Ibn Umar	التفتزاني، مسعود بن عمر
Ms.99.	**[2188]**	Taqi al-Din al-Salihi	تقي الدين الصالحي
Ms.99.	**[2188]**	Taqi al-Din al-Salihi	تقي الدين الصالحي
Ms.145.	**[2405]**	al-Tilimsani, Muhammad Ibn Amr Ibn Ibrahim al-Ballali (= al-Mallali)	التلمساني، محمد بن عمر بن إبراهيم (البلالي (= الملالي
Ms.19.	**[2033]**	al-Timirtashi, Shihab al-Din Ahmad	التمرتشي، شهاب الدين أحمد
Ms.153.	**[2490]**	al-Tamimi, Isma'il Ibn Muhammad Ibn Hamid	التميمي، إسماعيل بن محمد بن حامد
Ms.153.	**[2492]**	al-Tamimi, Isma'il Ibn Muhammad Ibn Hamid	التميمي، إسماعيل بن محمد بن حامد
Ms.17.	**[1059]**	al-Turaji	التورجي
Ms.17.	**[1059]**	al-Turuji	التوروجي
Ms.114.	**[1359]**	al-Tawzari	التوزري
Ms.104.	**[2202]**	al-Tawzari	التوزري

Ms.104.	**[2203]**	al-Tawzari	التوزري
Ms.311.	**[1699]**	al-Tunisi al-Shadhali, Ibn al-Mawahib Abu Bakr	التونسي الشاذلي، ابن المواهب أبو بكر
Ms.14.	**[1048]**	al-Tirahwi, al-Ayshi Muhammad Efendi	التيرهوي، العيشي محمد أفندي
Ms.113.	**[2214]**	Thabit Ibn Qurra	ثابت بن قرة
Ms.317.	**[1717]**	al-Tha'alibi, Abd al-Rahman Ibn Muhammad Ibn Makhluf	الثعالبي، عبد الرحمن بن محمد بن مخلوف
Ms.142.	**[2388]**	Jami	جامي
Ms.16.	**[1053]**	al-Jami, Abd al-Rahman Ibn Ahmad	الجامي، عبد الرحمن بن أحمد
Ms.113.	**[1358]**	al-Jarrahi, Isma'il Ibn Muhammad Jarrah Ibn Abd al-Hadi al-Ajluni	الجراحي، إسماعيل بن محمد جراح بن عبد الهادي العجلوني
Ms.32.	**[1137]**	al-Jurjani	الجرجاني
Ms.204.	**[1541]**	al-Jurjani	الجرجاني
Ms.276.	**[1628]**	al-Jurjani	الجرجاني
Ms.151.	**[2459]**	al-Jurjani	الجرجاني
Ms.86.	**[2173]**	al-Jurjani, al-Sayyid al-Sharif	الجرجاني، السيد الشريف
Ms.17.	**[1059]**	al-Jurjani, Abd al-Qahir Ibn Abd al-Rahman	الجرجاني، عبد القاهر بن عبد الرحمن
Ms.99.	**[2188]**	al-Jurjani, Ali Ibn Muhammad	الجرجاني، علي بن محمد
Ms.139.	**[2317]**	al-Jurjani, Ali Ibn Muhammad	الجرجاني، علي بن محمد
Ms.22.	**[1069]**	al-Jurjani, Ali Ibn Muhammad al-Sayyid al-Sharif	الجرجاني، علي بن محمد السيد الشريف
Ms.85.	**[2171]**	al-Jurjani, Ali Ibn Muhammad al-Sayyid al-Sharif	الجرجاني، علي بن محمد السيد الشريف
Ms.355.	**[1819]**	Jarir	جرير
Ms.21.	**[2035]**	al-Jaza'iri, Abd al-Qadir Ibn Muhi al-Din al-Hasani	الجزائري، عبد القادر بن محي الدين الحسني
Ms.259.	**[1607]**	al-Jaza'iri, Muhammad Ibn Arabi	الجزائري، محمد بن عربي
Ms.318.	**[1718]**	al-Jazzar, Abu al-Hasan	الجزار، أبو الحسن
Ms.7.	**[2016]**	al-Jazari, Shams al-Din	الجزري، شمس الدين
Ms.146.	**[2409]**	al-Jazari, Muhi al-Din	الجزري، محي الدين
Ms.286.	**[1644]**	al-Jazuli	الجزولي
Ms.330.	**[1747]**	al-Jazuli	الجزولي
Ms.334.	**[1760]**	al-Jazuli	الجزولي
Ms.345.	**[1776]**	al-Jazuli	الجزولي
Ms.334.	**[1758]**	al-Jazuli, Abu Abd Allah Muhammad Ibn Sulayman	الجزولي، أبو عبد الله محمد بن سليمان
Ms.70.	**[2139]**	al-Ja'bari al-Dimashqi, Raslan Ibn Ya'qub Ibn Abd al-Rahman	الجعبري الدمشقي، رسلان بن يعقوب بن عبد الرحمن
Ms.72.	**[2142]**	al-Ja'bari al-Dimashqi, Raslan Ibn Ya'qub Ibn Abd al-Rahman	الجعبري الدمشقي، رسلان بن يعقوب بن عبد الرحمن
Ms.308.	**[1684]**	Ja'far Ibn Hasan al-Barzanji	جعفر بن حسن البرزنجي
Ms.1.	**[2003]**	Ja'far al-Sadiq	جعفر الصادق
Ms.37.	**[2067]**	Ja'far al-Sadiq	جعفر الصادق
Ms.136.	**[2293]**	Ja'far al-Sadiq	جعفر الصادق
Ms.1.	**[2003]**	Ja'far al-Sadiq	جعفر الصادق

Ms.11.	**[2023]**	Jalal al-Din Ibn Muhammad Ibn Ahmad al-Mahalli	**جلال الدين بن محمد بن أحمد المحلي**
Ms.32.	**[1127]**	Jalal al-Din al-Dawwani	**جلال الدين الدواني**
Ms.32.	**[1128]**	Jalal al-Din al-Dawwani	**جلال الدين الدواني**
Ms.40.	**[1198]**	Jalal al-Din al-Dawwani	**جلال الدين الدواني**
Ms.40.	**[1199]**	Jalal al-Din al-Dawwani	**جلال الدين الدواني**
Ms.40.	**[1200]**	Jalal al-Din al-Dawwani	**جلال الدين الدواني**
Ms.301.	**[1667]**	Jalal al-Din al-Dawwani	**جلال الدين الدواني**
Ms.140.	**[2350]**	Jalal al-Din Rumi	**جلال الدين رومي**
Ms.149.	**[2428]**	Jalal al-Din Rumi	**جلال الدين رومي**
Ms.24.	**[2041]**	Jalal al-Din al-Suyuti	**جلال الدين السيوطي**
Ms.140.	**[2359]**	Jalal al-Din al-Suyuti	**جلال الدين السيوطي**
Ms.147.	**[2419]**	Jalal al-Din al-Suyuti	**جلال الدين السيوطي**
Ms.279.	**[1635]**	Jalal al-Din al-Suyuti	**جلال الدين السيوطي**
Ms.311.	**[1708]**	Jalal al-Din al-Suyuti	**جلال الدين السيوطي**
Ms.313.	**[1712]**	Jalal al-Din al-Suyuti	**جلال الدين السيوطي**
Ms.352.	**[1797]**	Jalal al-Din al-Suyuti	**جلال الدين السيوطي**
Ms.39.	**[2077]**	Jamal al-Din Abu Umar Mahmud Ibn Muhammad Ibn Ali al-Kurdi al-Qadiri al-Shaykhani al-Shafi'i	**جمال الدين أبو عمر محمود بن محمد بن علي الكردي القادري الشيخاني الشافعي**
Ms.279.	**[1632]**	Jamal al-Din Ibn Hisham al-Nahwi al-Ansari	**جمال الدين بن هشام النحوي الأنصاري**
Ms.140.	**[2347]**	Jamal al-Din Abd al-Razzaq Kashi (al-Qashani)	**جمال الدين عبد الرزاق كاشي (القاشاني)**
Ms.70.	**[1298]**	Jamal al-Din Abd Allah Ibn Hisham al-Ansari	**جمال الدين عبد الله بن هشام الأنصاري**
Ms.216.	**[1554]**	Jamal al-Din Muhammad Ibn Abd al-Rahman al-Qazwini	**جمال الدين محمد بن عبد الرحمن القزويني**
Ms.259.	**[1607]**	Jamal al-Din al-Nadrumi al-Gharnati	**جمال الدين الندرومي الغرناطي**
Ms.49.	**[1271]**	al-Jundari, Safi al-Din Ahmad Ibn Abd Allah	**الجنداري، صفي الدين أحمد بن عبد الله**
Ms.97.	**[2186]**	al-Jawhari, Abu Nasr Isma'il Ibn Hammad al-Farabi	**الجوهري، أبو نصر إسماعيل بن حماد الفارابي**
Ms.52.	**[2098]**	al-Juwayni	**الجويني**
Ms.11.	**[2023]**	al-Juwayni, Abu al-Ma'ali Abd al-Malik Ibn Abd Allah	**الجويني، أبو المعالي عبد الملك بن عبد الله**
Ms.52.	**[2097]**	al-Juwayni, Abu al-Ma'ali Abd al-Malik Ibn Abd Allah	**الجويني، أبو المعالي عبد الملك بن عبد الله**
Ms.191.	**[1479]**	al-Jilani, Abd al-Qadir	**الجيلاني، عبد القادر**
Ms.318.	**[1718]**	al-Jilani, Abd al-Qadir	**الجيلاني، عبد القادر**
Ms.324.	**[1725]**	al-Jilani, Abd al-Qadir	**الجيلاني، عبد القادر**
Ms.330.	**[1748]**	al-Jilani, Abd al-Qadir	**الجيلاني، عبد القادر**
Ms.330.	**[1749]**	al-Jilani, Abd al-Qadir	**الجيلاني، عبد القادر**
Ms.340.	**[1769]**	al-Jilani, Abd al-Qadir	**الجيلاني، عبد القادر**
Ms.299.	**[1663]**	al-Jilani, Abd al-Karim	**الجيلاني، عبد الكريم**
Ms.43.	**[1206]**	al-Jili, Abd al-Karim	**الجيلي، عبد الكريم**

Ms.143.	**[1402]**	al-Jili, Abd al-Karim	**الجيلي، عبد الكريم**
Ms.125.	**[2257]**	al-Chilli, Umar Ibn Ahmad al-Ma'i	**الچلي، عمر بن أحمد المائي**
Ms.184.	**[1465]**	al-Hajiri	**الحاجري**
Ms.355.	**[1817]**	al-Hajiri	**الحاجري**
Ms.355.	**[1819]**	al-Hajiri	**الحاجري**
Ms.7.	**[1027]**	al-Hajji Hasan Ibn Molla Muhammad	**الحاجي حسن بن ملا محمد**
Ms.18.	**[1064]**	Hajji Sulayman	**حاجي سليمان**
Ms.113.	**[2219]**	al-Harith Ibn Kalada al-Thaqafi	**الحارث بن كلدة الثقفي**
Ms.2.	**[2006]**	Hafiz Isma'il	**حافظ إسماعيل**
Ms.113.	**[2228]**	Hubaysh	**حبيش**
Ms.113.	**[2234]**	Hubaysh	**حبيش**
Ms.20.	**[2034]**	al-Harrani	**الحراني**
Ms.20.	**[2034]**	al-Harrani	**الحراني**
Ms.232.	**[1574]**	al-Hariri	**الحريري**
Ms.355.	**[1819]**	al-Hariri	**الحريري**
Ms.292.	**[1650]**	al-Hurayfish, Shu'ayb Abd Allah Ibn Sa'd Ibn Abd al-Kafi	**الحريفش، شعيب عبد الله بن سعد**
Ms.83.	**[2158]**	Husam al-Din al-Hasan al-Kati	**حسام الدين الحسن الكاتي**
Ms.83.	**[2159]**	Husam al-Din al-Hasan al-Kati	**حسام الدين الحسن الكاتي**
Ms.83.	**[2161]**	Husam al-Din al-Hasan al-Kati	**حسام الدين الحسن الكاتي**
Ms.84.	**[2168]**	Husam al-Din al-Hasan al-Kati	**حسام الدين الحسن الكاتي**
Ms.141.	**[2367]**	Husam al-Din al-Hasan al-Kati	**حسام الدين الحسن الكاتي**
Ms.55.	**[1283]**	Husam al-Din al-Hasan al-Kati	**حسام الدين الحسن الكاتي**
Ms.145.	**[2404]**	Husam al-Din Umar Ibn Abd al-aziz Ibn Maza al-Sadr al-Shahid al-Bukhari	**حسام الدين عمر بن عبد العزيز بن مازة الصدر الشهيد البخاري**
Ms.222.	**[1561]**	Hassan Ibn Thabit	**حسان بن ثابت**
Ms.279.	**[1632]**	al-Haskafi, Yahya Ibn Salama	**الحسكافي، يحيى بن سلامة**
Ms.19.	**[2033]**	al-Haskafi, Muhammad Ibn Ali	**الحسكفي، محمد بن علي**
Ms.89.	**[2178]**	al-Hasan Pashazade	**الحسن باشازاده**
Ms.198.	**[1509]**	al-Hasan al-Basri	**الحسن البصري**
Ms.198.	**[1511]**	al-Hasan al-Basri	**الحسن البصري**
Ms.201.	**[1519]**	al-Hasan al-Basri	**الحسن البصري**
Ms.84.	**[1315]**	Hasan Ibn Ali al-Madabighi	**حسن بن علي المدابغي**
Ms.327.	**[1734]**	Hasan Ibn Umar Ibn Ma'ruf Ibn Abd Allah Ibn Mustafa al-Shatti	**حسن بن عمر بن معروف بن عبد الله بن مصطفى الشطي**
Ms.1.	**[1011]**	Hasan Ibn Muhammad al-Zibari al-Kurdi	**حسن بن محمد الزيباري الكردي**
Ms.7.	**[1027]**	Hasan Ibn Molla Muhammad	**حسن بن ملا محمد**
Ms.311.	**[1700]**	Hasan al-Burini	**حسن البوريني**
Ms.99.	**[2188]**	Hasan Chelebi	**حسن چلبي**
Ms.99.	**[2188]**	Hasan Chelebi	**حسن چلبي**
Ms.73.	**[2144]**	Hasan al-Rumi	**حسن الرومي**
Ms.73.	**[2144]**	Hasan al-Rumi	**حسن الرومي**
Ms.36.	**[1156]**	al-Hasan al-Alami al-Quzani	**الحسن العلمي القوزني**
Ms.2.	**[2008]**	Husayn al-Aghirnasi (?)	**(حسين الأغرناسي (؟**

Ms.249.	**[1596]**	Husayn Efendi	حسين أفندي
Ms.94.	**[2183]**	Husayn Ibn Ahmad Zaynizade	حسين بن أحمد زيني زاده
Ms.45.	**[2088]**	Husayn Ibn Iskandar	حسين بن إسكندر
Ms.45.	**[2088]**	Husayn Ibn Iskandar	حسين بن إسكندر
Ms.50.	**[2094]**	Husayn Ibn Iskandar al-Hanafi	حسين بن إسكندر الحنفي
Ms.50.	**[2094]**	Husayn Ibn Iskandar al-Hanafi	حسين بن إسكندر الحنفي
Ms.306.	**[1681]**	Husayn Ibn Farhad al-Askubi al-Barbarzini	حسين بن فرهاد الأسكوبي البربرزيني
Ms.103.	**[2195]**	Husayn Ibn Mustafa	حسين بن مصطفى
Ms.311.	**[1688]**	al-Husayn Ibn Mansur al-Hallaj	الحسين بن منصور الحلاج
Ms.56.	**[1284]**	Husayn Ibn al-Yunini	حسين بن اليونيني
Ms.103.	**[1347]**	Husayn al-Hisni	حسين الحصني
Ms.40.	**[1201]**	Husayn al-Khalkhali	حسين الخلخلي
Ms.151.	**[2461]**	al-Husayni al-Samarqandi, Shams al-Din Muhammad Ibn Ashraf	الحسيني السمرقندي، شمس الدين محمد بن أشرف
Ms.311.	**[1688]**	al-Haskafi, Taj al-Muluk Yahya Ibn Salam	الحصكفي، تاج الملوك يحيى بن سلامة
Ms.103.	**[1347]**	al-Hisni, Husayn	الحصني، حسين
Ms.18.	**[1065]**	al-Husuni	الحصوني
Ms.19.	**[1066]**	al-Husuni	الحصوني
Ms.131.	**[1384]**	Hakim al-Tirmidhi	حكيم الترمذي
Ms.311.	**[1688]**	al-Hallaj, al-Husayn Ibn Mansur	الحلاج، الحسين بن منصور
Ms.346.	**[1777]**	al-Halawi al-Shafi'i al-Qadiri, Ahmad Ibn Uthman Ibn Ahmad	الحلاوي الشافعي القادري، أحمد بن عثمان بن أحمد
Ms.11.	**[1044]**	al-Halabi	الحلبي
Ms.12.	**[1045]**	al-Halabi	الحلبي
Ms.13.	**[1047]**	al-Halabi	الحلبي
Ms.99.	**[2188]**	al-Halabi	الحلبي
Ms.99.	**[2188]**	al-Halabi	الحلبي
Ms.17.	**[1055]**	al-Halabi, Ibrahim Ibn Muhammad	الحلبي، إبراهيم بن محمد
Ms.58.	**[2108]**	al-Halabi, Ibrahim Ibn Muhammad	الحلبي، إبراهيم بن محمد
Ms.10.	**[1043]**	al-Halabi, Ibrahim Ibn Muhammad Ibn Ibrahim	الحلبي، إبراهيم بن محمد بن إبراهيم
Ms.140.	**[2339]**	al-Halabi, Burhan al-Din Ibrahim Ibn Muhammad Ibn Ibrahim	الحلبي، برهان الدين إبراهيم بن محمد بن إبراهيم
Ms.142.	**[2370]**	al-Halabi, Sa'id Ibn Musa	الحلبي، سعيد بن موسى
Ms.147.	**[2418]**	al-Halabi, Abd al-Karim al-Hafi	الحلبي، عبد الكريم الحافي
Ms.45.	**[1246]**	al-Hilli, Safi al-Din	الحلي، صفي الدين
Ms.12.	**[2024]**	al-Hamasi	الحماسي
Ms.12.	**[2024]**	al-Hamasi	الحماسي
Ms.92.	**[1323]**	Hamzawi, Muhammad Khalil	حمزاوي، محمد خليل
Ms.90.	**[1321]**	al-Hamzawi, Mahmud	الحمزاوي، محمود
Ms.95.	**[1338]**	al-Hamzawi, Mahmud	الحمزاوي، محمود
Ms.93.	**[1329]**	Hamzawi, Mahmud Efendi	حمزاوي، محمود أفندي
Ms.64.	**[2118]**	Hamza Ibn Ali	حمزة بن علي
Ms.64.	**[2119]**	Hamza Ibn Ali	حمزة بن علي
Ms.64.	**[2120]**	Hamza Ibn Ali	حمزة بن علي

Ms.64.	**[2121]**	Hamza Ibn Ali	حمزة بن علي
Ms.64.	**[2122]**	Hamza Ibn Ali	حمزة بن علي
Ms.64.	**[2123]**	Hamza Ibn Ali	حمزة بن علي
Ms.64.	**[2127]**	Hamza Ibn Ali	حمزة بن علي
Ms.64.	**[2128]**	Hamza Ibn Ali	حمزة بن علي
Ms.64.	**[2131]**	Hamza Ibn Ali	حمزة بن علي
Ms.64.	**[2132]**	Hamza Ibn Ali	حمزة بن علي
Ms.153.	**[2470]**	Hamza Ibn Ali	حمزة بن علي
Ms.153.	**[2471]**	Hamza Ibn Ali	حمزة بن علي
Ms.153.	**[2472]**	Hamza Ibn Ali	حمزة بن علي
Ms.153.	**[2473]**	Hamza Ibn Ali	حمزة بن علي
Ms.153.	**[2474]**	Hamza Ibn Ali	حمزة بن علي
Ms.153.	**[2475]**	Hamza Ibn Ali	حمزة بن علي
Ms.153.	**[2476]**	Hamza Ibn Ali	حمزة بن علي
Ms.153.	**[2477]**	Hamza Ibn Ali	حمزة بن علي
Ms.153.	**[2478]**	Hamza Ibn Ali	حمزة بن علي
Ms.153.	**[2479]**	Hamza Ibn Ali	حمزة بن علي
Ms.153.	**[2480]**	Hamza Ibn Ali	حمزة بن علي
Ms.153.	**[2482]**	Hamza Ibn Ali	حمزة بن علي
Ms.153.	**[2483]**	Hamza Ibn Ali	حمزة بن علي
Ms.153.	**[2487]**	Hamza Ibn Ali	حمزة بن علي
Ms.153.	**[2488]**	Hamza Ibn Ali	حمزة بن علي
Ms.153.	**[2489]**	Hamza Ibn Ali	حمزة بن علي
Ms.153.	**[2495]**	Hamza Ibn Ali	حمزة بن علي
Ms.51.	**[2095]**	al-Hamawi, Alawan Ibn Atiya Ibn al-Hasan Ibn Muhammad	الحموي، علوان بن عطية بن الحسن بن محمد
Ms.355.	**[1817]**	Hanzala	حنظلة
Ms.113.	**[2227]**	Hunayn Ibn Ishaq	حنين بن إسحق
Ms.113.	**[2234]**	Hunayn Ibn Ishaq	حنين بن إسحق
Ms.170.	**[1443]**	al-Haythami, Ibn Hajar	الحيثمي، ابن حجر
Ms.297.	**[1655]**	al-Khadimi	الخادمي
Ms.32.	**[1129]**	al-Khadimi, Abu Sa'id	الخادمي، أبو سعيد
Ms.1.	**[1002]**	al-Khadimi, Abu Sa'id Muhammad	الخادمي، أبو سعيد محمد
Ms.152.	**[2465]**	al-Khadimi, Abu Sa'id Muhammad Ibn Mustafa	الخادمي، أبو سعيد محمد بن مصطفى
Ms.113.	**[2235]**	Khaqan	خاقان
Ms.140.	**[2324]**	Khaqani	خاقاني
Ms.85.	**[1316]**	Khalid al-Azhari	خالد الأزهري
Ms.144.	**[1405]**	Khalid Ibn Ahmad Ibn Husayn	خالد بن أحمد بن حسين
Ms.122.	**[1368]**	Khalid Ibn Abd Allah al-Azhari	خالد بن عبد الله الأزهري
Ms.232.	**[1571]**	Khalid Ibn Abd Allah al-Azhari	خالد بن عبد الله الأزهري
Ms.355.	**[1815]**	al-Khara'iti	الخرائطي
Ms.46.	**[1254]**	al-Khorasani, Muhammad Ibn al-Husayn al-Husayni	الخرساني، محمد بن الحسين الحسيني
Ms.45.	**[1243]**	al-Khazraji	الخزرجي
Ms.142.	**[1398]**	al-Khazraji	الخزرجي
Ms.134.	**[2285]**	Khidr Dhu Qarnayn	خضر ذو القرنين

Ms.27.	**[1089]**	al-Khatib al-Tibrizi, Shams al-Din Muhammad Ibn Abd Allah	الخطيب التبريزي، شمس الدين محمد بن عبد الله
Ms.17.	**[1061]**	al-Khatib, Abu al-Fath al-Muzaffar Ibn Ibrahim Ibn Mansur	الخطيب، أبو الفتح المظفر بن إبراهيم بن منصور
Ms.62.	**[2115]**	al-Khalwati, Muhammad Ibn Muhammad al-Maghribi al-Azhari	الخلوتي، محمد بن محمد المغربي الأزهري
Ms.62.	**[2116]**	al-Khalwati, Muhammad Ibn Muhammad al-Maghribi al-Azhari	الخلوتي، محمد بن محمد المغربي الأزهري
Ms.311.	**[1706]**	al-Khalwati, Mustafa al-Bakri al-Siddiqi al-Hanafi	الخلوتي، مصطفى البكري الصديقي الحنفي
Ms.78.	**[2151]**	al-Khalwati, Mustafa Ibn Kamal al-Din al-Bakri al-Siddiqi	الخلوتي، مصطفى بن كمال الدين البكري الصديقي
Ms.78.	**[2151]**	al-Khalwati, Mustafa Ibn Kamal al-Din al-Bakri al-Siddiqi	الخلوتي، مصطفى بن كمال الدين البكري الصديقي
Ms.5.	**[2013]**	Khalil Allah al-Ajami	خليل الله العجمي
Ms.27.	**[1080]**	Khalil Ibn al-Hajji Muhammad Sulaqzade	خليل بن الحاجي محمد صولاق زاده
Ms.146.	**[2410]**	Khalil Ibn al-Ala' al-Bukhari Ghars al-Din	خليل بن العلاء البخاري غرس الدين
Ms.77.	**[2150]**	al-Khalili al-Madani, Muhammad Ghars al-Din Ibn Ghars al-Din	الخليلي المدني، محمد غرس الدين بن غرس الدين
Ms.149.	**[2425]**	Khwaja Ahmad al-Sadiq al-Tashkandi al-Kashani al-Hanafi al-Naqshbandi	خواجة أحمد الصادق التاشكندي الكاشاني الحنفي النقشبندي
Ms.18.	**[2032]**	al-Khwarizmi, Tahir Ibn Islam Ibn Qasim al-Ansari	الخوارزمي، طاهر بن إسلام بن قاسم الأنصاري
Ms.85.	**[2170]**	al-Khwarizmi, al-Watwat	الخوارزمي، الوطواط
Ms.85.	**[2170]**	al-Khwarizmi, al-Watwat	الخوارزمي، الوطواط
Ms.99.	**[2188]**	al-Khayyali	الخيالي
Ms.142.	**[2388]**	Khayyali	خيالي
Ms.99.	**[2188]**	al-Khayyali	الخيالي
Ms.211.	**[1548]**	Khayr al-Din al-Faruqi al-Ramli	خير الدين الفاروقي الرملي
Ms.322.	**[1722]**	al-Damuni al-Khalwati al-Naqshbandi, Muhammad Ibn Mahmud Ibn Ali	الداموني الخلوتي النقشبندي، محمد بن محمود بن علي
Ms.262.	**[1610]**	al-Dani	الداني
Ms.2.	**[2004]**	al-Dani	الداني
Ms.2.	**[2004]**	al-Dani	الداني
Ms.32.	**[1134]**	Da'ud Efendi	داوود أفندي
Ms.115.	**[2244]**	Da'ud al-Basir	داوود البصير
Ms.115.	**[2244]**	Da'ud Ibn Umar al-Antaki al-Darir	داوود بن عمر الأنطاكي الضرير
Ms.103.	**[2196]**	Da'ud Ibn Mahmud Ibn Muhammad al-Rumi al-Qaysari	داوود بن محمود بن محمد الرومي القيصري
Ms.83.	**[2165]**	Dabbaghi-zade	دباغي زاده
Ms.83.	**[2165]**	Dabbaghi-zade	دباغي زاده
Ms.73.	**[2144]**	Derwish Hasan al-Rumi	درويش حسن الرومي
Ms.73.	**[2144]**	Derwish Hasan al-Rumi	درويش حسن الرومي
Ms.355.	**[1820]**	Darwish al-Talawi	درويش الطالوي

Ms.184.	**[1466]**	al-Dimashqi	الدمشقي
Ms.173.	**[1446]**	al-Dimashqi, Mahmud Ibn Hamza	الدمشقي، محمود بن حمزة
Ms.47.	**[1267]**	al-Dimyati, Shams al-Din Abu Abd Allah al-Diruti	الدمياطي، شمس الدين أبو عبد الله الديروطي
Ms.299.	**[1663]**	al-Dimyati, Sirhan al-Samarji al-Sharnubi	الدمياطي، صرحان السمرجي الشرنوبي
Ms.29.	**[1103]**	al-Dimyati, Nur al-Din	الدمياطي، نور الدين
Ms.235.	**[1577]**	al-Damiri	الدميري
Ms.152.	**[2463]**	al-Dihlawi	الدهلوي
Ms.152.	**[2462]**	al-Dihlawi, Abd al-Haqq Miskin Ibn Sayf al-Din Ibn Sa'd Allah	الدهلوي، عبد الحق مسكين بن سيف الدين بن سعد الله
Ms.32.	**[1125]**	al-Dawwani	الدواني
Ms.40.	**[1201]**	al-Dawwani	الدواني
Ms.32.	**[1127]**	al-Dawwani, Jalal al-Din	الدواني، جلال الدين
Ms.32.	**[1128]**	al-Dawwani, Jalal al-Din	الدواني، جلال الدين
Ms.40.	**[1198]**	al-Dawwani, Jalal al-Din	الدواني، جلال الدين
Ms.40.	**[1199]**	al-Dawwani, Jalal al-Din	الدواني، جلال الدين
Ms.40.	**[1200]**	al-Dawwani, Jalal al-Din	الدواني، جلال الدين
Ms.301.	**[1667]**	al-Dawwani, Jalal al-Din	الدواني، جلال الدين
Ms.203.	**[1530]**	al-Dirini, Abd al-Aziz	الديريني، عبد العزيز
Ms.4.	**[2012]**	al-Razi, Fakhr al-Din	الرازي، فخر الدين
Ms.142.	**[2375]**	al-Razi, Muhammad Ibn Abi Bakr	الرازي، محمد بن أبي بكر
Ms.46.	**[1262]**	al-Razi, Muhammad Ibn Zakariya'	الرازي، محمد بن زكرياء
Ms.46.	**[1264]**	al-Razi, Muhammad Ibn Zakariya'	الرازي، محمد بن زكرياء
Ms.311.	**[1689]**	al-Raghib al-Isfahani	الراغب الإصفهاني
Ms.6.	**[1023]**	Rajab Ibn Ahmad	رجب بن أحمد
Ms.309.	**[1685]**	al-Rahbi	الرحبي
Ms.353.	**[1809]**	al-Rahbi Muwaffaq al-Din Ibn al-Muttaqina	الرحبي موفق الدين بن المتقنة
Ms.132.	**[2279]**	al-Rahmati, Mustafa Ibn Muhammad al-Ayyubi	الرحمتي، مصطفى بن محمد الأيوبي
Ms.70.	**[2139]**	Raslan Ibn Ya'qub Ibn Abd al-Rahman al-Ja'bari al-Dimashqi	رسلان بن يعقوب بن عبد الرحمن الجعبري الدمشقي
Ms.72.	**[2142]**	Raslan Ibn Ya'qub Ibn Abd al-Rahman al-Ja'bari al-Dimashqi	رسلان بن يعقوب بن عبد الرحمن الجعبري الدمشقي
Ms.1.	**[1005]**	al-Rasul Efendi	الرسول أفندي
Ms.85.	**[2170]**	Rashid al-Din al-Watwat al-Khwarizmi	رشيد الدين الوطواط الخوارزمي
Ms.25.	**[2041a]**	Radi al-Din Abu al-Qasim Ali Ibn Sa'd al-Din Abu Ibrahim Musa Ibn Ja'far Ibn Muhammad Ibn Ahmad Ibn Muhammad Ibn Ta'us al-Ta'usi	رضي الدين أبو القاسم علي بن سعد الدين أبو إبراهيم موسى بن جعفر بن محمد بن أحمد بن محمد بن طاؤوس الطاؤوسي
Ms.33.	**[1150]**	al-Ru'ayni al-Khattab, Yahya Ibn Muhammad Ibn Muhammad	الرعيني الخطاب، يحيى بن محمد بن محمد
Ms.303.	**[1669]**	al-Rifa'i, Ahmad Ibn Abi al-Hasan	الرفاعي، أحمد بن أبي الحسن
Ms.235.	**[1578]**	al-Ramli	الرملي
Ms.337.	**[1765]**	al-Ramli, Shihab al-Din	الرملي، شهاب الدين

Ms.113.	**[2238]**	Rufus	روفس
Ms.103.	**[2196]**	al-Rumi al-Qaysari, Da'ud Ibn Mahmud Ibn Muhammad	**الرومي القيصري، داوود بن محمود بن محمد**
Ms.49.	**[2093]**	al-Rumi, Ahmad Ibn Abd al-Qadir	**الرومي، أحمد بن عبد القادر**
Ms.203.	**[1536]**	al-Zurqani, Muhammad Ibn Abd al-Baqi Ibn Yusuf	**الزرقاني، محمد بن عبد الباقي بن يوسف**
Ms.7.	**[2016]**	al-Zarkshi	**الزركشي**
Ms.137.	**[2303]**	al-Zarnuji, Burhan al-Din	**الزرنوجي، برهان الدين**
Ms.149.	**[2447]**	Zarruq al-Burnusi al-Fasi, Ahmad	**زروق البرنسي الفاسي، أحمد**
Ms.106.	**[1350]**	Zakariya' al-Ansari	**زكرياء الأنصاري**
Ms.114.	**[1359]**	Zakariya' al-Ansari	**زكرياء الأنصاري**
Ms.104.	**[2204]**	Zakariya' Ibn Muhammad al-Ansari	**زكرياء بن محمد الأنصاري**
Ms.279.	**[1634]**	al-Zamakhshari	**الزمخشري**
Ms.135.	**[2292]**	al-Zamakhshari	**الزمخشري**
Ms.143.	**[2396]**	al-Zamakhshari, Mahmud Ibn Umar	**الزمخشري، محمود بن عمر**
Ms.149.	**[2446]**	Zanati Maghribi, Abu Abd Allah	**زناتي مغربي، أبو عبد الله**
Ms.32.	**[1149]**	al-Zanjani	**الزنجاني**
Ms.203.	**[1534]**	al-Zawawi al-Maghribi, al-Saklawi	**الزواوي المغربي، السكلاوي**
Ms.280.	**[1637]**	al-Zawawi, Abu al-Hasan Yahya Ibn Mu'ti Ibn Abd al-Nur	**الزواوي، أبو الحسن يحيى بن معطي بن عبد النور**
Ms.98.	**[2187]**	al-Zawzani, Abu Abd Allah al-Husayn Ibn Ali Ibn Ahmad	**الزوزني، أبو عبد الله الحسين بن علي بن أحمد**
Ms.297.	**[1658]**	al-Ziyadi, Nur al-Din	**الزيادي، نور الدين**
Ms.1.	**[1011]**	al-Zibari al-Kurdi, Hasan Ibn Muhammad	**الزيباري الكردي، حسن بن محمد**
Ms.102.	**[2193]**	al-Zibari al-Kurdi, Molla Hasan Ibn Muhammad	**الزيباري الكردي، ملا حسن بن محمد**
Ms.147.	**[2415]**	Zayn al-Din Abu al-Fadl Abd al-Rahim Ibn al-Husayn al-Iraqi al-Kurdi al-Shafi'i	**زين الدين أبو الفضل عبد الرحيم بن الحسين العراقي الكردي الشافعي**
Ms.104.	**[2201]**	Zayn al-Din al-Iraqi al-Kurdi	**زين الدين العراقي الكردي**
Ms.164.	**[1437]**	Zayn al-Abidin	**زين العابدين**
Ms.164.	**[1435]**	Zayn al-Abidin Ali Ibn al-Husayn Ibn Ali Ibn Abi Talib	**زين العابدين علي بن الحسين بن علي بن أبي طالب**
Ms.164.	**[1436]**	Zayn al-Abidin Ali Ibn al-Husayn Ibn Ali Ibn Abi Talib	**زين العابدين علي بن الحسين بن علي بن أبي طالب**
Ms.33.	**[2055]**	Zayn al-Abidin Ali Ibn al-Husayn Ibn Ali Ibn Abi Talib	**زين العابدين علي بن الحسين بن علي بن أبي طالب**
Ms.94.	**[2183]**	Zaynizade, Husayn Ibn Ahmad	**زيني زاده، حسين بن أحمد**
Ms.79.	**[2153]**	al-Zayni al-Hashimi al-Husayni, Muhammad	**الزيني الهشيمي الحسيني، محمد**
Ms.27.	**[1092]**	Sachaqlizade	**ساچقلي زاده**
Ms.32.	**[1124]**	Sachaqlizade	**ساچقلي زاده**
Ms.32.	**[1125]**	Sachaqlizade	**ساچقلي زاده**
Ms.83.	**[2164]**	Sachaqlizade	**ساچقلي زاده**
Ms.83.	**[2167]**	Sachaqlizade	**ساچقلي زاده**
Ms.88.	**[2177]**	Sachaqlizade al-Mar'ashi	**ساچقلي زاده المرعشي**

Ms.1.	**[1017]**	Sachaqlizade al-Mar'ashi	ساچقلي زاده المرعشي
Ms.138.	**[2310]**	Sachaqlizade al-Mar'ashi, Muhammad	ساچقلي زاده المرعشي، محمد
Ms.27.	**[1077]**	Sibt al-Maridini	سبط المارديني
Ms.33.	**[1150]**	Sibt al-Maridini, Abu Abd Allah Muhammad	سبط المارديني، أبو عبد الله محمد
Ms.149.	**[2430]**	Sibt al-Maridini, Badr al-Din	سبط المارديني، بدر الدين
Ms.149.	**[2432]**	Sibt al-Maridini, Badr al-Din	سبط المارديني، بدر الدين
Ms.149.	**[2436]**	Sibt al-Maridini, Badr al-Din	سبط المارديني، بدر الدين
Ms.27.	**[1075]**	Sibt al-Maridini, Muhammad Ibn Muhammad Ibn Ahmad	سبط المارديني، محمد بن محمد بن أحمد
Ms.27.	**[1076]**	Sibt al-Maridini, Muhammad Ibn Muhammad Ibn Ahmad	سبط المارديني، محمد بن محمد بن أحمد
Ms.127.	**[2265]**	Sibt al-Maridini, Muhammad Ibn Muhammad Ibn Ahmad	سبط المارديني، محمد بن محمد بن أحمد
Ms.117.	**[2249]**	Sibt al-Maridini, Muhammad Shams al-Din	سبط المارديني، محمد شمس الدين
Ms.311.	**[1700]**	al-Subki	السبكي
Ms.219.	**[1557]**	al-Subki, Taj al-Din	السبكي، تاج الدين
Ms.325.	**[1728]**	al-Sija'i, Ahmad Ibn al-Shaykh Ahmad	السجاعي، أحمد بن الشيخ أحمد
Ms.22.	**[1069]**	al-Sajawandi, Siraj al-Din Muhammad Ibn Abd al-Rashid	السجاوندي، سراج الدين محمد بن عبد الرشيد
Ms.114.	**[2242]**	al-Sijzi, Abu Sahl	السجزي، أبو سهل
Ms.123.	**[2255]**	al-Sakhawi al-Shafi'i, Abd al-Qadir Ibn Ali	السخاوي الشافعي، عبد القادر بن علي
Ms.296.	**[1654]**	Sadid al-Din al-Kashghari	سديد الدين الكشغري
Ms.142.	**[2375]**	Siraj al-Din al-Ushi al-Farghani	سراج الدين الأوشي الفرغاني
Ms.24.	**[2041]**	Siraj al-Din al-Bulqini	سراج الدين البلقيني
Ms.24.	**[2041]**	Siraj al-Din al-Bulqini	سراج الدين البلقيني
Ms.16.	**[2030]**	Siraj al-Din Qari' al-Hidaya	سراج الدين قارئ الهداية
Ms.22.	**[1069]**	Siraj al-Din Muhammad Ibn Abd al-Rashid al-Sajawandi	سراج الدين محمد بن عبد الرشيد السجاوندي
Ms.138.	**[2304]**	al-Sururi, Muslih al-Din Mustafa Ibn Sha'bani	السروري، مصلح الدين مصطفى بن شعباني
Ms.94.	**[1331]**	Sari al-Saqati	سري السقطي
Ms.55.	**[2105]**	Sa'd al-Din al-Taftazani	سعد الدين التفتازاني
Ms.367.	**[1852]**	Sa'di	سعدي
Ms.142.	**[2370]**	Sa'id Ibn Musa al-Halabi	سعيد بن موسى الحلبي
Ms.135.	**[1389]**	al-Saffarini al-Hanbali	السفاريني الحنبلي
Ms.201.	**[1519]**	Sufyan al-Thawri	سفيان الثوري
Ms.311.	**[1697]**	al-Saqqaf Ba Alawi	السقاف با علوي
Ms.216.	**[1554]**	al-Sakkaki	السكاكي
Ms.91.	**[1322]**	al-Sukkari, Abd Allah	السكري، عبد الله
Ms.203.	**[1534]**	al-Saklawi al-Zawawi al-Maghribi	السكلاوي الزواوي المغربي
Ms.311.	**[1707]**	al-Salsabili, Mustafa Ibn Kamal al-Din al-Siddiq Saqi al-Shurb	السلسبيلي، مصطفى بن كمال الدين الصديق سقي الشرب

Ms.140.	**[2324]**	Salman	سلمان
Ms.46.	**[1253]**	Salim al-Wa'iz al-Mawsili	سليم الواعظ الموصلي
Ms.149.	**[2442]**	Salim al-Wa'iz al-Mawsili al-Hanafi	سليم الواعظ الموصلي الحنفي
Ms.134.	**[2284]**	Sulayman al-Farisi	سليمان الفارسي
Ms.149.	**[2438]**	Sulayman Murad Ibn Umar Ibn Ahmad Ibn Sa'di al-Kadusi	سليمان مراد بن عمر بن أحمد بن سعدي الكدوسي
Ms.149.	**[2439]**	Sulayman Murad Ibn Umar Ibn Ahmad Ibn Sa'di al-Kadusi	سليمان مراد بن عمر بن أحمد بن سعدي الكدوسي
Ms.299.	**[1663]**	al-Samarji al-Sharnubi al-Dimyati, Sirhan	السمرجي الشرنوبي الدمياطي، صرحان
Ms.26.	**[2043]**	al-Samarqandi, Abu al-Layth	السمرقندي، أبو الليث
Ms.34.	**[2057]**	al-Samarqandi, Abu al-Layth	السمرقندي، أبو الليث
Ms.35.	**[2058]**	al-Samarqandi, Abu al-Layth	السمرقندي، أبو الليث
Ms.47.	**[2091]**	al-Samarqandi, Abu al-Layth	السمرقندي، أبو الليث
Ms.8.	**[1035]**	al-Samarqandi, Abu al-Layth	السمرقندي، أبو الليث
Ms.8.	**[1038]**	al-Samarqandi, Abu al-Layth	السمرقندي، أبو الليث
Ms.26.	**[1073]**	al-Samarqandi, Abu al-Layth	السمرقندي، أبو الليث
Ms.27.	**[1089]**	al-Samarqandi, Abu al-Layth	السمرقندي، أبو الليث
Ms.102.	**[2192]**	al-Samarqandi, Abu al-Qasim Ibn Abi Bakr al-Laythi	السمرقندي، أبو القاسم بن أبي بكر الليثي
Ms.138.	**[2308]**	al-Samarqandi, Abu al-Qasim Ibn Abi Bakr al-Laythi	السمرقندي، أبو القاسم بن أبي بكر الليثي
Ms.149.	**[2450]**	al-Samarqandi, Abu al-Qasim Ibn Abi Bakr al-Laythi	السمرقندي، أبو القاسم بن أبي بكر الليثي
Ms.152.	**[2467]**	al-Samarqandi, Abu al-Qasim Ibn Abi Bakr al-Laythi	السمرقندي، أبو القاسم بن أبي بكر الليثي
Ms.102.	**[2193]**	al-Samarqandi, Abu al-Qasim Ibn Abi Bakr al-Laythi	السمرقندي، أبو القاسم الليثي
Ms.151.	**[2461]**	al-Samarqandi, Shams al-Din Muhammad Ibn Ashraf al-Husayni	السمرقندي، شمس الدين محمد بن أشرف الحسيني
Ms.113.	**[2216]**	al-Samarqandi, Muhammad Ibn Ali Ibn Umar Najib al-Din	السمرقندي، محمد بن علي بن عمر نجيب الدين
Ms.113.	**[2224]**	al-Samarqandi, Muhammad Ibn Ali Ibn Umar Najib al-Din	السمرقندي، محمد بن علي بن عمر نجيب الدين
Ms.113.	**[2225]**	al-Samarqandi, Muhammad Ibn Ali Ibn Umar Najib al-Din	السمرقندي، محمد بن علي بن عمر نجيب الدين
Ms.196.	**[1503]**	al-Sam'uni	السمعوني
Ms.196.	**[1504]**	al-Sam'uni	السمعوني
Ms.196.	**[1505]**	al-Sam'uni	السمعوني
Ms.176.	**[1449]**	al-Sam'uni, Salih Ibn Ahmad	السمعوني، صالح بن أحمد
Ms.176.	**[1450]**	al-Sam'uni, Salih Ibn Ahmad	السمعوني، صالح بن أحمد
Ms.133.	**[1387]**	al-Simillawi, Abd al-Muti' Ibn Salim	السملاوي، عبد المعطي بن سالم
Ms.297.	**[1658]**	al-Samnuni, Muhammad	السمنوني، محمد
Ms.149.	**[2432]**	al-Sunbati, Ahmad Ibn Ahmad Ibn Abd al-Haqq	السنباطي، أحمد بن أحمد بن عبد الحق
Ms.45.	**[1245]**	al-Sanusi	السنوسي
Ms.145.	**[2403]**	al-Sanusi	السنوسي

Ms.145.	**[2405]**	al-Sanusi	السنوسي
Ms.57.	**[2107]**	al-Sanusi, Abu Abd Allah Muhammad Ibn Yusuf Ibn Umar	السنوسي، أبو عبد الله محمد بن يوسف
Ms.58.	**[2110]**	al-Sanusi, Muhammad Ibn Yusuf	السنوسي، محمد بن يوسف
Ms.119.	**[1365]**	al-Sanusi, Muhammad Ibn Yusuf Ibn Umar	السنوسي، محمد بن يوسف بن عمر
Ms.52.	**[2099]**	al-Sanusi, Muhammad Ibn Yusuf Ibn Umar	السنوسي، محمد بن يوسف بن عمر
Ms.279.	**[1633]**	al-Suhayli al-Khath'ami	السهيلي الخثعمي
Ms.86.	**[2173]**	al-Sayyid al-Sharif al-Jurjani	السيد الشريف الجرجاني
Ms.355.	**[1817]**	Sayf al-Dawla	سيف الدولة
Ms.121.	**[1367]**	al-Suyuti	السيوطي
Ms.138.	**[1394]**	al-Suyuti	السيوطي
Ms.145.	**[1409]**	al-Suyuti	السيوطي
Ms.156.	**[1422]**	al-Suyuti	السيوطي
Ms.157.	**[1423]**	al-Suyuti	السيوطي
Ms.162.	**[1432]**	al-Suyuti	السيوطي
Ms.163.	**[1434]**	al-Suyuti	السيوطي
Ms.202.	**[1522]**	al-Suyuti	السيوطي
Ms.240.	**[1585]**	al-Suyuti	السيوطي
Ms.254.	**[1602]**	al-Suyuti	السيوطي
Ms.355.	**[1814]**	al-Suyuti	السيوطي
Ms.2.	**[2007]**	al-Suyuti	السيوطي
Ms.2.	**[2007]**	al-Suyuti	السيوطي
Ms.140.	**[1396]**	al-Suyuti, Jalal al-Din	السيوطي، جلال الدين
Ms.279.	**[1635]**	al-Suyuti, Jalal al-Din	السيوطي، جلال الدين
Ms.311.	**[1708]**	al-Suyuti, Jalal al-Din	السيوطي، جلال الدين
Ms.313.	**[1712]**	al-Suyuti, Jalal al-Din	السيوطي، جلال الدين
Ms.352.	**[1797]**	al-Suyuti, Jalal al-Din	السيوطي، جلال الدين
Ms.24.	**[2041]**	al-Suyuti, Jalal al-Din	السيوطي، جلال الدين
Ms.140.	**[2359]**	al-Suyuti, Jalal al-Din	السيوطي، جلال الدين
Ms.147.	**[2419]**	al-Suyuti, Jalal al-Din	السيوطي، جلال الدين
Ms.94.	**[1334]**	al-Shadhali	الشاذلي
Ms.94.	**[1335]**	al-Shadhali	الشاذلي
Ms.94.	**[1336]**	al-Shadhali	الشاذلي
Ms.94.	**[1337]**	al-Shadhali	الشاذلي
Ms.29.	**[1112]**	al-Shadhili, Ibn Zaghdun al-Tunisi	الشاذلي، ابن زغدون التونسي
Ms.29.	**[1113]**	al-Shadhili, Ibn Zaghdun al-Tunisi	الشاذلي، ابن زغدون التونسي
Ms.45.	**[1238]**	al-Shadhili, Ibn Ata' Allah	الشاذلي، ابن عطاء الله
Ms.131.	**[1385]**	al-Shadhali, Abu al-Hasan Abd Allah	الشاذلي، أبو الحسن عبد الله
Ms.12.	**[2024]**	al-Shashi al-Qaffal, Abu Bakr Muhammad Ibn Ahmad Ibn al-Husayn Ibn Umar	الشاشي القفال، أبو بكر محمد بن أحمد بن الحسين بن عمر
Ms.262.	**[1610]**	al-Shatibi, al-Qasim Ibn Firroh	الشاطبي، القاسم بن فره
Ms.2.	**[2004]**	al-Shatibi, al-Qasim Ibn Firroh	الشاطبي، القاسم بن فره
Ms.73.	**[1302]**	al-Shafi'i	الشافعي

Ms.311.	**[1705]**	al-Shafi'i	**الشافعي**
Ms.355.	**[1817]**	al-Shafi'i	**الشافعي**
Ms.45.	**[1247]**	Shah Husayn Efendi al-Antaki	**شاه حسين أفندي الأنطاكي**
Ms.83.	**[2165]**	Shah Husayn Efendi al-Antaki	**شاه حسين أفندي الأنطاكي**
Ms.83.	**[2166]**	Shah Husayn Efendi al-Antaki	**شاه حسين أفندي الأنطاكي**
Ms.138.	**[2309]**	Shah Husayn Efendi al-Antaki	**شاه حسين أفندي الأنطاكي**
Ms.304.	**[1670]**	Shah Wali Allah	**شاه ولي الله**
Ms.29.	**[1110]**	Shah Wali Ibn Muhammad	**شاه ولي بن محمد**
Ms.288.	**[1646]**	al-Shirbini al-Qadiri, Shams al-Din	**الشربيني القادري، شمس الدين**
Ms.86.	**[1317]**	Sharaf al-Din Abu Abd Allah Muhammad Ibn Abd Allah al-Mursi al-Sulami	**شرف الدين أبو عبد الله محمد بن عبد الله المرسي السلمي**
Ms.98.	**[1341]**	al-Shurunbulali, Abu al-Hasan Ibn Ammar	**الشرنبلالي، أبو الحسن بن عمار**
Ms.138.	**[2315]**	al-Shirwani, Muhammad Amin Ibn Sadr al-Din	**الشرواني، محمد أمين بن صدر الدين**
Ms.8.	**[2018]**	Sharif Muhammad al-Uzbeki	**شريف محمد الأوزبكي**
Ms.8.	**[2018]**	Sharif Muhammad al-Uzbeki	**شريف محمد الأوزبكي**
Ms.135.	**[1389]**	Shatti al-Baghdadi al-Hanbali	**شطي البغدادي الحنبلي**
Ms.327.	**[1734]**	al-Shatti, Hasan Ibn Umar Ibn Ma'ruf Ibn Abd Allah Ibn Mustafa	**الشطي، حسن بن عمر بن معروف بن عبد الله بن مصطفى**
Ms.69.	**[1297]**	al-Shatti, Abd al-Salam	**الشطي، عبد السلام**
Ms.201.	**[1519]**	al-Sha'bi	**الشعبي**
Ms.76.	**[2149]**	al-Sha'rani	**الشعراني**
Ms.74.	**[2145]**	al-Sha'rani, Abu al-Mawahib Abd al-Wahhab Ibn Ahmad Ibn Ali	**الشعراني، أبو المواهب عبد الوهاب بن أحمد بن علي**
Ms.28.	**[2050]**	al-Sha'rani, Abd al-Wahhab	**الشعراني، عبد الوهاب**
Ms.29.	**[1108]**	al-Sha'rani, Abd al-Wahhab Ibn Ahmad Ibn Ali	**الشعراني، عبد الوهاب بن أحمد بن علي**
Ms.294.	**[1652]**	al-Sha'rani, Abd al-Wahhab Ibn Ahmad Ibn Ali	**الشعراني، عبد الوهاب بن أحمد بن علي**
Ms.76.	**[2148]**	al-Sha'rani, Abd al-Wahhab Ibn Ahmad Ibn Ali al-Ansari	**الشعراني، عبد الوهاب بن أحمد بن علي الأنصاري**
Ms.75.	**[2146]**	al-Sha'rani, Abd al-Wahhab Ibn Ahmad Ibn Ali Ibn Ahmad Ibn Musa Ibn Mawlay Ibn Abd Allah Ibn al-Zaghali	**الشعراني، عبد الوهاب بن أحمد بن علي بن أحمد بن موسى بن مولاي بن عبد الله بن الزغلي**
Ms.75.	**[1304]**	al-Shaghdari al-Yamani, Isma'il Ibn Abi Bakr Ibn al-Muqri' al-Shawari	**الشغدري اليمني، إسماعيل بن أبي بكر بن المقرئ الشاوري**
Ms.146.	**[2413]**	Shams al-Din Abu al-Khayr Muhammad Ibn Muhammad Ibn al-Jazari	**شمس الدين أبو الخير محمد بن محمد بن الجزري**
Ms.47.	**[1267]**	Shams al-Din Abu Abd Allah al-Diruti al-Dimyati	**شمس الدين أبو عبد الله الديروطي الدمياطي**
Ms.7.	**[2016]**	Shams al-Din al-Jazari	**شمس الدين الجزري**
Ms.288.	**[1646]**	Shams al-Din al-Shirbini al-Qadiri	**شمس الدين الشربيني القادري**
Ms.311.	**[1698]**	Shams al-Din al-Aydarus	**شمس الدين العيدروس**
Ms.141.	**[2365]**	Shams al-Din Muhammad Ibn	**شمس الدين محمد بن أحمد النكساري**

		Ahmad al-Nik(u)sari	
Ms.151.	**[2461]**	Shams al-Din Muhammad Ibn Ashraf al-Husayni al-Samarqandi	شمس الدين محمد بن أشرف الحسيني السمرقندي
Ms.83.	**[2162]**	Shams al-Din Muhammad Ibn Hamza al-Fanari	شمس الدين محمد بن حمزة الفناري
Ms.138.	**[2312]**	Shams al-Din Muhammad Ibn Hamza al-Fanari	شمس الدين محمد بن حمزة الفناري
Ms.138.	**[2314]**	Shams al-Din Muhammad Ibn Hamza al-Fanari	شمس الدين محمد بن حمزة الفناري
Ms.27.	**[1089]**	Shams al-Din Muhammad Ibn Abd Allah al-Khatib al-Tibrizi	شمس الدين محمد بن عبد الله الخطيب التبريزي
Ms.309.	**[1685]**	al-Shinshawri, Abd Allah	الشنشوري، عبد الله
Ms.117.	**[2249]**	Shihab al-Din Abu al-Abbas Ahmad Ibn Muhammad Ibn al-Ha'im al-Faradi	شهاب الدين أبو العباس أحمد بن محمد بن الهائم الفرضي
Ms.18.	**[1063]**	Shihab al-Din Abu Hamid Muhammad Ibn Ahmad Ibn Mahmud Ibn Ali Ibn Abi Talib	شهاب الدين أبو حامد محمد بن أحمد بن محمود بن علي بن أبي طالب
Ms.117.	**[2249]**	Shihab al-Din Ahmad Ibn Ali Ibn Imad Ibn al-Ha'im	شهاب الدين أحمد بن علي بن عماد بن الهائم
Ms.118.	**[2250]**	Shihab al-Din Ahmad Ibn Muhammad Ibn Ali Ibn al-Ha'im	شهاب الدين أحمد بن محمد بن علي بن الهائم
Ms.122.	**[2254]**	Shihab al-Din Ahmad Ibn Muhammad Ibn al-Ha'im al-Shafi'i	شهاب الدين أحمد بن محمد بن الهائم الشافعي
Ms.19.	**[2033]**	Shihab al-Din Ahmad al-Timirtashi	شهاب الدين أحمد التمرتشي
Ms.337.	**[1765]**	Shihab al-Din al-Ramli	شهاب الدين الرملي
Ms.158.	**[1424]**	Shihab al-Din Hamadhani	شهاب الدين همذاني
Ms.8.	**[2019]**	al-Shahrazuri	الشهرزوري
Ms.53.	**[2102]**	al-Shahrazuri, Ibn al-Salah	الشهرزوري، ابن الصلاح
Ms.92.	**[1327]**	al-Shaybani	الشيباني
Ms.12.	**[2024]**	al-Shaybani	الشيباني
Ms.14.	**[2027]**	al-Shaybani	الشيباني
Ms.51.	**[2095]**	al-Shaybani	الشيباني
Ms.53.	**[2100]**	al-Shaybani	الشيباني
Ms.58.	**[2109]**	al-Shaybani	الشيباني
Ms.146.	**[2412]**	al-Shaybani	الشيباني
Ms.148.	**[2423]**	al-Shaybani	الشيباني
Ms.12.	**[2024]**	al-Shaybani	الشيباني
Ms.53.	**[2100]**	al-Shaybani	الشيباني
Ms.58.	**[2109]**	al-Shaybani	الشيباني
Ms.311.	**[1687]**	al-Shaybani, Abu Hilal Khaz'al	الشيباني، أبو هلال خزعل
Ms.232.	**[1572]**	Abu al-Husayn	الشيخ أبو الحسين
Ms.321.	**[1721]**	al-Shirazi, Yahya Ibn Muhammad	الشيرازي، يحيى بن محمد
Ms.145.	**[2402]**	al-Saghani	الصاغاني
Ms.355.	**[1817]**	al-Safi al-Hilli	الصافي الحلي
Ms.134.	**[2283]**	Salih	صالح
Ms.146.	**[2406]**	Salih	صالح

Ms.297.	**[1658]**	Salih al-Bulqini	صالح البلقيني
Ms.176.	**[1449]**	Salih Ibn Ahmad al-Sam'uni	صالح بن أحمد السمعوني
Ms.176.	**[1450]**	Salih Ibn Ahmad al-Sam'uni	صالح بن أحمد السمعوني
Ms.131.	**[2277]**	Salih Ibn Nasr Allah Ibn Sallum	صالح بن نصر الله بن سلوم
Ms.203.	**[1526]**	Salih Abd al-Quddus	صالح عبد القدوس
Ms.295.	**[1653]**	Sadr al-Din al-Qonawi	صدر الدين القنوي
Ms.69.	**[2138]**	Sadr al-Din al-Qonawi	صدر الدين القونوي
Ms.99.	**[2188]**	Sadr al-shari'a	صدر الشريعة
Ms.99.	**[2188]**	Sadr al-shari'a	صدر الشريعة
Ms.99.	**[2188]**	Siddiq Ibn Ma'ruf Rida' al-Din al-Qarisi	صديق بن معروف رضاء الدين القارسي
Ms.99.	**[2188]**	Siddiq Ibn Ma'ruf Rida' al-Din al-Qarisi	صديق بن معروف رضاء الدين القارسي
Ms.299.	**[1663]**	Sirhan al-Samarji al-Sharnubi al-Dimyati	صرحان السمرجي الشرنوبي الدمياطي
Ms.63.	**[2117]**	al-Sa'di, Imad al-Din Yahya Ibn Hasan Ibn Musa al-Qurashi	الصعدي، عماد الدين يحيى بن حسن بن موسى القرشي
Ms.355.	**[1819]**	al-Safi al-Hilli	الصفي الحلي
Ms.49.	**[1271]**	Safi al-Din Ahmad Ibn Abd Allah al-Jundari	صفي الدين أحمد بن عبد الله الجنداري
Ms.45.	**[1246]**	Safi al-Din al-Hilli	صفي الدين الحلي
Ms.316.	**[1715]**	Safi al-Din al-Hilli	صفي الدين الحلي
Ms.27.	**[1080]**	Sulaqzade, Khalil Ibn al-Hajji Muhammad	صولاق زاده، خليل بن الحاجي محمد
Ms.115.	**[2244]**	al-Darir, Da'ud Ibn Umar al-Antaki	الضرير، داوود بن عمر الأنطاكي
Ms.138.	**[2311]**	Tashköprizade, Ahmad Ibn Mustafa	طاشكبري زاده، أحمد بن مصطفى
Ms.82.	**[2157]**	al-Talishi, Muhammad Ibn Musa	الطالشي، محمد بن موسى
Ms.18.	**[2032]**	Tahir Ibn Islam Ibn Qasim al-Ansari al-Khwarizmi	طاهر بن إسلام بن قاسم الأنصاري الخوارزمي
Ms.111.	**[2212]**	Tashköprizade	طشكپري زاده
Ms.23.	**[2040]**	al-Tusi Shaykh al-Ta'ifa, Abu Ja'far Muhammad Ibn al-Hasan Ibn Ali	الطوسي شيخ الطائفة، أبو جعفر محمد بن الحسن بن علي
Ms.23.	**[2040]**	al-Tusi Shaykh al-Ta'ifa, Abu Ja'far Muhammad Ibn al-Hasan Ibn Ali	الطوسي شيخ الطائفة، أبو جعفر محمد بن الحسن بن علي
Ms.29.	**[2051]**	al-Tayyibi al-Shafi', Ahmad Ibn Ahmad Ibn Badr Ibn Ibrahim	الطيبي الشافعي، أحمد بن أحمد بن بدر بن إبراهيم
Ms.140.	**[2339]**	Alim Ibn Ala' al-Din al-Hanafi	عالم بن علاء الدين الحنفي
Ms.140.	**[2343]**	Alim Ibn Ala' al-Din al-Hanafi	عالم بن علاء الدين الحنفي
Ms.124.	**[2256]**	Amili, Baha' al-Din	العاملي، بهاء الدين
Ms.125.	**[2257]**	Amili, Baha' al-Din	العاملي، بهاء الدين
Ms.151.	**[2460]**	Amili, Baha' al-Din	العاملي، بهاء الدين
Ms.23.	**[2040]**	al-Amili, Muhammad Ibn al-Hasan Ibn Zayn al-Din al-Shahid al-Thani Ibn Ali Ibn Ahmad	العاملي، محمد بن الحسن بن زين ادين الشهيد الثاني بن علي بن أحمد
Ms.199.	**[1517]**	al-Abbadi, Ahmad Ibn Qasim	العبادي، أحمد بن قاسم
Ms.71.	**[2140]**	Abd Allah Ibn As'ad Ibn Ali al-Yafi'i	عبد الله بن أسعد بن علي اليافعي

Ms.150.	**[2458]**	Abd Allah Ibn As'ad Ibn Ali al-Yafi'i	عبد الله بن أسعد بن علي اليافعي
Ms.198.	**[1514]**	Abd Allah Ibn Abbas	عبد الله بن عباس
Ms.201.	**[1519]**	Abd Allah Ibn Abbas	عبد الله بن عباس
Ms.311.	**[1697]**	Abd Allah Ibn Ali al-Saqqaf Ba Alawi	عبد الله بن علي السقاف با علوي
Ms.66.	**[2135]**	Abd Allah Ibn Muhammad Ibn Ali al-Ansari al-Herewi	عبد الله بن محمد بن علي الأنصاري الهروي
Ms.35.	**[2058]**	Abd Allah Ibn Muhammad al-Marzifuni	عبد الله بن محمد المرزيفوني
Ms.328.	**[1735]**	Abd Allah Ibn Yusuf Ibn Abd Allah Ibn Hisham	عبد الله بن يوسف بن عبد الله بن هشام
Ms.104.	**[2198]**	Abd Allah Ibn Yusuf Ibn Hisham al-Ansari	عبد الله بن يوسف بن هشام الأنصاري
Ms.91.	**[1322]**	Abd Allah al-Sukkari	عبد الله السكري
Ms.309.	**[1685]**	Abd Allah al-Shinshawri	عبد الله الشنشوري
Ms.311.	**[1700]**	Abd al-Baqi al-Hanbali	عبد الباقي الحنبلي
Ms.45.	**[1209]**	Abd al-Jabbar al-Hamadani	عبد الجبار الهمداني
Ms.316.	**[1715]**	Abd al-Haqq al-Hijazi	عبد الحق الحجازي
Ms.152.	**[2462]**	Abd al-Haqq Miskin Ibn Sayf al-Din Ibn Sa'd Allah al-Dihlawi	عبد الحق مسكين بن سيف الدين بن سعد الله الدهلوي
Ms.142.	**[2389]**	Abd al-Halim	عبد الحليم
Ms.20.	**[1067]**	Abd al-Halim al-Qaysari Söylemzade	عبد الحليم القيصري سيلم زاده
Ms.316.	**[1715]**	Abd al-Khalil al-Baghdadi	عبد الخليل البغديدي
Ms.353.	**[1810]**	Abd al-Rahman al-Akhdari	عبد الرحمن الأخضري
Ms.16.	**[1053]**	Abd al-Rahman Ibn Ahmad al-Jami	عبد الرحمن بن أحمد الجامي
Ms.102.	**[1346]**	Abd al-Rahman Ibn Muhammad Ibn Muhammad al-Imadi	عبد الرحمن بن محمد بن محمد العمادي
Ms.38.	**[2074]**	Abd al-Rahman Ibn Muhammad Ibn Muhammad al-Imadi	عبد الرحمن بن محمد بن محمد العمادي
Ms.30.	**[2052]**	Abd al-Rahman Ibn Muhammad Ibn Muhammad al-Imadi al-Hanafi al-Dimashqi	عبد الرحمن بن محمد بن محمد العمادي الحنفي الدمشقي
Ms.31.	**[2053]**	Abd al-Rahman Ibn Muhammad Ibn Muhammad al-Imadi al-Hanafi al-Dimashqi	عبد الرحمن بن محمد بن محمد العمادي الحنفي الدمشقي
Ms.32.	**[2054]**	Abd al-Rahman Ibn Muhammad Ibn Muhammad al-Imadi al-Hanafi al-Dimashqi	عبد الرحمن بن محمد بن محمد العمادي الحنفي الدمشقي
Ms.317.	**[1717]**	Abd al-Rahman Ibn Muhammad Ibn Makhluf al-Tha'alibi	عبد الرحمن بن محمد بن مخلوف الثعالبي
Ms.112.	**[1356]**	Abd al-Rahman Ibn Mustafa al-Husaini al-Aydarusi	عبد الرحمن بن مصطفى الحسيني العيدروسي
Ms.150.	**[1414]**	Abd al-Rahman Ibn Yahya al-Mallah	عبد الرحمن بن يحيى الملاح
Ms.316.	**[1715]**	Abd al-Rahman al-Mawsili	عبد الرحمن الموصلي
Ms.102.	**[1345]**	Abd al-Rahim al-Bura'i al-Yamani	عبد الرحيم البرعي اليمني

Ms.99.	**[1342]**	Abd al-Rahim al-Iraqi	عبد الرحيم العراقي
Ms.66.	**[2135]**	Abd al-Razzaq al-Kashani (al-Qashani)	(عبد الرزاق الكاشاني (القاشاني
Ms.318.	**[1718]**	Abd al-Razzaq Ibn al-Jundi	عبد الرزاق بن الجندي
Ms.69.	**[1297]**	Abd al-Salam al-Shatti	عبد السلام الشطي
Ms.104.	**[2198]**	Abd al-Aziz Ibn Muhammad Ibn Khalil	عبد العزيز بن محمد بن خليل
Ms.203.	**[1530]**	Abd al-Aziz al-Dirini	عبد العزيز الديريني
Ms.57.	**[2107]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.70.	**[2139]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.78.	**[2152]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.44.	**[1207]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.78.	**[1309]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.123.	**[1369]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.123.	**[1370]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.134.	**[1388]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.160.	**[1426]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.161.	**[1427]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.161.	**[1428]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.166.	**[1439]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.168.	**[1441]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.194.	**[1491]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.195.	**[1493]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.195.	**[1494]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.195.	**[1495]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.195.	**[1496]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.221.	**[1560]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.300.	**[1666]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.311.	**[1705]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.316.	**[1715]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.318.	**[1718]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.323.	**[1723]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.323.	**[1724]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.325.	**[1726]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.335.	**[1762]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.355.	**[1817]**	Abd al-Ghani al-Nabulusi	عبد الغني النابلسي
Ms.123.	**[2255]**	Abd al-Qadir Ibn Ali al-Sakhawi al-Shafi'i	عبد القادر بن علي السخاوي الشافعي
Ms.21.	**[2036]**	Abd al-Qadir Ibn Muhi al-Din	عبد القادر بن محي الدين
Ms.21.	**[2035]**	Abd al-Qadir Ibn Muhi al-Din al-Hasani al-Jaza'iri	عبد القادر بن محي الدين الحسني الجزائري
Ms.191.	**[1479]**	Abd al-Qadir al-Jilani	عبد القادر الجيلاني
Ms.318.	**[1718]**	Abd al-Qadir al-Jilani	عبد القادر الجيلاني
Ms.324.	**[1725]**	Abd al-Qadir al-Jilani	عبد القادر الجيلاني
Ms.330.	**[1749]**	Abd al-Qadir al-Jilani	عبد القادر الجيلاني
Ms.340.	**[1769]**	Abd al-Qadir al-Jilani	عبد القادر الجيلاني
Ms.330.	**[1748]**	Abd al-Qadir al-Jilani	عبد القادر الجيلاني

Ms.120.	**[2252]**	Abd al-Qadir al-Fayyumi	عبد القادر الفيومي
Ms.17.	**[1059]**	Abd al-Qahir Ibn Abd al-Rahman al-Jurjani	عبد القاهر بن عبد الرحمن الجرجاني
Ms.43.	**[1206]**	Abd al-Karim Ibn Ibrahim Ibn Abd al-Karim al-Kaylani	عبد الكريم بن إبراهيم بن عبد الكريم الكيلاني
Ms.291.	**[1649]**	Abd al-Karim Ibn Hawazin al-Qushayri	عبد الكريم بن هوازن القشيري
Ms.299.	**[1663]**	Abd al-Karim al-Jilani	عبد الكريم الجيلاني
Ms.143.	**[1402]**	Abd al-Karim al-Jili	عبد الكريم الجيلي
Ms.147.	**[2418]**	Abd al-Karim al-Hafi al-Halabi	عبد الكريم الحافي الحلبي
Ms.25.	**[2041a]**	Abd al-Mahmud	عبد المحمود
Ms.232.	**[1571]**	Abd al-Mu'ti al-Azhari al-Wafa'i	عبد المعطي الأزهري الوفائي
Ms.133.	**[1387]**	Abd al-Muti' Ibn Salim al-Simillawi	عبد المعطي بن سالم السملاوي
Ms.76.	**[2148]**	Abd al-Wahhab Ibn Ahmad Ibn Ali al-Ansari al-Sha'rani	عبد الوهاب بن أحمد بن علي الأنصاري الشعراني
Ms.75.	**[2146]**	Abd al-Wahhab Ibn Ahmad Ibn Ali Ibn Ahmad Ibn Musa Ibn Mawlay Ibn Abd Allah Ibn al-Zaghali (= al-Sha'rani)	عبد الوهاب بن أحمد بن علي بن أحمد بن موسى بن مولاي بن عبد الله بن الزغلي (= الشعراني)
Ms.29.	**[1108]**	Abd al-Wahhab Ibn Ahmad Ibn Ali al-Sha'rani	عبد الوهاب بن أحمد بن علي الشعراني
Ms.74.	**[2145]**	Abd al-Wahhab Ibn Ahmad Ibn Ali al-Sha'rani	عبد الوهاب بن أحمد بن علي الشعراني
Ms.74.	**[2145]**	Abd al-Wahhab Ibn Ahmad Ibn Ali al-Sha'rani	عبد الوهاب بن أحمد بن علي الشعراني
Ms.27.	**[1092]**	Abd al-Wahhab Ibn Husayn Ibn Wali al-Din al-Amidi	عبد الوهاب بن حسين بن ولي الدين الآمدي
Ms.28.	**[2050]**	Abd al-Wahhab al-Sha'rani	عبد الوهاب الشعراني
Ms.3.	**[1020]**	Ubayd Allah Ibn Mas'ud Ibn Taj al-Shari'a	عبيد الله بن مسعود بن تاج الشريعة
Ms.23.	**[1070]**	Uthman Efendi	عثمان أفندي
Ms.42.	**[1204]**	al-Uthmani, Taj al-Din Ibn Zakariya'	العثماني، تاج الدين بن زكرياء
Ms.5.	**[2013]**	al-Ajami, Khalil Allah	العجمي، خليل الله
Ms.5.	**[2013]**	al-Ajami, Khalil Allah	العجمي، خليل الله
Ms.147.	**[2415]**	al-Iraqi al-Kurdi al-Shafi'i, Zayn al-Din Abu al-Fadl Abd al-Rahim Ibn al-Husayn	العراقي الكردي الشافعي، زين الدين أبو الفضل عبد الرحيم بن الحسين
Ms.104.	**[2201]**	al-Iraqi al-Kurdi, Zayn al-Din	العراقي الكردي، زين الدين
Ms.99.	**[1342]**	al-Iraqi, Abd al-Rahim	العراقي، عبد الرحيم
Ms.58.	**[2109]**	al-Urdi, Abu al-Wafa' al-Urdi Ibn Umar	العرضي، أبو الوفاء العرضي بن عمر
Ms.90.	**[2179]**	Adud al-Din al-Iji	عضد الدين الإيجي
Ms.138.	**[2305]**	Adud al-Din al-Iji	عضد الدين الإيجي
Ms.138.	**[2306]**	Adud al-Din al-Iji	عضد الدين الإيجي
Ms.138.	**[2307]**	Adud al-Din al-Iji	عضد الدين الإيجي
Ms.149.	**[2448]**	Adud al-Din al-Iji	عضد الدين الإيجي
Ms.1.	**[1012]**	Adud al-Din al-Iji	عضد الدين الإيجي

Ms.32.	**[1125]**	Adud al-Din al-Iji	عضد الدين الإيجي
Ms.40.	**[1200]**	Adud al-Din al-Iji	عضد الدين الإيجي
Ms.40.	**[1201]**	Adud al-Din al-Iji	عضد الدين الإيجي
Ms.117.	**[1363]**	Adud al-Din al-Iji	عضد الدين الإيجي
Ms.99.	**[2188]**	Adud al-Din al-Iji	عضد الدين الإيجي
Ms.99.	**[2188]**	Adud al-Din al-Iji	عضد الدين الإيجي
Ms.199.	**[1517]**	Ahmad Ibn Qasim al-Ibadi	0
Ms.56.	**[2106]**	Ala' al-Din Ali Ibn Muhammad al-Kushji	علاء الدين علي بن محمد الكوشجي
Ms.48.	**[2092]**	Ala' al-Din Ali Ibn Muhammad al-Misri	علاء الدين علي بن محمد المصري
Ms.48.	**[2092]**	Ala' al-Din Ali Ibn Muhammad al-Misri	علاء الدين علي بن محمد المصري
Ms.311.	**[1687]**	Ala' al-Din Mughlatay Ibn Qilich Ibn Abd Allah al-Ra'y	علاء الدين مغلطي بن قلج بن عبد الله الرأي
Ms.64.	**[1292]**	Alawan	علوان
Ms.51.	**[2095]**	Alawan Ibn Atiya Ibn al-Hasan Ibn Muhammad al-Hamawi	علوان بن عطية بن الحسن بن محمد الحموي
Ms.1.	**[2003]**	Ali	علي
Ms.1.	**[2003]**	Ali	علي
Ms.83.	**[2165]**	Ali al-Fardi	علي الفردي
Ms.83.	**[2165]**	Ali al-Fardi	علي الفردي
Ms.45.	**[1247]**	Ali al-Fardi Ibn Mustafa al-Qaisari	علي الفردي بن مصطفى القيصري
Ms.138.	**[2309]**	Ali al-Fardi Ibn Mustafa al-Qaysari	علي الفردي بن مصطفى القيصري
Ms.3.	**[1020]**	Ali Ibn Abi Bakr Ibn Abd al-Jalil al-Marghinani	علي بن أبي بكر بن عبد الجليل المرغناني
Ms.133.	**[2280]**	Ali Ibn Abi al-Rijal	علي بن أبي الرجال
Ms.1.	**[2003]**	Ali Ibn Abi Talib	علي بن أبي طالب
Ms.134.	**[2285]**	Ali Ibn Abi Talib	علي بن أبي طالب
Ms.136.	**[2294]**	Ali Ibn Abi Talib	علي بن أبي طالب
Ms.1.	**[2003]**	Ali Ibn Abi Talib	علي بن أبي طالب
Ms.142.	**[2381]**	Ali Ibn Ahmad Ibn Muhammad al-Kiz(a)wani (Kazuwani)	علي بن أحمد بن محمد الكزواني (الكازواني))
Ms.3.	**[2011]**	Ali Ibn Ahmad al-Tadmuri al-Shafi'i al-Qadiri al-Ash'ari	علي بن أحمد التدمري الشافعي القادري الأشعري
Ms.116.	**[2248]**	Ali Ibn Isa	علي بن عيسى
Ms.99.	**[2188]**	Ali Ibn Muhammad al-Jurjani	علي بن محمد الجرجاني
Ms.139.	**[2317]**	Ali Ibn Muhammad al-Jurjani	علي بن محمد الجرجاني
Ms.297.	**[1658]**	Ali Ibn Muhammad al-Qari'	علي بن محمد القارئ
Ms.85.	**[2171]**	Ali Ibn Muhammad al-Sayyid al-Sharif al-Jurjani	علي بن محمد السيد الشريف الجرجاني
Ms.100.	**[2190]**	Ali Ibn Sulayman al-Mansuri	علي بن سليمان المنصوري
Ms.305.	**[1678]**	Ali Ibn Sultan Muhammad al-Qari' al-Herewi	علي بن سلطان محمد القارئ الهروي
Ms.40.	**[2081]**	Ali Ibn Sultan Muhammad al-Qari' al-Herewi	علي بن سلطان محمد القارئ الهروي
Ms.89.	**[1320]**	Ali Ibn Uthman al-Ushi al-Farghani	علي بن عثمان الأوشي الفرغاني

Ms.92.	**[1326]**	Ali Ibn Uthman al-Ushi al-Farghani	علي بن عثمان الأوشي الفرغاني
Ms.111.	**[1355]**	Ali Ibn Uthman al-Ushi al-Farghani	علي بن عثمان الأوشي الفرغاني
Ms.167.	**[1440]**	Ali Ibn Uthman al-Ushi al-Farghani	علي بن عثمان الأوشي الفرغاني
Ms.104.	**[2203]**	Ali Ibn Yusuf al-Bosrawi	علي بن يوسف البصروي
Ms.44.	**[1207]**	Ali Ibn Zahir al-Witri	علي بن ظاهر الوتري
Ms.139.	**[2319]**	Ali al-Qushi (= al-Qushji)	علي القوشي (القوشجي)
Ms.4.	**[1021]**	Anonymous	مجهول
Ms.7.	**[1025]**	Anonymous	مجهول
Ms.7.	**[1026]**	Anonymous	مجهول
Ms.8.	**[1031]**	Anonymous	مجهول
Ms.8.	**[1032]**	Anonymous	مجهول
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Ms.28.	**[1098]**	Anonymous	مجهول
Ms.28.	**[1099]**	Anonymous	مجهول
Ms.29.	**[1109]**	Anonymous	مجهول
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Ms.45.	**[1221]**	Anonymous	مجهول
Ms.46.	**[1257]**	Anonymous	مجهول
Ms.46.	**[1260]**	Anonymous	مجهول
Ms.83.	**[1314]**	Anonymous	مجهول
Ms.125.	**[1375]**	Anonymous	مجهول
Ms.136.	**[1392]**	Anonymous	مجهول
Ms.137.	**[1393]**	Anonymous	مجهول
Ms.139.	**[1395]**	Anonymous	مجهول
Ms.148.	**[1412]**	Anonymous	مجهول
Ms.165.	**[1438]**	Anonymous	مجهول
Ms.169.	**[1442]**	Anonymous	مجهول
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Ms.275.	**[1623]**	Anonymous	مجهول
Ms.311.	**[1703]**	Anonymous	مجهول
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Ms.2.	**[2005]**	Anonymous	مجهول
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Ms.2.	**[2010]**	Anonymous	مجهول
Ms.8.	**[2020]**	Anonymous	مجهول
Ms.9.	**[2021]**	Anonymous	مجهول
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Ms.26.	**[2045]**	Anonymous	مجهول
Ms.26.	**[2046]**	Anonymous	مجهول
Ms.26.	**[2048]**	Anonymous	مجهول

Ms.33.	**[2056]**	Anonymous	مجهول
Ms.35.	**[2059]**	Anonymous	مجهول
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Ms.37.	**[2065]**	Anonymous	مجهول
Ms.37.	**[2066]**	Anonymous	مجهول
Ms.37.	**[2068]**	Anonymous	مجهول
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Ms.52.	**[2097]**	Anonymous	مجهول
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Ms.64.	**[2133]**	Anonymous	مجهول
Ms.75.	**[2147]**	Anonymous	مجهول
Ms.80.	**[2154]**	Anonymous	مجهول
Ms.87.	**[2176]**	Anonymous	مجهول
Ms.102.	**[2194]**	Anonymous	مجهول
Ms.107.	**[2208]**	Anonymous	مجهول
Ms.112.	**[2213]**	Anonymous	مجهول
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Ms.113.	**[2241]**	Anonymous	مجهول
Ms.115.	**[2246]**	Anonymous	مجهول
Ms.115.	**[2247]**	Anonymous	مجهول
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Ms.153.	**[2493]**	Anonymous	مجهول
Ms.153.	**[2494]**	Anonymous	مجهول
Ms.197.	**[1506]**	al-Arawdaki, Abu Bakr Ibn Munyan	العرودكي، أبو بكر بن منيان
Ms.2.	**[1019]**	al-Asqalani, Ibn Hajar	العسقلاني، ابن حجر
Ms.7.	**[2017]**	al-Asqalani, Ibn Hajar	العسقلاني، ابن حجر
Ms.51.	**[2096]**	al-Asqalani, Ibn Hajar	العسقلاني، ابن حجر
Ms.53.	**[2102]**	al-Asqalani, Ibn Hajar	العسقلاني، ابن حجر
Ms.147.	**[2414]**	al-Asqalani, Ibn Hajar	العسقلاني، ابن حجر
Ms.51.	**[2096]**	al-Asqalani, Ibn Hajar	العسقلاني، ابن حجر
Ms.53.	**[2102]**	al-Asqalani, Ibn Hajar	العسقلاني، ابن حجر
Ms.201.	**[1519]**	Ata' al-Khurasani	عطاء الخراساني
Ms.140.	**[2350]**	Attar	عطار
Ms.142.	**[2389]**	Atufi al-Marzifuni	عطوفي المرزيفوني
Ms.311.	**[1698]**	al-Aydarus, Shams al-Din	العيدروس، شمس الدين
Ms.112.	**[1356]**	al-Aydarusi, Abd al-Rahman Ibn Mustafa al-Husaini	العيدروسي، عبد الرحمن بن مصطفى الحسيني
Ms.149.	**[2450]**	Ayn al-qudat Hamadani	عين القضاة همداني
Ms.366.	**[1851]**	al-Ayni, Muhammad Fiqhi	العيني، محمد فقهي
Ms.149.	**[2440]**	al-Ayntabi	العينتابي
Ms.32.	**[1138]**	al-Ayntabi, Ahmad Ibn Ahmad	العينتابي، أحمد بن أحمد
Ms.14.	**[1048]**	al-Ayshi Muhammad Efendi al-Tirahwi	العيشي محمد أفندي التيرهوي
Ms.323.	**[1723]**	Aziz Mahmud al-Uskudari	عزيز محمود الأسكداري
Ms.142.	**[2379]**	Aziz Mahmud al-Uskudari	عزيز محمود الأسكداري
Ms.142.	**[2380]**	Aziz Mahmud al-Uskudari	عزيز محمود الأسكداري
Ms.142.	**[2382]**	Aziz Mahmud al-Uskudari	عزيز محمود الأسكداري
Ms.142.	**[2383]**	Aziz Mahmud al-Uskudari	عزيز محمود الأسكداري
Ms.142.	**[2384]**	Aziz Mahmud al-Uskudari	عزيز محمود الأسكداري
Ms.142.	**[2385]**	Aziz Mahmud al-Uskudari	عزيز محمود الأسكداري

Ms.109.	**[2210]**	Aziz Mahmud al-Uskudari Huda'i	عزيز محمود الأسكداري هدائي
Ms.43.	**[2086]**	Barhebraeus	**0**
Ms.1.	**[1013]**	al-Birgili	البركلي
Ms.140.	**[2338]**	Fakhr al-Din al-Hasan Ibn Mansur al-Uzjandi al-Farghani Qadikhan	فخر الدين الحسن بن منصور الأوزجندي الفرغاني قاضي خان
Ms.4.	**[2012]**	Fakhr al-Din al-Razi	فخر الدين الرازي
Ms.355.	**[1813]**	Fakhr al-Din Ibn Makanis	فخر الدين ابن مكانس
Ms.12.	**[2024]**	Fakhr al-Islam al-Mustazhiri	فخر الإسلام المستظهري
Ms.45.	**[1249]**	al-Fanari	الفناري
Ms.138.	**[2315]**	al-Fanari	الفناري
Ms.83.	**[2162]**	al-Fanari, Shams al-Din Muhammad Ibn Hamza	الفناري، شمس الدين محمد بن حمزة
Ms.138.	**[2312]**	al-Fanari, Shams al-Din Muhammad Ibn Hamza	الفناري، شمس الدين محمد بن حمزة
Ms.138.	**[2314]**	al-Fanari, Shams al-Din Muhammad Ibn Hamza	الفناري، شمس الدين محمد بن حمزة
Ms.124.	**[1374]**	al-Farghani, Ali Ibn Abi Bakr Ibn Abd al-Jalil	الفرغاني، علي بن أبي بكر بن عبد الجليل
Ms.204.	**[1541]**	al-Farisi, Imad al-Din Ibn Yahya	الفارسي، عماد الدين بن يحيى
Ms.211.	**[1548]**	al-Faruqi al-Ramli, Khayr al-Din	الفاروقي الرملي، خير الدين
Ms.203.	**[1535]**	al-Fasi, Ibn Zarruq al-Burnusi	الفاسي، ابن زروق البرنسي
Ms.45.	**[1241]**	al-Firuzabadi	الفيروزابادي
Ms.113.	**[2227]**	Ghadanfar al-Tibrizi, Abu Ishaq Ibrahim Ibn Muhammad	غضنفر التبريزي، أبو إسحق إبراهيم بن محمد
Ms.259.	**[1607]**	al-Gharnati, Jamal al-Din al-Nadrumi	الغرناطي، جمال الدين الندرومي
Ms.203.	**[1528]**	al-Ghawth Abu Madyan Shu'ayb Ibn al-Hasan al-Maghribi al-Andalusi al-Tilimsani	الغوث أبو مدين شعيب بن الحسن المغربي الأندلسي التلمساني
Ms.110.	**[2211]**	al-Ghayti al-Iskandar al-Shafi'i, Najm al-Din	الغيطي الإسكندر الشافعي، نجم الدين
Ms.7.	**[1030]**	al-Ghazzali	الغزالي
Ms.8.	**[1036]**	al-Ghazzali	الغزالي
Ms.289.	**[1647]**	al-Ghazzali	الغزالي
Ms.311.	**[1699]**	al-Ghazzali	الغزالي
Ms.360.	**[1838]**	al-Ghazzali	الغزالي
Ms.48.	**[2092]**	al-Ghazzali	الغزالي
Ms.54.	**[2104]**	al-Ghazzali	الغزالي
Ms.68.	**[2137]**	al-Ghazzali	الغزالي
Ms.105.	**[2205]**	al-Ghazzali	الغزالي
Ms.106.	**[2206]**	al-Ghazzali	الغزالي
Ms.137.	**[2299]**	al-Ghazzali	الغزالي
Ms.7.	**[1024]**	al-Ghazzali, Abu Hamid	الغزالي، أبو حامد
Ms.265.	**[1613]**	al-Ghazzali, Abu Hamid	الغزالي، أبو حامد
Ms.104.	**[2199]**	al-Ghazzali, Abu Hamid	الغزالي، أبو حامد
Ms.137.	**[2295]**	al-Ghazzali, Abu Hamid	الغزالي، أبو حامد
Ms.147.	**[2416]**	al-Ghazzi, Ibn al-Khidr	الغزي، ابن الخضر

Ms.121.	**[2253]**	al-Ghazzi Shihab al-Din, Ahmad Ibn Muhammad Ibn Muhammad	**الغزي شهاب الدين، أحمد بن محمد بن محمد**
Ms.29.	**[1117]**	al-Ghulami, Muhammad	**الغلامي، محمد**
Ms.43.	**[2086]**	Gregorius Abu al-Faraj Ibn al-Ibri	**غريغوريوس أبو الفرج ابن العبري**
Ms.32.	**[1143]**	al-Güzelhisari, Muhammad Ibn Hamza al-Aydini	**الگزلحصاري، محمد بن حمزة الآيديني**
Ms.32.	**[1146]**	al-Güzelhisari, Muhammad Ibn Hamza al-Aydini	**الگزلحصاري، محمد بن حمزة الآيديني**
Ms.305.	**[1672]**	al-Hamadani, Abu Nasr Muhammad Ibn Abd Allah	**الهمداني، أبو نصر محمد بن عبد الله**
Ms.142.	**[2373]**	al-Hamadhani, Abu Nasr Muhammad Ibn Abd al-Rahman	**الهمذاني، أبو نصر محمد بن عبد الرحمن**
Ms.158.	**[1424]**	Hamadhani, Shihab al-Din	**همذاني ، شهاب الدين**
Ms.217.	**[1555]**	al-Hamili, Abu Bakr Ibn Ali	**الهاملي، أبو بكر بن علي**
Ms.113.	**[2240]**	Harun al-Rashid	**هارون الرشيد**
Ms.2.	**[2004]**	Hashim Ibn Muhammad al-Maghribi al-Maliki	**هاشم بن محمد المغربي المالكي**
Ms.59.	**[2112]**	al-Haythami, Ibn Hajar	**الهيثمي، ابن حجر**
Ms.113.	**[2215]**	Hippocrates	**0**
Ms.113.	**[2217]**	Hippocrates	**0**
Ms.113.	**[2221]**	Hippocrates	**0**
Ms.113.	**[2222]**	Hippocrates	**0**
Ms.113.	**[2226]**	Hippocrates	**0**
Ms.199.	**[1517]**	al-Ibadi, Ahmad Ibn Qasim	**0**
Ms.204.	**[1541]**	Imad al-Din Ibn Yahya al-Farisi	**عماد الدين بن يحيى الفارسي**
Ms.63.	**[2117]**	Imad al-Din Yahya Ibn Hasan Ibn Musa al-Qurashi al-Sa'di	**عماد الدين يحيى بن حسن بن موسى القرشي الصعدي**
Ms.30.	**[2052]**	al-Imadi al-Hanafi al-Dimashqi, Abd al-Rahman Ibn Muhammad Ibn Muhammad	**العمادي الحنفي الدمشقي، عبد الرحمن بن محمد بن محمد**
Ms.31.	**[2053]**	al-Imadi al-Hanafi al-Dimashqi, Abd al-Rahman Ibn Muhammad Ibn Muhammad	**العمادي الحنفي الدمشقي، عبد الرحمن بن محمد بن محمد**
Ms.32.	**[2054]**	al-Imadi al-Hanafi al-Dimashqi, Abd al-Rahman Ibn Muhammad Ibn Muhammad	**العمادي الحنفي الدمشقي، عبد الرحمن بن محمد بن محمد**
Ms.38.	**[2074]**	al-Imadi, Abd al-Rahman Ibn Muhammad Ibn Muhammad	**العمادي، عبد الرحمن بن محمد بن محمد**
Ms.102.	**[1346]**	al-Imadi, Abd al-Rahman Ibn Muhammad Ibn Muhammad	**العمادي، عبد الرحمن بن محمد بن محمد**
Ms.326.	**[1732]**	Isam al-Din	**عصام الدين**
Ms.1.	**[1011]**	Isam al-Din Ibrahim	**عصام الدين إبراهيم**
Ms.102.	**[2192]**	Isam al-Din Ibrahim Ibn Muhammad Ibn Arabshah al-Isfara'ini	**عصام الدين إبراهيم بن محمد بن عرب شاه الإسفرائني**
Ms.138.	**[2308]**	Isam al-Din Ibrahim Ibn Muhammad Ibn Arabshah al-Isfara'ini	**عصام الدين إبراهيم بن محمد بن عرب شاه الإسفرائني**

Ms.35.	**[1153]**	Isam al-Din Ibrahim Ibn Muhammad Ibn Arabshah al-Isfara'ini	عصام الدين إبراهيم بن محمد بن عرب شاه الإسفرائني
Ms.1.	**[1009]**	Isam al-Din Ibrahim Ibn Muhammad Ibn Arabshah al-Isfara'ini	عصام الدين إبراهيم بن محمد بن عرب شاه الإسفرائني
Ms.1.	**[1012]**	Isam al-Din Ibrahim Ibn Muhammad Ibn Arabshah al-Isfara'ini	عصام الدين إبراهيم بن محمد بن عرب شاه الإسفرائني
Ms.102.	**[2192]**	Isam al-Din al-Isfara'ini	عصام الدين الإسفرائني
Ms.102.	**[2193]**	Isam al-Din al-Isfara'ini	عصام الدين الإسفرائني
Ms.138.	**[2308]**	Isam al-Din al-Isfara'ini	عصام الدين الإسفرائني
Ms.147.	**[2417]**	Izz al-Din Abd al-Salam al-Baghdadi al-Hanafi	عز الدين عبد السلام البغدادي الحنفي
Ms.155.	**[1421]**	Izz al-Din Abd al-Salam Ibn Ahmad Ibn Ghanim al-Maqdisi	عز الدين عبد السلام بن أحمد بن غانم المقدسي
Ms.107.	**[1351]**	Izz al-Din Abd al-Salam Ibn Ahmad Ibn Ghanim al-Maqdisi	عز الدين عبد السلام بن أحمد بن غانم المقدسي
Ms.276.	**[1624]**	Izz al-Din Ibn Jama'a	عز الدين بن جماعة
Ms.276.	**[1625]**	Izz al-Din Ibn Jama'a	عز الدين بن جماعة
Ms.276.	**[1626]**	Izz al-Din Ibn Jama'a	عز الدين بن جماعة
Ms.276.	**[1627]**	Izz al-Din Ibn Jama'a	عز الدين بن جماعة
Ms.318.	**[1718]**	Izz al-Din al-Mawsili	عز الدين الموصلي
Ms.198.	**[1512]**	Ka'b al-Ahbar	كعب الأحبار
Ms.222.	**[1561]**	Ka'b Ibn Malik	كعب بن مالك
Ms.103.	**[2195]**	Ka'b Ibn Zuhayr	كعب بن زهير
Ms.104.	**[2198]**	Ka'b Ibn Zuhayr	كعب بن زهير
Ms.149.	**[2438]**	al-Kadusi, Sulayman Murad Ibn Umar Ibn Ahmad Ibn Sa'di	الكدوسي، سليمان مراد بن عمر بن أحمد بن سعدي
Ms.149.	**[2439]**	al-Kadusi, Sulayman Murad Ibn Umar Ibn Ahmad Ibn Sa'di	الكدوسي، سليمان مراد بن عمر بن أحمد بن سعدي
Ms.118.	**[1364]**	al-Kafrawi	الكفراوي
Ms.89.	**[2178]**	al-Kalanbawi al-Rumi al-Hanafi, Isma'il Ibn Mustafa	الكلنبوي الرومي الحنفي، إسماعيل بن مصطفى
Ms.127.	**[2266]**	al-Kalanbawi, Isma'il Ibn Mustafa	الكلنبوي، إسماعيل بن مصطفى
Ms.201.	**[1519]**	al-Kalbi	الكلبي
Ms.318.	**[1718]**	Kamal al-Din Ibn al-Adim	كمال الدين بن العديم
Ms.16.	**[2030]**	Kamal al-Din Ibn Humam al-Hanafi	كمال الدين بن همام الحنفي
Ms.16.	**[2030]**	Kamal al-Din Ibn Humam al-Hanafi	كمال الدين بن همام الحنفي
Ms.235.	**[1579]**	al-Kamidi, Muhammad	الكامدي، محمد
Ms.235.	**[1579]**	al-Kamili, Muhammad	الكاملي، محمد
Ms.103.	**[2196]**	al-Kashani	الكاشاني
Ms.66.	**[2135]**	al-Kashani, Abd al-Razzaq	الكاشاني، عبد الرزاق
Ms.149.	**[2427]**	al-Kashani, Abd al-Razzaq	الكاشاني، عبد الرزاق
Ms.296.	**[1654]**	al-Kashghari, Sadid al-Din	الكشغري، سديد الدين
Ms.140.	**[2347]**	Kashi, Jamal al-Din Abd al-Razzaq	كاشي، جمال الدين عبد الرزاق
Ms.55.	**[1283]**	al-Kati, Husam al-Din al-Hasan	الكاتي، حسام الدين الحسن

Ms.83.	**[2158]**	al-Kati, Husam al-Din al-Hasan	الكاتي، حسام الدين الحسن
Ms.83.	**[2159]**	al-Kati, Husam al-Din al-Hasan	الكاتي، حسام الدين الحسن
Ms.83.	**[2161]**	al-Kati, Husam al-Din al-Hasan	الكاتي، حسام الدين الحسن
Ms.84.	**[2168]**	al-Kati, Husam al-Din al-Hasan	الكاتي، حسام الدين الحسن
Ms.141.	**[2367]**	al-Kati, Husam al-Din al-Hasan	الكاتي، حسام الدين الحسن
Ms.85.	**[2169]**	al-Katibi, Najm al-Din	الكاتبي، نجم الدين
Ms.85.	**[2171]**	al-Katibi, Najm al-Din	الكاتبي، نجم الدين
Ms.85.	**[2172]**	al-Katibi, Najm al-Din	الكاتبي، نجم الدين
Ms.81.	**[2156]**	al-Katibi, Najm al-Din Ali Ibn Umar al-Qazwini	الكاتبي، نجم الدين علي بن عمر القزويني
Ms.86.	**[2173]**	al-Katibi, Najm al-Din Ali Ibn Umar al-Qazwini	الكاتبي، نجم الدين علي بن عمر القزويني
Ms.151.	**[2459]**	al-Katibi, Najm al-Din Ali Ibn Umar al-Qazwini	الكاتبي، نجم الدين علي بن عمر القزويني
Ms.36.	**[2061]**	al-Kaydani, Lutf Allah al-Nasafi	الكيداني، لطف الله النسفي
Ms.37.	**[2072]**	al-Kaydani, Lutf Allah al-Nasafi	الكيداني، لطف الله النسفي
Ms.220.	**[1558]**	al-Kaydani, Lutf Allah	الكيداني، لطف الله
Ms.207.	**[1544]**	al-Kaydani, Lutf Allah al-Nasafi	الكيداني، لطف الله النسفي
Ms.220.	**[1559]**	al-Kaydani, Lutf Allah al-Nasafi	الكيداني، لطف الله النسفي
Ms.43.	**[1206]**	al-Kaylani, Abd al-Karim Ibn Ibrahim Ibn Abd al-Karim	الكيلاني، عبد الكريم بن إبراهيم بن عبد الكريم
Ms.142.	**[2381]**	al-Kazuwani, Ali Ibn Ahmad Ibn Muhammad	الكازواني، علي بن أحمد بن محمد
Ms.134.	**[2285]**	Khadir Dhu Qarnayn	**0**
Ms.115.	**[2245]**	al-Kindi, Abu Yusuf	الكندي، أبو يوسف
Ms.142.	**[2388]**	Kirmani	كرماني
Ms.142.	**[2381]**	al-Kiz(a)wani, Ali Ibn Ahmad Ibn Muhammad	الكزواني، علي بن أحمد بن محمد
Ms.22.	**[2039]**	al-Kulayni, Abu Ja'far Muhammad Ibn Ya'qub	الكليني، أبو جعفر محمد بن يعقوب
Ms.22.	**[2039]**	al-Kulini, Abu Ja'far Muhammad Ibn Ya'qub	الكليني، أبو جعفر محمد بن يعقوب
Ms.60.	**[2113]**	al-Kurani al-Shahrazuri, Ibrahim Ibn Hasan	الكوراني الشهرزوري، إبراهيم بن حسن
Ms.311.	**[1699]**	al-Kurb	الكرب
Ms.39.	**[2077]**	al-Kurdi al-Qadiri al-Shaykhani al-Shafi'i, Jamal al-Din Abu Umar Mahmud Ibn Muhammad Ibn Ali	الكردي القادري الشيخاني الشافعي، جمال الدين أبو عمر محمود بن محمد بن علي
Ms.56.	**[2106]**	al-Kushji, Ala' al-Din Ali Ibn Muhammad	الكوشجي، علاء الدين علي بن محمد
Ms.87.	**[1318]**	al-Laqani	اللاقاني
Ms.92.	**[1328]**	al-Laqani	اللاقاني
Ms.353.	**[1811]**	al-Laqani	اللاقاني
Ms.61.	**[2114]**	al-Laqani al-Maliki, Ibrahim	اللاقاني المالكي، إبراهيم
Ms.78.	**[1308]**	al-Laqani, Ibrahim	اللاقاني، إبراهيم
Ms.1.	**[1009]**	al-Laythi al-Samarqandi, Abu al-Qasim Ibn Abi Bakr	الليثي السمرقندي، أبو القاسم بن أبي بكر

Ms.1.	**[1010]**	al-Laythi al-Samarqandi, Abu al-Qasim Ibn Abi Bakr	الليثي السمرقندي، أبو القاسم بن أبي بكر
Ms.1.	**[1011]**	al-Laythi al-Samarqandi, Abu al-Qasim Ibn Abi Bakr	الليثي السمرقندي، أبو القاسم بن أبي بكر
Ms.1.	**[1007]**	Laz Efendi Aqa Saydawi	لاز أفندي آقا سيدوي
Ms.220.	**[1558]**	Lutf Allah al-Kaydani	لطف الله الكيداني
Ms.36.	**[2061]**	Lutf Allah al-Nasafi al-Kaydani	لطف الله النسفي الكيداني
Ms.37.	**[2072]**	Lutf Allah al-Nasafi al-Kaydani	لطف الله النسفي الكيداني
Ms.207.	**[1544]**	Lutf Allah al-Nasafi al-Kaydani	لطف الله النسفي الكيداني
Ms.220.	**[1559]**	Lutf Allah al-Nasafi al-Kaydani	لطف الله النسفي الكيداني
Ms.193.	**[1486]**	al-Ma'arri, Abu al-Ala'	المعري، أبو العلاء
Ms.84.	**[1315]**	al-Madabighi, Hasan Ibn Ali	المدابغي، حسن بن علي
Ms.304.	**[1670]**	al-Madarisi, Muhammad Sadiq al-Hindi	المدارسي، محمد صادق الهندي
Ms.145.	**[2401]**	al-Maghnisawi	المغنساوي
Ms.144.	**[2400]**	al-Maghnisawi, Abu al-Muntaha Ahmad Ibn Muhammad	المغنساوي، أبو المنتهى أحمد بن محمد
Ms.18.	**[1062]**	al-Maghnisawi, Abu al-Muntaha Ahmad Ibn Muhammad	المغنيساوي، أبو المنتهى أحمد بن محمد
Ms.203.	**[1528]**	al-Maghribi al-Andalusi al-Tilimsani, al-Ghawth Abu Madyan Shu'ayb Ibn al-Hasan	المغربي الأندلسي التلمساني، الغوث أبو مدين شعيب بن الحسن
Ms.21.	**[2037]**	al-Maghribi al-Azhari, Muhammad Ulaysh al-Maliki	المغربي الأزهري، محمد عليش المالكي
Ms.313.	**[1712]**	al-Mahalli	المحلي
Ms.11.	**[2023]**	al-Mahalli, Jalal al-Din Ibn Muhammad Ibn Ahmad	المحلي، جلال الدين بن محمد بن أحمد
Ms.11.	**[2023]**	al-Mahalli, Jalal al-Din Ibn Muhammad Ibn Ahmad	المحلي، جلال الدين بن محمد بن أحمد
Ms.104.	**[2197]**	al-Mahalli, Jalal al-Din Muhammad Ibn Ahmad	المحلي، جلال الدين محمد بن أحمد
Ms.93.	**[1329]**	Mahmud Efendi Hamzawi	محمود أفندي حمزاوي
Ms.90.	**[1321]**	Mahmud al-Hamzawi	محمود الحمزاوي
Ms.95.	**[1338]**	Mahmud al-Hamzawi	محمود الحمزاوي
Ms.99.	**[2188]**	Mahmud Hasan	محمود حسن
Ms.99.	**[2188]**	Mahmud Hasan	محمود حسن
Ms.24.	**[1071]**	Mahmud Ibn Abd al-Rahman Ibn Ahmad al-Isfahani	محمود بن عبد الرحمن بن أحمد الإصفهاني
Ms.173.	**[1446]**	Mahmud Ibn Hamza al-Dimashqi	محمود بن حمزة الدمشقي
Ms.143.	**[2396]**	Mahmud Ibn Umar al-Zamakhshari	محمود بن عمر الزمخشري
Ms.142.	**[2389]**	Mahmud al-Qadi Nirusi	محمود القاضي نيروسي
Ms.46.	**[1259]**	al-Majlisi	المجلسي
Ms.130.	**[2275]**	al-Majriti, Abu Maslama	المجريطي، أبو مسلمة
Ms.201.	**[1519]**	Malik Ibn Anas	مالك بن أنس
Ms.240.	**[1585]**	Malik Ibn Anas	مالك بن أنس
Ms.12.	**[2024]**	Malik Ibn Anas	مالك بن أنس
Ms.12.	**[2024]**	Malik Ibn Anas	مالك بن أنس

Ms.150.	**[1414]**	al-Mallah, Abd al-Rahman Ibn Yahya	**الملاح، عبد الرحمن بن يحيى**
Ms.38.	**[2075]**	Manjaq Pasha Ibn Muhammad Ibn Manjaq Ibn Abı Bakr al-Yusfı	**منجق باشا بن محمد بن منجق بن أبي بكر اليوسفي**
Ms.85.	**[2172]**	Mansur	**منصور**
Ms.49.	**[1271]**	al-Mansur billah Abd Allah Ibn Hamza Ibn Sulayman	**المنصور بالله عبد الله بن حمزة بن سليمان**
Ms.50.	**[1274]**	al-Mansur billah al-Qasim Ibn Muhammad Ibn Ali Ibn Rasul Allah al-Zaydi al-Alawi al-Mu'tazili	**المنصور بالله القاسم بن محمد بن علي بن رسول الله الزيدي العلوي المعتزلي**
Ms.50.	**[1275]**	al-Mansur billah al-Qasim Ibn Muhammad Ibn Ali Ibn Rasul Allah al-Zaydi al-Alawi al-Mu'tazili	**المنصور بالله القاسم بن محمد بن علي بن رسول الله الزيدي العلوي المعتزلي**
Ms.100.	**[2190]**	al-Mansuri, Ali Ibn Sulayman	**المنصوري، علي بن سليمان**
Ms.279.	**[1636]**	al-Manufi, Muhammad	**المنوفي، محمد**
Ms.129.	**[2274]**	al-Maqdisi, Ibn Ghannam	**المقدسي، ابن غنام**
Ms.107.	**[1351]**	al-Maqdisi, Izz al-Din Abd al-Salam Ibn Ahmad Ibn Ghanim	**المقدسي، عز الدين عبد السلام بن أحمد بن غانم**
Ms.155.	**[1421]**	al-Maqdisi, Izz al-Din Abd al-Salam Ibn Ahmad Ibn Ghanim	**المقدسي، عز الدين عبد السلام بن أحمد بن غانم**
Ms.311.	**[1701]**	al-Maqdisi, Muhammad Ibn Budayr	**المقدسي، محمد بن بدير**
Ms.153.	**[1419]**	al-Maqdisi, Muhammad Ibn Budayr Ibn Muhammad Ibn Mahmud	**المقدسي، محمد بن بدير بن محمد بن محمود**
Ms.217.	**[1555]**	al-Marghinani	**المرغناني**
Ms.3.	**[1020]**	al-Marghinani, Ali Ibn Abi Bakr Ibn Abd al-Jalil	**المرغناني، علي بن أبي بكر بن عبد الجليل**
Ms.124.	**[1374]**	al-Marghinani, Ali Ibn Abi Bakr Ibn Abd al-Jalil al-Farghani	**المرغناني، علي بن أبي بكر بن عبد الجليل الفرغاني**
Ms.72.	**[2141]**	al-Marsafi al-Shafi'i, Abu al-Hasan Nur al-Din Ali Ibn Khalil	**المرصفي الشافعي، أبو الحسن نور الدين علي بن خليل**
Ms.72.	**[2143]**	al-Marsafi al-Shafi'i, Abu al-Hasan Nur al-Din Ali Ibn Khalil	**المرصفي الشافعي، أبو الحسن نور الدين علي بن خليل**
Ms.12.	**[2024]**	al-Marwazi, Abu Zayd	**المروزي، أبو زيد**
Ms.12.	**[2024]**	al-Marwazi, Abu Zayd	**المروزي، أبو زيد**
Ms.35.	**[2058]**	al-Marzifuni, Abd Allah Ibn Muhammad	**المرزيفوني، عبد الله بن محمد**
Ms.142.	**[2389]**	al-Marzifuni, Atufi	**المرزيفوني، عطوفي**
Ms.301.	**[1667]**	Mas'ud Ibn Umar al-Taftazani	**مسعود بن عمر التفتازاني**
Ms.21.	**[1068]**	Mas'ud Ibn Umar al-Taftazani	**مسعود بن عمر التفتزاني**
Ms.20.	**[2034]**	al-Maturidi, Abu Abd Allah Kamal al-Din Muhammad Ibn Hamza al-Harrani al-Hanafi	**الماتريدي، أبو عبد الله كمال الدين محمد بن حمزة الحراني الحنفي**
Ms.355.	**[1824]**	Mawlana Iwad	**مولانا عوض**
Ms.23.	**[1070]**	Mawlanazade	**مولانا زاده**
Ms.80.	**[2155]**	al-Maybudi, Mir Husayn Ibn Mu'in al-Din	**الميبودي، مير حسين بن معين الدين**
Ms.3.	**[2011]**	al-Maydani, Muhammad	**الميداني، محمد**
Ms.138.	**[2305]**	Mir Abu al-Fath al-Ardabili	**مير أبو الفتح الأردبيلي**

Ms.80.	**[2155]**	Mir Husayn Ibn Mu'in al-Din al-Maybudi	**مير حسين بن معين الدين الميبودي**
Ms.81.	**[2156]**	Mirak Shams al-Din Muhammad Ibn Mubarakshah al-Bukhari	**ميرك شمس الدين محمد بن مبارك شاه البخاري**
Ms.40.	**[1199]**	Molla al-Hanafi	**ملا الحنفي**
Ms.102.	**[2193]**	Molla Hasan Ibn Muhammad al-Zibari al-Kurdi	**ملا حسن بن محمد الزيباري الكردي**
Ms.45.	**[2088]**	Molla Husayn Ibn Iskandar	**ملا حسين بن إسكندر**
Ms.50.	**[2094]**	Molla Husayn Ibn Iskandar al-Hanafi	**ملا حسين بن إسكندر الحنفي**
Ms.5.	**[2013]**	al-Molla Khalil Allah al-Ajami	**الملا خليل الله العجمي**
Ms.1.	**[1016]**	Molla Khosraw	**ملا خسرو**
Ms.13.	**[2025]**	Molla Khosraw	**ملا خسرو**
Ms.48.	**[1270]**	al-Mu'ayyad billah Yahya Ibn Hamza Ibn Ali Ibn Ibrahim Ibn Rasul Allah	**المؤيد بالله يحيى بن حمزة بن علي بن إبراهيم بن رسول الله**
Ms.50.	**[1276]**	Muhammad	**محمد**
Ms.94.	**[1333]**	Muhammad	**محمد**
Ms.198.	**[1508]**	Muhammad	**محمد**
Ms.198.	**[1509]**	Muhammad	**محمد**
Ms.198.	**[1510]**	Muhammad	**محمد**
Ms.316.	**[1715]**	Muhammad Agha	**محمد آغا**
Ms.115.	**[1361]**	Muhammad Amin Ibn Abidin	**محمد أمين بن عابدين**
Ms.249.	**[1594]**	Muhammad Amin Ibn Abidin	**محمد أمين بن عابدين**
Ms.138.	**[2315]**	Muhammad Amin Ibn Sadr al-Din al-Shirwani	**محمد أمين بن صدر الدين الشرواني**
Ms.311.	**[1694]**	Muhammad al-Amir	**محمد الأمير**
Ms.62.	**[2115]**	Muhammad al-Azhari al-Tafilati al-Maghribi al-Hanafi	**محمد الأزهري التافلاتي المغربي الحنفي**
Ms.62.	**[2115]**	Muhammad al-Azhari al-Tafilati al-Maghribi al-Hanafi	**محمد الأزهري التافلاتي المغربي الحنفي**
Ms.96.	**[2185]**	Muhammad Baha' al-Din Ibn al-Husayn	**محمد بهاء الدين بن الحسين**
Ms.134.	**[2283]**	Muhammad al-Barqal'i	**محمد البرقلعي**
Ms.146.	**[2406]**	Muhammad al-Barqal'i	**محمد البرقلعي**
Ms.26.	**[2042]**	Muhammad al-Bulghari	**محمد البلغاري**
Ms.366.	**[1851]**	Muhammad Fiqhi al-Ayni	**محمد فقهي العيني**
Ms.77.	**[2150]**	Muhammad Ghars al-Din Ibn Ghars al-Din al-Khalili al-Madani	**محمد غرس الدين بن غرس الدين الخليلي المدني**
Ms.29.	**[1117]**	Muhammad al-Ghulami	**محمد الغلامي**
Ms.203.	**[1536]**	Muhammad Ibn Abd al-Baqi Ibn Yusuf al-Zurqani	**محمد بن عبد الباقي بن يوسف الزرقاني**
Ms.70.	**[1298]**	Muhammad Ibn Abd al-Da'im al-Birmawi	**محمد بن عبد الدائم البرماوي**
Ms.20.	**[2034]**	Muhammad Ibn Abd Allah al-Arabi	**محمد بن عبد الله العربي**
Ms.20.	**[2034]**	Muhammad Ibn Abd Allah al-Arabi	**محمد بن عبد الله العربي**
Ms.148.	**[2423]**	Muhammad Ibn Abd Allah Ibn Abd al-Rahman Ibn Muhammad al-	**محمد بن عبد الله بن عبد الرحمن بن محمد الشافعي قاضي عجلون**

		Shafi'i Qadi Ajlun	
Ms.147.	**[2416]**	Muhammad Ibn Abd al-Rahman Ibn al-Khidr Ibn Muhammad Ibn al-Imad al-Misri al-Ghazzi Ibn Burayti' al-Misri al-Salihi al-Hanafi, Husam al-Din	محمد بن عبد الرحمن بن الخضر بن محمد بن العماد المصري الغزي بن بريطع المصري الصالحي الحنفي ، حسام الدين
Ms.21.	**[1068]**	Muhammad Ibn Abd al-Rahman Ibn Umar Ibn Ahmad al-Qazwini Jalal al-Din Abu Abd Allah	محمد بن عبد الرحمن بن عمر بن أحمد القزويني جلال الدين أبو عبد الله
Ms.2.	**[1018]**	Muhammad Ibn Abi Bakr	محمد بن أبي بكر
Ms.319.	**[1719]**	Muhammad Ibn Abi Bakr	محمد بن أبي بكر
Ms.142.	**[2375]**	Muhammad Ibn Abi Bakr al-Razi	محمد بن أبي بكر الرازي
Ms.140.	**[2343]**	Muhammad Ibn al-Afdal al-Bukhari	محمد بن الأفضل البخاري
Ms.104.	**[2197]**	Muhammad Ibn Ahmad al-Mahalli Jalal al-Din	محمد بن أحمد المحلي جلال الدين
Ms.19.	**[2033]**	Muhammad Ibn Ali al-Haskafi	محمد بن علي الحسكفي
Ms.113.	**[2216]**	Muhammad Ibn Ali Ibn Umar Najib al-Din al-Samarqandi	محمد بن علي بن عمر نجيب الدين السمرقندي
Ms.113.	**[2224]**	Muhammad Ibn Ali Ibn Umar Najib al-Din al-Samarqandi	محمد بن علي بن عمر نجيب الدين السمرقندي
Ms.113.	**[2225]**	Muhammad Ibn Ali Ibn Umar Najib al-Din al-Samarqandi	محمد بن علي بن عمر نجيب الدين السمرقندي
Ms.145.	**[2405]**	Muhammad Ibn Amr Ibn Ibrahim al-Ballali (= al-Mallali) al-Tilimsani	محمد بن عمر بن إبراهيم البلالي (= الملالي) التلمساني
Ms.259.	**[1607]**	Muhammad Ibn Arabi al-Jaza'iri	محمد بن عربي الجزائري
Ms.153.	**[1419]**	Muhammad Ibn Budayr Ibn Muhammad Ibn Mahmud al-Maqdisi	محمد بن بدير بن محمد بن محمود المقدسي
Ms.311.	**[1701]**	Muhammad Ibn Budayr al-Maqdisi	محمد بن بدير المقدسي
Ms.60.	**[2113]**	Muhammad Ibn Fadl Allah al-Hindi al-Burhanpuri	محمد بن فضل الله الهندي البرهانبوري
Ms.1.	**[1016]**	Muhammad Ibn Faramurz Ibn Ali	محمد بن فرامرز بن علي
Ms.13.	**[2025]**	Muhammad Ibn Faramurz Molla Khosraw	محمد بن فرامرز ملا خسرو
Ms.32.	**[1143]**	Muhammad Ibn Hamza al-Aydini al-Güzelhisari	محمد بن حمزة الآيديني الگزلحصاري
Ms.32.	**[1146]**	Muhammad Ibn Hamza al-Aydini al-Güzelhisari	محمد بن حمزة الآيديني الگزلحصاري
Ms.23.	**[2040]**	Muhammad Ibn al-Hasan Ibn Zayn al-Din al-Shahid al-Thani Ibn Ali Ibn Ahmad al-Amili	محمد بن الحسن بن زين الدين الشهيد الثاني بن علي بن أحمد العاملي
Ms.46.	**[1254]**	Muhammad Ibn al-Husayn al-Husayni al-Khorasani	محمد بن الحسين الحسيني الخرساني
Ms.142.	**[2371]**	Muhammad Ibn al-Jazari al-Shafi'i	محمد بن الجزري الشافعي
Ms.322.	**[1722]**	Muhammad Ibn Mahmud Ibn Ali al-Damuni al-Khalwati al-Naqshbandi	محمد بن محمود بن علي الداموني الخلوتي النقشبندي
Ms.81.	**[2156]**	Muhammad Ibn Mubarakshah al-	محمد بن مبارك شاه البخاري

		Bukhari	
Ms.81.	**[2156]**	Muhammad Ibn Mubarakshah al-Bukhari	**محمد بن مبارك شاه البخاري**
Ms.83.	**[2158]**	Muhammad Ibn Muhammad al-Barda'i	**محمد بن محمد البردعي**
Ms.149.	**[2440]**	Muhammad Ibn Muhammad Ibn Abd al-Ghani Ibn Mustafa al-Mar'ashi al-Ayntabi	**محمد بن محمد بن عبد الغني بن مصطفى المرعشي العينتابي**
Ms.128.	**[2269]**	Muhammad Ibn Muhammad Ibn Abi al-Fath al-Sufi al-Shafi'i al-Misri	**محمد بن محمد بن أبي الفتح الصوفي الشافعي المصري**
Ms.27.	**[1075]**	Muhammad Ibn Muhammad Ibn Ahmad Sibt al-Maridini	**محمد بن محمد بن أحمد سبط المارديني**
Ms.27.	**[1076]**	Muhammad Ibn Muhammad Ibn Ahmad Sibt al-Maridini	**محمد بن محمد بن أحمد سبط المارديني**
Ms.127.	**[2265]**	Muhammad Ibn Muhammad Ibn Ahmad Sibt al-Maridini	**محمد بن محمد بن أحمد سبط المارديني**
Ms.62.	**[2115]**	Muhammad Ibn Muhammad al-Maghribi al-Azhari al-Khalwati	**محمد بن محمد المغربي الأزهري الخلوتي**
Ms.62.	**[2116]**	Muhammad Ibn Muhammad al-Maghribi al-Azhari al-Khalwati	**محمد بن محمد المغربي الأزهري الخلوتي**
Ms.82.	**[2157]**	Muhammad Ibn Musa al-Talishi	**محمد بن موسى الطالشي**
Ms.28.	**[1101]**	Muhammad Ibn Najib al-Qarahisari	**محمد بن نجيب القرحصاري**
Ms.45.	**[1240]**	Muhammad Ibn Qutb al-Din Muhammad al-Razi al-Tahtani	**محمد بن قطب الدين محمد الرازي التحتاني**
Ms.45.	**[1242]**	Muhammad Ibn Qutb al-Din Muhammad al-Razi al-Tahtani	**محمد بن قطب الدين محمد الرازي التحتاني**
Ms.86.	**[2173]**	Muhammad Ibn Qutb al-Din Muhammad al-Razi al-Tahtani	**محمد بن قطب الدين محمد الرازي التحتاني**
Ms.37.	**[1157]**	Muhammad Ibn Sa'id al-Busiri	**محمد بن سعيد البوصيري**
Ms.16.	**[2029]**	Muhammad Ibn Sa'id al-Busiri	**محمد بن سعيد البوصيري**
Ms.143.	**[2393]**	Muhammad Ibn Salama Ibn Ja'far Ibn Muhammad Ibn Ali Ibn Nasr al-Quda'i	**محمد بن سلامة بن جعفر بن محمد بن علي بن نصر القضاعي**
Ms.52.	**[2099]**	Muhammad Ibn Yusuf Ibn Umar al-Sanusi	**محمد بن يوسف بن عمر السنوسي**
Ms.58.	**[2110]**	Muhammad Ibn Yusuf al-Sanusi	**محمد بن يوسف السنوسي**
Ms.46.	**[1255]**	Muhammad Ibn Zakariya' al-Qazwini	**محمد بن زكرياء القزويني**
Ms.46.	**[1262]**	Muhammad Ibn Zakariya' al-Razi	**محمد بن زكرياء الرازي**
Ms.46.	**[1264]**	Muhammad Ibn Zakariya' al-Razi	**محمد بن زكرياء الرازي**
Ms.349.	**[1782]**	Muhammad Jad al-Mawla Ibn Ma'dan	**محمد جاد المولى بن معدان**
Ms.1.	**[2003]**	Muhammad al-Jawad	**محمد الجواد**
Ms.1.	**[2003]**	Muhammad al-Jawad	**محمد الجواد**
Ms.235.	**[1579]**	Muhammad al-Kamidi	**محمد الكامدي**
Ms.235.	**[1579]**	Muhammad al-Kamili	**محمد الكاملي**
Ms.92.	**[1323]**	Muhammad Khalil Hamzawi	**محمد خليل حمزاوي**

Ms.355.	**[1817]**	Muhammad al-Khayyat	**محمد الخياط**
Ms.279.	**[1636]**	Muhammad al-Manufi	**محمد المنوفي**
Ms.3.	**[2011]**	Muhammad al-Maydani	**محمد الميداني**
Ms.315.	**[1714]**	Muhammad Munib	**محمد منيب**
Ms.42.	**[1203]**	Muhammad Murad al-Uzbeki al-Naqshbandi	**محمد مراد الأزبكي النقشبندي**
Ms.297.	**[1658]**	Muhammad al-Nahrawi	**محمد النهراوي**
Ms.42.	**[2085]**	Muhammad Najib al-Qala'i	**محمد نجيب القلعي**
Ms.113.	**[2235]**	Muhammad Nasir Ibn Shah Husayn al-Sayyaf al-Tibrizi	**محمد نصير بن شاه حسين السياف التبريزي**
Ms.146.	**[2411]**	Muhammad al-Qarmashli	**محمد القرمشلي**
Ms.36.	**[2061]**	Muhammad al-Quhistani al-Samadani Shams al-Din	**محمد القوهستاني الصمداني شمس الدين**
Ms.138.	**[2310]**	Muhammad Sachaqlizade al-Mar'ashi	**محمد ساچقلي زاده المرعشي**
Ms.304.	**[1670]**	Muhammad Sadiq al-Hindi al-Madarisi	**محمد صادق الهندي المدارسي**
Ms.120.	**[1366]**	Muhammad Salih Ibn Sayyid Abd al-Rahman Ibn Salim al-Awjali	**محمد صالح بن سيد عبد الرحمن بن سليم الأوجلي**
Ms.297.	**[1658]**	Muhammad al-Samnuni	**محمد السمنوني**
Ms.117.	**[2249]**	Muhammad Shams al-Din Sibt al-Maridini	**محمد شمس الدين سبط المارديني**
Ms.316.	**[1715]**	Muhammad Taqi al-Sirazi Agha Baba	**محمد تقي الشيرازي آغا بابا**
Ms.138.	**[2305]**	Muhammad al-Tibrizi al-Hanafi	**محمد التبريزي الحنفي**
Ms.138.	**[2307]**	Muhammad al-Tibrizi al-Hanafi	**محمد التبريزي الحنفي**
Ms.21.	**[2037]**	Muhammad Ulaysh al-Maliki al-Maghribi al-Azhari	**محمد عليش المالكي المغربي الأزهري**
Ms.79.	**[2153]**	Muhammad al-Zayni al-Hashimi al-Husayni	**محمد الزيني الهشيمي الحسيني**
Ms.32.	**[1137]**	al-Muhaqqiq al-Sharif	**المحقق الشريف**
Ms.351.	**[1784]**	Muhi al-Din Abu Muhammad Mustafa Ibn Kamal al-Din al-Bakri	**محي الدين أبو محمد مصطفى بن كمال الدين البكري**
Ms.351.	**[1785]**	Muhi al-Din al-Bakri	**محي الدين البكري**
Ms.351.	**[1786]**	Muhi al-Din al-Bakri	**محي الدين البكري**
Ms.351.	**[1787]**	Muhi al-Din al-Bakri	**محي الدين البكري**
Ms.351.	**[1788]**	Muhi al-Din al-Bakri	**محي الدين البكري**
Ms.351.	**[1789]**	Muhi al-Din al-Bakri	**محي الدين البكري**
Ms.351.	**[1790]**	Muhi al-Din al-Bakri	**محي الدين البكري**
Ms.351.	**[1792]**	Muhi al-Din al-Bakri	**محي الدين البكري**
Ms.351.	**[1793]**	Muhi al-Din al-Bakri	**محي الدين البكري**
Ms.351.	**[1794]**	Muhi al-Din al-Bakri	**محي الدين البكري**
Ms.351.	**[1795]**	Muhi al-Din al-Bakri	**محي الدين البكري**
Ms.359.	**[1837]**	Muhi al-Din al-Bakri	**محي الدين البكري**
Ms.146.	**[2409]**	Muhi al-Din al-Jazari	**محي الدين الجزري**
Ms.55.	**[1283]**	Muhi al-Din al-Talishi	**محي الدين التالشي**
Ms.83.	**[2159]**	Muhi al-Din al-Talishi (al-Taliji)	**(محي الدين التالشي (التالجي**

Ms.352.	**[1801]**	Muhi al-Din Ibn Arabi	محي الدين بن عربي
Ms.144.	**[1405]**	al-Mujaddidi, Abu al-Baha' Diya' al-Din al-Naqshbandi	المجددي، أبو البهاء ضياء الدين النقشبندي
Ms.149.	**[2440]**	Munib al-Ayntabi	منيب العينتابي
Ms.86.	**[1317]**	al-Mursi al-Sulami, Sharaf al-Din Abu Abd Allah Muhammad Ibn Abd Allah	المرسي السلمي، شرف الدين أبو عبد الله محمد بن عبد الله
Ms.27.	**[1093]**	Musa Efendi Bahlawan Tuqadi	موسى أفندي بهلوان توقادي
Ms.151.	**[2461]**	Musa Ibn Muhammad al-Rumi Qadizade	موسى بن محمد الرومي قاضي زاده
Ms.1.	**[2003]**	Musa al-Kazim	موسى الكاظم
Ms.1.	**[2003]**	Musa al-Kazim	موسى الكاظم
Ms.311.	**[1706]**	Mustafa al-Bakri al-Siddiqi al-Hanafi al-Khalwati	مصطفى البكري الصديقي الحنفي الخلوتي
Ms.21.	**[2038]**	Mustafa al-Fallaqi	مصطفى الفلاقي
Ms.203.	**[1529]**	Mustafa Ibn Azzuz	مصطفى بن عزوز
Ms.93.	**[2182]**	Mustafa Ibn Hamza	مصطفى بن حمزة
Ms.95.	**[2184]**	Mustafa Ibn Hamza Adali	مصطفى بن حمزة أدلي
Ms.78.	**[2151]**	Mustafa Ibn Kamal al-Din al-Bakri al-Siddiqi al-Khalwati	مصطفى بن كمال الدين البكري الصديقي الخلوتي
Ms.311.	**[1707]**	Mustafa Ibn Kamal al-Din al-Siddiq Saqi al-Shurb al-Salsabili	مصطفى بن كمال الدين الصديق سقي الشرب السلسبيلي
Ms.41.	**[2083]**	Mustafa Ibn Kamal al-Din Ibn Ali al-Bakri al-Siddiqi	مصطفى بن كمال الدين بن علي البكري الصديقي
Ms.135.	**[1389]**	Mustafa Ibn Mahmud Ibn Abd Allah Ibn Mustafa Ibn al-Hajj Shatti al-Baghdadi al-Hanbali	مصطفى بن محمود بن عبد الله بن مصطفى بن الحاج شطي البغدادي الحنبلي
Ms.132.	**[2279]**	Mustafa Ibn Muhammad al-Ayyubi al-Rahmati	مصطفى بن محمد الأيوبي الرحمتي
Ms.26.	**[2047]**	Mustafa Yusizadeh (?)	(مصطفى يوسي زاده (؟
Ms.181.	**[1457]**	al-Mutanabbi	المتنبي
Ms.90.	**[2179]**	Muzaffar al-Din Muhammad Yazdi al-Herewi	مظفر الدين محمد يزدي الهروي
Ms.57.	**[2107]**	al-Nabulusi, Abd al-Ghani	النابلسي، عبد الغني
Ms.70.	**[2139]**	al-Nabulusi, Abd al-Ghani	النابلسي، عبد الغني
Ms.78.	**[2152]**	al-Nabulusi, Abd al-Ghani	النابلسي، عبد الغني
Ms.297.	**[1658]**	al-Nahrawi, Muhammad	النهراوي، محمد
Ms.316.	**[1715]**	al-Najashi	النجاشي
Ms.150.	**[2454]**	al-Naji	الناجي
Ms.150.	**[2455]**	al-Naji	الناجي
Ms.150.	**[2456]**	al-Naji	الناجي
Ms.150.	**[2453]**	al-Naji al-Dimashqi al-Shafi'i, Abu Ishaq Ibrahim Ibn Muhammad Ibn Mahmud	الناجي الدمشقي الشافعي، أبو إسحق إبراهيم بن محمد بن محمود
Ms.113.	**[2216]**	Najib al-Din al-Samarqandi, Muhammad Ibn Ali Ibn Umar	نجيب الدين السمرقندي، محمد بن علي بن عمر
Ms.113.	**[2224]**	Najib al-Din al-Samarqandi, Muhammad Ibn Ali Ibn Umar	نجيب الدين السمرقندي، محمد بن علي بن عمر

Ms.113.	**[2225]**	Najib al-Din al-Samarqandi, Muhammad Ibn Ali Ibn Umar	نجيب الدين السمرقندي، محمد بن علي بن عمر
Ms.81.	**[2156]**	Najm al-Din Ali Ibn Umar al-Qazwini al-Katibi	نجم الدين علي بن عمر القزويني الكاتبي
Ms.86.	**[2173]**	Najm al-Din Ali Ibn Umar al-Qazwini al-Katibi	نجم الدين علي بن عمر القزويني الكاتبي
Ms.151.	**[2459]**	Najm al-Din Ali Ibn Umar al-Qazwini al-Katibi	نجم الدين علي بن عمر القزويني الكاتبي
Ms.27.	**[1095]**	Najm al-Din Ali Ibn Umar al-Qazwini al-Katibi	نجم الدين علي بن عمر القزويني الكاتبي
Ms.204.	**[1541]**	Najm al-Din Ali Ibn Umar al-Qazwini al-Katibi	نجم الدين علي بن عمر القزويني الكاتبي
Ms.110.	**[2211]**	Najm al-Din al-Ghayti al-Iskandar al-Shafi'i	نجم الدين الغيطي الإسكندر الشافعي
Ms.85.	**[2169]**	Najm al-Din al-Katibi	نجم الدين الكاتبي
Ms.85.	**[2171]**	Najm al-Din al-Katibi	نجم الدين الكاتبي
Ms.85.	**[2172]**	Najm al-Din al-Katibi	نجم الدين الكاتبي
Ms.55.	**[2105]**	Najm al-Din al-Nasafi	نجم الدين النسفي
Ms.35.	**[1153]**	Najm al-Din al-Nasafi	نجم الدين النسفي
Ms.142.	**[2389]**	Naqibzade	نقيب زاده
Ms.149.	**[2425]**	al-Naqshbandi, Khwaja Ahmad al-Sadiq al-Tashkandi al-Kashani al-Hanafi	النقشبندي، خواجة أحمد الصادق التاشكندي الكاشاني الحنفي
Ms.42.	**[1203]**	al-Naqshbandi, Muhammad Murad al-Uzbeki	النقشبندي، محمد مراد الأزبكي
Ms.214.	**[1552]**	al-Nasafi	النسفي
Ms.38.	**[2074]**	al-Nasafi, Abu al-Barakat	النسفي، أبو البركات
Ms.13.	**[2026]**	al-Nasafi, Abu al-Barakat Abd Allah Ibn Ahmad Ibn Mahmud	النسفي، أبو البركات عبد الله بن أحمد بن محمود
Ms.17.	**[2031]**	al-Nasafi, Abu al-Barakat Abd Allah Ibn Ahmad Ibn Mahmud	النسفي، أبو البركات عبد الله بن أحمد بن محمود
Ms.55.	**[2105]**	al-Nasafi, Najm al-Din	النسفي، نجم الدين
Ms.35.	**[1153]**	al-Nasafi, Najm al-Din	النسفي، نجم الدين
Ms.49.	**[1273]**	al-Nasa'i, Ahmad Ibn Shu'ayb	النسائي، أحمد بن شعيب
Ms.149.	**[2444]**	Nasir al-Din al-Tusi	نصير الدين الطوسي
Ms.56.	**[2106]**	Nasir al-Din al-Tusi, Abu Ja'far	نصير الدين الطوسي، أبو جعفر
Ms.65.	**[2134]**	Nasr Ibn Yahya Ibn Sa'id (Isa) al-Mutatabbib al-Muhtadi	نصر بن يحيى بن سعيد (عيسى) المتطبب المهتدي
Ms.84.	**[1315]**	al-Nawawi	النووي
Ms.163.	**[1434]**	al-Nawawi	النووي
Ms.266.	**[1614]**	al-Nawawi	النووي
Ms.337.	**[1765]**	al-Nawawi	النووي
Ms.10.	**[2022]**	al-Nawawi	النووي
Ms.39.	**[2078]**	al-Nawawi	النووي
Ms.41.	**[2083]**	al-Nawawi	النووي
Ms.41.	**[2084]**	al-Nawawi	النووي
Ms.51.	**[2096]**	al-Nawawi	النووي

Ms.10.	**[2022]**	al-Nawawi	النووي
Ms.41.	**[2083]**	al-Nawawi	النووي
Ms.141.	**[2365]**	al-Nik(u)sari, Shams al-Din Muhammad Ibn Ahmad	النكساري، شمس الدين محمد بن أحمد
Ms.106.	**[2207]**	al-Nisaburi al-Samarqandi	النيسابوري السمرقندي
Ms.140.	**[2324]**	Niyazi Furi Efendi	نيازي فوري أفندي
Ms.29.	**[1103]**	Nur al-Din al-Dimyati	نور الدين الدمياطي
Ms.297.	**[1658]**	Nur al-Din al-Ziyadi	نور الدين الزيادي
Ms.146.	**[2412]**	Qadi Ajlun	قاضي عجلون
Ms.148.	**[2423]**	Qadi Ajlun	قاضي عجلون
Ms.140.	**[2324]**	Qadi Isa	قاضي عيسى
Ms.140.	**[2324]**	Qadi Muhammad	قاضي محمد
Ms.140.	**[2343]**	Qadi Samawna	قاضي سماونة
Ms.145.	**[2404]**	Qadikhan	قاضي خان
Ms.140.	**[2338]**	Qadikhan, Fakhr al-Din al-Hasan Ibn Mansur al-Uzjandi al-Farghani	قاضي خان، فخر الدين الحسن بن منصور الأوزجندي الفرغاني
Ms.140.	**[2336]**	Qadizade al-Qastamunyawi	قاضي زاده القسطمونيوي
Ms.151.	**[2461]**	Qadizade, Musa Ibn Muhammad al-Rumi	قاضي زاده، موسى بن محمد الرومي
Ms.12.	**[2024]**	al-Qaffal, Abu Bakr Muhammad Ibn Ahmad Ibn al-Husayn Ibn Umar al-Shashi	القفال، أبو بكر محمد بن أحمد بن الحسين بن عمر الشاشي
Ms.45.	**[1247]**	al-Qaisari, Ali al-Fardi Ibn Mustafa	القيصري، علي الفردي بن مصطفى
Ms.42.	**[2085]**	al-Qala'i, Muhammad Najib	القلعي، محمد نجيب
Ms.151.	**[2459]**	Qara Da'ud	قره داوود
Ms.81.	**[1312]**	Qara Ya'qub, Ya'qub Ibn Idris al-Qaramani	قرة يعقوب، يعقوب بن إدريس القرماني
Ms.28.	**[1101]**	al-Qarahisari, Muhammad Ibn Najib	القرحصاري، محمد بن نجيب
Ms.73.	**[2144]**	al-Qaramani, Ahmad Ibn Yusuf Ibn Ahmad al-Dimashqi	القرماني، أحمد بن يوسف بن أحمد الدمشقي
Ms.143.	**[2392]**	al-Qari' al-Herewi	القارئ الهروي
Ms.305.	**[1678]**	al-Qari' al-Herewi, Ali Ibn Sultan Muhammad	القارئ الهروي، علي بن سلطان محمد
Ms.40.	**[2081]**	al-Qari' al-Herewi, Ali Ibn Sultan Muhammad	القارئ الهروي، علي بن سلطان محمد
Ms.16.	**[2030]**	Qari' al-Hidaya, Siraj al-Din	قارئ الهداية، سراج الدين
Ms.297.	**[1658]**	al-Qari', Ali Ibn Muhammad	القارئ، علي بن محمد
Ms.99.	**[2188]**	al-Qarisi, Siddiq Ibn Ma'ruf Rida' al-Din	القارسي، صديق بن معروف رضاء الدين
Ms.99.	**[2188]**	al-Qarisi, Siddiq Ibn Ma'ruf Rida' al-Din	القارسي، صديق بن معروف رضاء الدين
Ms.146.	**[2411]**	al-Qarmashli, Muhammad	القرمشلي، محمد
Ms.103.	**[2196]**	al-Qashani	القاشاني
Ms.149.	**[2427]**	al-Qashani	القاشاني
Ms.66.	**[2135]**	al-Qashani, Abd al-Razzaq	القاشاني، عبد الرزاق
Ms.140.	**[2347]**	al-Qashani, Jamal al-Din Abd al-Razzaq	القاشاني، جمال الدين عبد الرزاق

Ms.159.	**[1425]**	al-Qashshashi, Ahmad Ibn Muhammad al-Madani al-Ansari	القشاشي، أحمد بن محمد المدني الأنصاري
Ms.262.	**[1610]**	al-Qasim Ibn Firroh al-Shatibi	القاسم بن فره الشاطبي
Ms.2.	**[2004]**	al-Qasim Ibn Firroh al-Shatibi	القاسم بن فره الشاطبي
Ms.99.	**[2189]**	Qasim al-Qaysari	قاسم القيصري
Ms.13.	**[1047]**	Qassabzade	قصاب زاده
Ms.7.	**[2016]**	al-Qastallani	القسطلاني
Ms.138.	**[2309]**	al-Qaysari, Ali al-Fardi Ibn Mustafa	القيصري، علي الفردي بن مصطفى
Ms.103.	**[2196]**	al-Qaysari, Da'ud Ibn Mahmud Ibn Muhammad al-Rumi	القيصري، داؤود بن محمود بن محمد الرومي
Ms.27.	**[1085]**	al-Qaysari, Ibrahim Ibn Muhammad Kuzi Büyükzade	القيصري، إبراهيم بن محمد كوزي بيك زاده
Ms.27.	**[1086]**	al-Qaysari, Ibrahim Ibn Muhammad Kuzi Büyükzade	القيصري، إبراهيم بن محمد كوزي بيك زاده
Ms.27.	**[1087]**	al-Qaysari, Ibrahim Ibn Muhammad Kuzi Büyükzade	القيصري، إبراهيم بن محمد كوزي بيك زاده
Ms.27.	**[1088]**	al-Qaysari, Ibrahim Ibn Muhammad Kuzi Büyükzade	القيصري، إبراهيم بن محمد كوزي بيك زاده
Ms.27.	**[1090]**	al-Qaysari, Ibrahim Ibn Muhammad Kuzi Büyükzade	القيصري، إبراهيم بن محمد كوزي بيك زاده
Ms.1.	**[1010]**	al-Qazabadi, Abu Nafi' Ahmad Ibn Muhammad	القازابادي، أبو نافع أحمد بن محمد
Ms.1.	**[1010]**	al-Qazabadi, Isma'il Ibn Muhammad	القازابادي، إسماعيل بن محمد
Ms.31.	**[1121]**	al-Qazwini al-Katibi	القزويني الكاتبي
Ms.27.	**[1095]**	al-Qazwini al-Katibi, Najm al-Din Ali Ibn Umar	القزويني الكاتبي، نجم الدين علي بن عمر
Ms.204.	**[1541]**	al-Qazwini al-Katibi, Najm al-Din Ali Ibn Umar	القزويني الكاتبي، نجم الدين علي بن عمر
Ms.216.	**[1554]**	al-Qazwini, Jamal al-Din Muhammad Ibn Abd al-Rahman	القزويني، جمال الدين محمد بن عبد الرحمن
Ms.21.	**[1068]**	al-Qazwini, Muhammad Ibn Abd al-Rahman Ibn Umar Ibn Ahmad	القزويني، محمد بن عبد الرحمن بن عمر بن أحمد
Ms.46.	**[1255]**	al-Qazwini, Muhammad Ibn Zakariya'	القزويني، محمد بن زكرياء
Ms.101.	**[2191]**	al-Qina'i, Ahmad Ibn Abbad Ibn Shu'ayb	القنائي، أحمد بن عباد بن شعيب
Ms.184.	**[1462]**	al-Qirati, Baha' al-Din	القيراطي، بهاء الدين
Ms.318.	**[1718]**	al-Qirati, Burhan al-Din	القيراطي، برهان الدين
Ms.295.	**[1653]**	al-Qonawi, Sadr al-Din	القنوي، صدر الدين
Ms.69.	**[2138]**	al-Qonawi, Sadr al-Din	القونوي، صدر الدين
Ms.46.	**[1263]**	Qosta Ibn Luqa al-Ba'labakki	قسطا بن لوقا البعلبكي
Ms.143.	**[2393]**	al-Quda'i, Muhammad Ibn Salama Ibn Ja'far Ibn Muhammad Ibn Ali Ibn Nasr	القضاعي، محمد بن سلامة بن جعفر بن محمد بن علي بن نصر
Ms.34.	**[1152]**	al-Quduri, Ahmad Ibn Muhammad Ahmad Ibn Ja'far	القدوري، أحمد بن محمد أحمد بن جعفر
Ms.36.	**[2061]**	al-Quhistani al-Samadani Shams al-	القوهستاني الصمداني شمس الدين،

		Din, Muhammad	محمد
Ms.45.	**[1249]**	Qul Ahmad	قول أحمد
Ms.83.	**[2163]**	Qul Ahmad Ibn Muhammad Ibn Khidr	قول أحمد بن محمد بن خضر
Ms.138.	**[2312]**	Qul Ahmad Ibn Muhammad Ibn Khidr	قول أحمد بن محمد بن خضر
Ms.141.	**[1397]**	al-Qurtubi, Ibn Sa'dun	القرطبي، ابن سعدون
Ms.72.	**[2143]**	al-Qushayri	القشيري
Ms.72.	**[2143]**	al-Qushayri	القشيري
Ms.139.	**[2319]**	al-Qushi (= al-Qushji), Ali	القوشي (القوشجي)، علي
Ms.85.	**[2169]**	Qutb al-Din al-Razi al-Tahtani	قطب الدين الرازي التحتاني
Ms.85.	**[2171]**	Qutb al-Din al-Razi al-Tahtani	قطب الدين الرازي التحتاني
Ms.85.	**[2172]**	Qutb al-Din al-Razi al-Tahtani	قطب الدين الرازي التحتاني
Ms.151.	**[2459]**	Qutb al-Din al-Razi al-Tahtani	قطب الدين الرازي التحتاني
Ms.36.	**[1156]**	al-Quzani, al-Hasan al-Alami	القوزني، الحسن العلمي
Ms.21.	**[2037]**	Ulaysh al-Maliki al-Maghribi al-Azhari	عليش المالكي المغربي الأزهري
Ms.14.	**[2027]**	Umar Ibn Abd al-Aziz Ibn Maza	عمر بن عبد العزيز بن مازة
Ms.191.	**[1475]**	Umar Ibn Abd al-Jalil al-Baghdadi	عمر بن عبد الجليل البغدادي
Ms.125.	**[2257]**	Umar Ibn Ahmad al-Ma'i al-Chilli	عمر بن أحمد المائي الچلي
Ms.249.	**[1597]**	Umar Ibn Ahmad al-Mujtahid	عمر بن أحمد المجتهد
Ms.32.	**[1141]**	Umar Ibn al-Husayn al-Amidi	عمر بن الحسين الآمدي
Ms.311.	**[1700]**	Umar Ibn al-Khattab	عمر بن الخطاب
Ms.94.	**[1332]**	Wahb Ibn Munabbih	وهب بن منبه
Ms.329.	**[1737]**	al-Waqidi	الواقدي
Ms.85.	**[2170]**	al-Watwat al-Khwarizmi, Rashid al-Din	الوطواط الخوارزمي، رشيد الدين
Ms.44.	**[1207]**	al-Witri, Ali Ibn Zahir	الوتري، علي بن ظاهر
Ms.71.	**[2140]**	al-Yafi'i, Abd Allah Ibn As'ad Ibn Ali	اليافعي، عبد الله بن أسعد بن علي
Ms.150.	**[2458]**	al-Yafi'i, Abd Allah Ibn As'ad Ibn Ali	اليافعي، عبد الله بن أسعد بن علي
Ms.6.	**[2015]**	Yahya Ibn Abd al-Rahman al-Isfahani al-Qarafi al-Zabidi	يحيى بن عبد الرحمن الإصفهاني القرافي الزبيدي
Ms.137.	**[2302]**	Yahya Ibn Abi Bakr al-Hanafi	يحيى بن أبي بكر الحنفي
Ms.144.	**[2397]**	Yahya Ibn Abi Bakr al-Hanafi	يحيى بن أبي بكر الحنفي
Ms.318.	**[1718]**	Yahya Ibn Aktham	يحيى بن أكثم
Ms.33.	**[1150]**	Yahya Ibn Muhammad Ibn Muhammad al-Ru'ayni al-Khattab	يحيى بن محمد بن محمد الرعيني الخطاب
Ms.321.	**[1721]**	Yahya Ibn Muhammad al-Shirazi	يحيى بن محمد الشيرازي
Ms.279.	**[1632]**	Yahya Ibn Salama al-Haskafi	يحيى بن سلامة الحسكافي
Ms.83.	**[2165]**	Yakan al-Mar'ashi	يكان المرعشي
Ms.83.	**[2165]**	Yakan al-Mar'ashi	يكان المرعشي
Ms.81.	**[1312]**	Ya'qub Ibn Idris al-Qaramani Qara Ya'qub	يعقوب بن إدريس القرماني قرة يعقوب
Ms.90.	**[2179]**	Yazdi al-Herewi, Muzaffar al-Din Muhammad	يزدي الهروي، مظفر الدين محمد

Ms.46.	**[1258]**	Yazid Ibn Mu'awiya	**يزيد بن معاوية**
Ms.53.	**[2100]**	al-Yaziji, Isma'il Ibn Abd al-Baqi	**اليازجي، إسماعيل بن عبد الباقي**
Ms.53.	**[2101]**	al-Yaziji, Isma'il Ibn Abd al-Baqi	**اليازجي، إسماعيل بن عبد الباقي**
Ms.53.	**[2103]**	al-Yaziji, Isma'il Ibn Abd al-Baqi	**اليازجي، إسماعيل بن عبد الباقي**
Ms.80.	**[1311]**	Yunus al-Kurdi	**يونس الكردي**
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Ms.265	[1613]	Bidayat al-Hidaya	بداية الهداية
Ms.137	[2295]	K. Bidayat al-hidaya	كتاب بداية الهداية
Ms.105	[2205]	al-Badr al-mutalali bi-sharh Munfarijat al-Imam al-Ghazzali	البدر المتلالي بشرح منفرجات الإمام الغزالي
Ms.305	[1676]	Badr al-wa'izin wa-zakhr al-abidin	بدر الواعظين وزخر العابدين
Ms.148	[2423]	Badi' al-ma'ani fi sharh aqa'id al-Shaybani	بديع المعاني في شرح عقائد الشيباني
Ms.146	[2412]	Badi' al-ma'ani fi sharh Aqidat al-Shaybani	بديع المعاني في شرح عقيدة الشيباني
Ms.46	[1262]	Bur' al-sa'a	برء الساعة
Ms.46	[1264]	Bur' al-sa'a	برء الساعة
Ms.352	[1799]	al-Burda	البردة
Ms.353	[1808]	al-Burda	البردة
Ms.113	[2236]	Bursha'tha al-mujarrab	برشعثا المجرب
Ms.38	[2074]	al-Bazzaziya	البزازية
Ms.28	[1097]	Bustan al-salwana	بستان السلوانة
Ms.351	[1792]	al-Bast al-tamm nazm risalat al-Suyuti	البسط التام نظم رسالة السيوطي
Ms.327	[1734]	Bast al-raha li-tanawul al-misaha	بسط الراحة لتناول المساحة
Ms.353	[1809]	Bughyat al-bahith an jumal al-mawarith	بغية الباحث عن جمل الموارث
Ms.113	[2226]	Risala min Buqrat (= Hippocrates) fi madarr al-sharab	رسالة من بقراط في مضار الشراب وبيان أوجاع المفاصل والنقرس

		wa-bayan awja' al-mafasil wa-al-niqris wa-mu'alajatiha	ومعالجاتها
Ms.351	[1790]	Bulghat al-murid wa-mushtaha muwaffaq al-sa'id	بلغة المريد ومشتهى موفق السعيد
Ms.58	[2109]	Bulugh al-amani fi aqidat al-Shaybani	بلوغ الأماني في عقيدة الشيباني
Ms.20	[1067]	Bahjat al-albab fi ilm al-asturlab	بهجة الألباب في علم الأسطرلاب
Ms.366	[1851]	Bahjat al-fatawi	بهجة الفتاوي
Ms.139	[2321]	Fi bayan al-asanid lil-ulama' al-kiram	في بيان الأسانيد للعلماء الكرام
Ms.134	[2289]	Fi bayan asma' musannafat al-kuttab	في بيان أسماء مصنفات الكتاب
Ms.39	[1175]	R. fi bayan al-iqta'at wa-mahalliha wa-man yastahiqquha	رسالة في بيان الإقطاعات ومحلها ومن يستحقها
Ms.128	[1379]	K. fi bayan alfaz al-kufr	كتاب في بيان ألفاظ الكفر
Ms.140	[2325]	R. fi bayan anna asma' Allah tawqifiya	رسالة في بيان أن أسماء الله توقيفية
Ms.149	[2446]	Fi bayan shara'it al-raml	في بيان شرائط الرمل
Ms.134	[2287]	Bayan shama'il sayyid al-mursalin	بيان شمائل سيد المرسلين
Ms.8	[2020]	Fi bayan suhuf munzala	في بيان صحف منزلة
Ms.140	[2357]	R. fi bayan adad al-anbiya' wa-al-mursalin	رسالة في بيان عدد الأنبياء والمرسلين
Ms.39	[1190]	R. fi bayan al-kaba'ir wa-al-sagha'ir	رسالة في بيان الكبائر والصغائر
Ms.140	[2361]	R. fi bayan al-kufr wa-anwa'iha	رسالة في بيان الكفر وأنواعها
Ms.39	[1174]	R. fi bayan ma yasqut wa-ma la yasqut min al-huquq bi-al-isqat	رسالة في بيان ما يسقط وما لا يسقط من الحقوق بالإسقاط
Ms.51	[2095]	Bayan al-ma'ani fi sharh aqidat al-Shaybani	بيان المعاني في شرح عقيدة الشيباني
Ms.149	[2429]	Fi bayan ma'na qawl al-nabi salla Allah ta'ala alayhi wa-sallam: "man arafa nafsahu fa-qad arafa rabbahu"	في بيان معنى قول النبي صلى الله تعالى عليه وسلم : "من عرف نفسه فقد عرف ربه"
Ms.300	[1665]	K. fi bayan maqamat al-sada al-sufiya	كتاب في بيان مقامات السادة الصوفية
Ms.125	[2259]	R. fi bayan muqaddimat sab' yuhtaju fi ma'rifat qaws quzah ila ma'rifatiha	رسالة في بيان مقدمات سبع يحتاج في معرفة قوس قزح إلى معرفتها
Ms.103	[2196]	al-Ta'iya al-kubra	التائية الكبرى
Ms.140	[2343]	Tatarkhan	تاتارخان
Ms.97	[2186]	Taj al-lugha wa-sihah (sahah)	تاج اللغة وصحاح
Ms.182	[1459]	Ta'rikh Madinat Dimashq	تأريخ مدينة دمشق
Ms.149	[2447]	Ta'sis al-qawa'id wa-al-usul wa-tahsil al-fawa'id li-dhawi al-usul	تأسيس القواعد والأصول وتحصيل الفوائد لذوي الأصول
Ms.149	[2427]	Ta'wilat al-Qur'an	تأويلات القرآن
Ms.99	[1342]	Tabsirat al-mubtadi' wa-tadhkirat al-muntahi	تبصرة المبتدئ وتذكرة المنتهي

Ms.266	[1614]	K. al-Tibyan fi adab hamalat al-qur'an	كتاب التبيان في آداب حملة القرآن
Ms.46	[1260]	al-Tibyan fi suwar al-qur'an	التبيان في سور القرآن
Ms.140	[2327]	R. tabyin alfaz al-kufr	رسالة تبيين ألفاظ الكفر
Ms.45	[1236]	R. al-Tabyin fi kayfiyat al-ta'min	رسالة التبيين في كيفية التأمين
Ms.45	[1230]	Tabyin al-kalam fi alfaz al-salam	تبيين الكلام في ألفاظ السلام
Ms.45	[1237]	Tabyin al-muddat fi kayfiyat al-takbirat	تبيين المدات في كيفية التكبيرات
Ms.140	[1396]	al-Tathbit inda al-mayyit	التثبيت عند الميت
Ms.311	[1708]	al-Tathbit fi ilm (inda) al-tabyit	التثبيت في علم (عند) التبييت
Ms.150	[2454]	Tathbit qawl "sami'a Allah li-man hamidahu"	"تثبيت قول "سمع الله لمن حمده
Ms.56	[2106]	Tajrid al-aqa'id (al-kalam)	تجريد العقائد (الكلام)
Ms.323	[1723]	al-Tajalliyat al-bahiya wa-al-kushuf al-rabbaniya	التجليات البهية والكشوف الربانية
Ms.37	[2069]	K. Tajwid	كتاب تجويد
Ms.37	[2070]	Tajwid	تجويد
Ms.64	[2127]	R. al-Tahdhir wa-al-tanbih	رسالة التحذير والتنبيه
Ms.153	[2487]	R. al-Tahdhir wa-al-tanbih	رسالة التحذير والتنبيه
Ms.85	[2169]	Tahrir al-qawa'id al-mantiqiya	تحرير القواعد المنطقية
Ms.85	[2171]	Tahrir al-qawa'id al-mantiqiya	تحرير القواعد المنطقية
Ms.86	[2173]	Tahrir al-qawa'id al-mantiqiya	تحرير القواعد المنطقية
Ms.151	[2459]	Tahrir al-qawa'id al-mantiqiya	تحرير القواعد المنطقية
Ms.45	[1240]	Tahrir al-qawa'id al-mantiqiya	تحرير القواعد المنطقية
Ms.45	[1242]	Tahrir al-qawa'id al-mantiqiya	تحرير القواعد المنطقية
Ms.329	[1736]	K. Tahrir al-maqal fi adab wa-ahkam wa-fawa'id yahtaju ilayha mu'addibu al-atfal	كتاب تحرير المقال في آداب وأحكام وفوائد يحتاج إليها مؤدبو الأطفال
Ms.39	[1168]	Tahrir al-maqal fi mas'alat al-istibdal	تحرير المقال في مسألة الاستبدال
Ms.276	[1627]	Tahrik al-siba li-i'ta' al-saba'	تحريك الصبا لإعطاء الصباء
Ms.196	[1505]	Tahrim al-dukhan	تحريم الدخان
Ms.173	[1446]	Tuhfat al-asma' li-mawlid hasan al-akhlaq wa-al-tiba'	تحفة الأسماء لمولد حسن الأخلاق والطباع
Ms.99	[2188]	Tuhfat al-Shafiya	تحفة الشافية
Ms.240	[1585]	Tuhfat al-mujtahidin fi asma' al-mujaddidin	تحفة المجتهدين في أسماء المجددين
Ms.60	[2113]	al-Tuhfa al-mursala ila al-nabi	التحفة المرسلة إلى النبي
Ms.32	[1136]	Tuhfat al-mustarshidin fi bayan madhahib firaq al-muslimin	تحفة المسترشدين في بيان مذاهب فرق المسلمين
Ms.39	[1165]	al-Tuhfa al-mardiya fi al-aradi al-Misriya	التحفة المرضية في الأراضي المصرية
Ms.140	[2354]	R. fi tahqiq anna ma yasdur anhu ta'ala innama bi-al-qudra wa-al-ikhtiyar la bi-al-karh wa-al-idtirar	رسالة في تحقيق أن ما يصدر عنه تعالى إنما بالقدرة والاختيار لا بالكره والاضطرار
Ms.276	[1628]	R. fi tahqiq al-mabahith al-wujudiya wa-al-maqasid al-	رسالة في تحقيق المباحث الوجودية والمقاصد الأصولية

		usuliya	
Ms.139	[2320]	R. fi tahqiq murad al-qa'ilin bi-anna Allah - ta'ala - mujibun bi-al-dhat	رسالة في تحقيق مراد القائلين بأن الله – تعالى – موجب بالذات
Ms.147	[2415]	Takhrij al-ahadith wa-al-athar al-waqi'a fi minhaj al-Baydawi	تخريج الأحاديث والآثار الواقعة في منهاج البيضاوي
Ms.113	[1358]	R. fi takhrij arba'in hadithan	رسالة في تخريج أربعين حديثا
Ms.131	[2276]	Tadbir al-hajar al-mukarram bi-al-tariq al-aqrab	تدبير الحجر المكرم بالطريق الأقرب
Ms.28	[1099]	K. al-tadhkira	كتاب التذكرة
Ms.116	[2248]	Tadhkirat al-kahhalin	تذكرة الكحالين
Ms.90	[1321]	Tarjamat ilm al-hal al-mukhtasar	ترجمة علم الحال المختصر
Ms.45	[1212]	Tark al-bahraj li-karahat al-shatranj	ترك البهرج لكراهة الشطرنج
Ms.127	[1377]	Tasmiyat man a'qaba min walad amir al-mu'minin Abi al-Hasan Ali Ibn Abi Talib - alay-hi al-salam	تسمية من عقب من ولد أمير المؤمنين أبي الحسن علي بن أبي طالب – عليه السلام
Ms.140	[2343]	Tashil	تسهيل
Ms.128	[2269]	Tashil al-ibara fi taqwim al-kawakib al-sayyara	تسهيل العبارة في تقويم الكواكب السيارة
Ms.47	[1266]	Tashil al-manafi' fi al-tibb wa-al-hikma	تسهيل المنافع في الطب والحكمة
Ms.45	[1225]	R. al-tashriq fi bayan al-ta'rif	رسالة التشريق في بيان التعريف
Ms.45	[1224]	R. al-tashwiq fi takbir al-tashriq	رسالة التشويق في تكبير التشريق
Ms.32	[1149]	al-Tasrif al-Izzi	التصريف العزي
Ms.48	[1270]	K. al-tasfiya lil-qulub min daran al-awzar wa-al-dhunub	كتاب التصفية للقلوب من درن الأوزار والذنوب
Ms.129	[2274]	Ta'bir al-ru'ya	تعبير الرؤيا
Ms.129	[2274]	Ta'bir al-manam	تعبير المنام
Ms.129	[2274]	Ta'birnamaj	تعبيرنامج
Ms.69	[2138]	al-Ta'rif bi-kayfiyat al-tawajjuh al-atamm	التعريف بكيفية التوجه الأتم
Ms.331	[1753]	Ta'rifat	تعريفات
Ms.99	[2188]	K. al-Ta'rifat	كتاب التعريفات
Ms.139	[2317]	K. al-Ta'rifat	كتاب التعريفات
Ms.102	[2194]	R. Ta'rifat al-ulum	رسالة تعريفات العلوم
Ms.94	[2183]	Ta'liq al-fawadil	تعليق الفواضل
Ms.39	[1186]	R. fi ta'liq talaq al-mar'atayni bi-tatbiq al-ukhra	رسالة في تعليق طلاق المرأتين بالتطبيق الأخرى
Ms.120	[1366]	Ta'liq mukhtasar ala al-manzuma allati jama'tu fiha ma yadkhalu tahta qawli "la ilaha illa Allah (wa-) Muhammadun rasul Allah" min al-aqa'id	تعليق مختصر على المنظومة التي جمعت فيها ما يدخل تحت قول " لا إله إلا الله (و) محمد رسول لله " من العقائد
Ms.137	[2303]	Ta'lim al-muta'allim li-ta'allum tariq al-ilm	تعليم المتعلم لتعلم طريق العلم
Ms.113	[2217]	R. fi ta'lim al-mu'alajat wa-	رسالة في تعليم المعالجات وترغيب

		targhib al-nas bi-isti'mal al-tibb fi al-ahwal	الناس باستعمال الطب في الأحوال
Ms.45	[1218]	Ta'yin al-niyat fi al-khams salawat	تعيين النيات في الخمس صلوات
Ms.26	[2044]	Tafasir al-khayrat	تفاسير الخيرات
Ms.8	[1035]	Tafsir	تفسير
Ms.149	[2427]	Tafsir	تفسير
Ms.99	[2188]	Tafsir	تفسير
Ms.129	[2274]	Tafsir al-ahlam	تفسير الأحلام
Ms.313	[1712]	Tafsir al-Jalalayn	تفسير الجلالين
Ms.129	[2274]	Tafsir al-ru'ya	تفسير الرؤيا
Ms.26	[2043]	Tafsir al-qur'an	تفسير القرآن
Ms.8	[1037]	Tafsir kabir	تفسير كبير
Ms.4	[2012]	al-Tafsir al-kabir	التفسير الكبير
Ms.135	[2292]	Tafsir Kashshaf	تفسير كشاف
Ms.344	[1774]	Tafsir ma fi al-qasida al-Hamziya min al-alfaz al-ghariba al-lughawiya	تفسير ما في القصيدة الهمزية من الألفاظ الغريبة اللغوية
Ms.64	[2125]	al-Taqdis du'a' al-sadiqin (sic) du'a' li-najat al-muwahhidin al-arifin	التقديس دعاء السادقين دعاء لنجاة الموحدين العارفين
Ms.153	[2485]	al-Taqdis du'a' al-sadiqin (sic) du'a' li-najat al-muwahhidin al-arifin	التقديس دعاء السادقين دعاء لنجاة الموحدين العارفين
Ms.88	[2177]	Taqrir al-qawanin al-mutadawala min ilm al-munazara	تقرير القوانين المتداولة من علم المناظرة
Ms.1	[1017]	Taqrir al-qawanin al-mutadawala min ilm al-munazara	تقرير القوانين المتداولة من علم المناظرة
Ms.153	[2490]	K. fihi taqsim al-ulum wa-ithbat al-haqq wa-kashf al-maknun	كتاب فيه تقسيم العلوم وإثبات الحق وكشف المكنون
Ms.153	[2475]	Taqlid al-Rida safir al-qudra	تقليد الرضا سفير القدرة
Ms.45	[1226]	R. al-taqyid lil-tanafful fi al-id	رسالة التقييد للتنفل في العيد
Ms.2	[2006]	R. al-Takbir	رسالة التكبير
Ms.45	[1238]	Talkhis al-tanwir fi isqat al-tadbir	تلخيص التنوير في إسقاط التدبير
Ms.21	[1068]	Talkhis al-miftah	تلخيص المفتاح
Ms.216	[1554]	Talkhis al-Miftah	تلخيص المفتاح
Ms.99	[2188]	talwih	تلويح
Ms.149	[2447]	Tamhid aqa'id al-tasawwuf wa-usulihi	تمهيد عقائد التصوف وأصوله
Ms.39	[1194]	R. fi al-tanaqud fi al-da'wa	رسالة في التناقض في الدعوى
Ms.146	[2409]	R. al-Tunbak	رسالة التنباك
Ms.64	[2122]	R. al-Tanbih ila jama'at al-muwahhidin wa-rufi'at ila al-hadra al-lahutiya wa-utliqat	رسالة التنبيه إلى جماعة الموحدين ورفعت إلى الحضرة الالهوتية وأطلقت
Ms.153	[2471]	R. al-Tanbih ila jama'at al-muwahhidin wa-rufi'at ila al-hadra al-lahutiya wa-utliqat	رسالة التنبيه إلى جماعة الموحدين ورفعت إلى الحضرة اللاهوتعية وأطلقت

Ms.8	[1038]	Tanbih al-ghafilin	تنبيه الغافلين
Ms.27	[1089]	Tanbih al-ghafilin	تنبيه الغافلين
Ms.47	[2091]	Tanbih al-ghafilin	تنبيه الغافلين
Ms.156	[1422]	Tanbih al-ghabi fi tanzih (bi-tabri'at) Ibn al-Arabi	تنبيه الغبي في تنزيه (بتبرئة) ابن العربي
Ms.29	[1108]	Tanbih al-mughtarrin fi al-qarn al-ashir ala ma khalafu fi-hi salafuhum al-tahir	تنبيه المغترين في القرن العاشر على ما خالفوا فيه سلفهم الطاهر
Ms.300	[1666]	al-Tanbih min al-nawm fi hukm mawajid al-qawm	التنبيه من النوم في حكم مواجد القوم
Ms.19	[2033]	Tanwir al-absar	تنوير الأبصار
Ms.45	[1238]	al-Tanwir fi isqat al-tadbir	التنوير في إسقاط التدبير
Ms.99	[2188]	al-Tahdhib	التهذيب
Ms.23	[2040]	K. Tahdhib al-ahkam	كتاب تهذيب الأحكام
Ms.301	[1667]	Tahdhib al-mantiq wa-al-kalam	تهذيب المنطق والكلام
Ms.69	[2138]	al-Tawajjuh al-awla bi-haqq al-haqq jalla wa-ala	التوجه الأولى بحق الحق جل وعلا
Ms.70	[2139]	R. al-Tawhid	رسالة التوحيد
Ms.72	[2142]	R. fi al-tawhid	رسالة في التوحيد
Ms.7	[2017]	al-Tawdih	التوضيح
Ms.99	[2188]	Tawdih	توضيح
Ms.37	[2067]	Min al-Tawfiq hashiyat Sadr al-Shari'a	من التوفيق حاشية صدر الشريعة
Ms.113	[2238]	thum	ثوم
Ms.128	[2271]	Jami' al-ahkam, al-qawl ala ahkam al-kawakib al-sab'a fi al-buyut al-ithnay ashara	جامع الأحكام، القول على أحكام الكواكب السبعة في البيوت الاثني عشر
Ms.99	[2188]	Jami' al-asrar	جامع الأسرار
Ms.213	[1551]	al-Jami' al-sahih	الجامع الصحيح
Ms.290	[1648]	al-Jami' al-sahih	الجامع الصحيح
Ms.7	[2016]	al-Jami' al-sahih	الجامع الصحيح
Ms.14	[2027]	Jami' al-Sadr al-Shahid	جامع الصدر الشهيد
Ms.14	[2027]	al-Jami' al-saghir	الجامع الصغير
Ms.37	[2067]	al-Jami' al-saghir	الجامع الصغير
Ms.142	[2380]	Jami' al-fada'il wa-qami' al-radha'il	جامع الفضائل وقامع الرذائل
Ms.134	[2282]	Jami' al-lata'if li-majma' al-zara'if min al-kashshaf	جامع اللطائف لمجمع الظرائف من الكشاف
Ms.113	[2237]	al-Jami' li-mufradat al-adwiya wa-al-aghdhiya	الجامع لمفردات الأدوية والأغذية
Ms.351	[1785]	Jaridat al-ma'arib wa-kharidat kull sharib	جريدة المآرب وخريدة كل شارب
Ms.8	[1033]	Jila' al-qulub	جلاء القلوب
Ms.17	[1058]	Jila' al-qulub	جلاء القلوب
Ms.32	[1139]	R. fi jam' al-addad	رسالة في جمع الأضداد
Ms.219	[1557]	Jam' al-jawami' fi al-usul	جمع الجوامع في الأصول
Ms.113	[2222]	Jumal wa-jawami' al-Iskandar fi	جمل وجوامع الإسكندر في تعرف المزاج

		ta'arruf al-mizaj	
Ms.138	[2315]	R. Jihat al-wahda	رسالة جهة الوحدة
Ms.168	[1441]	K. al-Jawab al-sharif lil-hadra al-sharifa	كتاب الجواب الشريف للحضرة الشريفة
Ms.159	[1425]	al-Jawab al-kafi ala al-su'al al-muwafi	الجواب الكافي على السؤال الموافي
Ms.147	[2417]	Jawab lughz Ibn al-Ulayyif (or: al-Ulayf)	جواب لغز ابن العليف
Ms.115	[2245]	Jawami' al-tibb	جوامع الطب
Ms.317	[1717]	al-Jawahir al-hisan fi tafsir al-qur'an	الجواهر الحسان في تفسير القرآن
Ms.18	[2032]	K. Jawahir al-fiqh	كتاب جواهر الفقه
Ms.147	[2419]	Jawahir al-mutakathira fi al-akhbar al-mutawatira	جواهر المتكاثرة في الأخبار المتواترة
Ms.50	[2094]	Jawahir al-masa'il fima yahtaju ilayhi kull aqil wa-jahil	جواهر المسائل فيما يحتاج إليه كل عاقل وجاهل
Ms.78	[1308]	Jawharat al-tawhid	جوهرة التوحيد
Ms.87	[1318]	Jawharat al-tawhid	جوهرة التوحيد
Ms.353	[1811]	Jawharat al-tawhid	جوهرة التوحيد
Ms.351	[1791]	al-Jawhara al-thamina fima yuqalu rakib al-safina	الجوهرة الثمينة فيما يقال راكب السفينة
Ms.92	[1328]	al-Jawhara fi al-tawhid	الجوهرة في التوحيد
Ms.149	[2439]	R. al-Jayb	رسالة الجيب
Ms.126	[1376]	hashiya	حاشية
Ms.99	[2188]	Hashiyat al-Khayyali	حاشية الخيالي
Ms.138	[2305]	Hashiyat al-Risala al-Hanafiya	حاشية الرسالة الحنفية
Ms.85	[2171]	Hashiya ala al-Tasawwurat	حاشية على التصورات
Ms.83	[2158]	Hashiya ala Husam al-Din al-Kati, Sharh Isaghuji	حاشية على حسام الدين الكاتي ، شرح إيساغوجي
Ms.83	[2159]	Hashiya ala Husam al-Din al-Kati, Sharh Isaghuji	حاشية على حسام الدين الكاتي ، شرح إيساغوجي
Ms.85	[2169]	Hashiya ala dibajat sharh Qutb al-Din	حاشية على ديباجة شرح قطب الدين
Ms.151	[2459]	Hashiya ala al-Sayyid al-Sharif al-Jurjani, al-Kuchak	حاشية على السيد الشريف الجرجاني ، الكوچك
Ms.55	[1283]	Hashiya ala sharh Isaghuji	حاشية على شرح إيساغوجي
Ms.85	[2169]	Hashiya ala sharh al-Tahtani ala al-Shamsiya	حاشية على شرح التحتاني على الشمسية
Ms.85	[2172]	Hashiya ala sharh Qutb al-Din	حاشية على شرح قطب الدين
Ms.85	[2171]	Hashiya ala sharh Qutb al-Din ala al-Shamsiya	حاشية على شرح قطب الدين على الشمسية
Ms.45	[1249]	Hashiya ala al-fawa'id al-Fanariya	حاشية على الفوائد الفنارية
Ms.83	[2163]	Hashiya ala al-fawa'id al-Fanariya	حاشية على الفوائد الفنارية
Ms.99	[2188]	Hashiyat al-Kashshaf	حاشية الكشاف
Ms.113	[2227]	Hasil al-Masa'il	حاصل المسائل
Ms.142	[2384]	Habbat al-mahabba	حبة المحبة

Ms.1	[2003]	hijab	حجاب
Ms.254	[1602]	al-Hujaj al-mubina fi al-tafdil bayna Makka wa-al-Madina	الحجج المبينة في التفضيل بين مكة والمدينة
Ms.39	[1197]	R. fi al-hudud fi al-fiqh	رسالة في الحدود في الفقه
Ms.97	[1340]	Hadith	حديث
Ms.191	[1476]	Hadith	حديث
Ms.145	[1407]	Hadith ibtida' khalq Adam	حديث ابتداء خلق آدم
Ms.94	[1330]	Hadith Abi Yazid al-Bistami	حديث أبي يزيد البسطامي
Ms.162	[1431]	al-Hadith al-thalith "idha tahayyartum fi al-umur fa-ista'inu min ahl al-qubur"	الحديث الثالث " إذا تحيرتم في الأمور فاستعينوا من أهل القبور "
Ms.198	[1514]	Hadith al-Jariya bi-al-Ta'if	حديث الجارية بالطائف
Ms.145	[1406]	Hadith al-jinn wa-al-jann	حديث الجن والجان
Ms.145	[1408]	Hadith dukhul al-ruh fi Adam	حديث دخول الروح في آدم
Ms.198	[1511]	Hadith al-rajul wa-al-shajara	حديث الرجل والشجرة
Ms.91	[1322]	Hadith la salata li-man lam yaqra' bi-fatihat al-kitab	حديث لا صلاة لمن لم يقرأ بفاتحة الكتاب
Ms.198	[1512]	Hadith madinat Waq Waq	حديث مدينة واق واق
Ms.2	[2004]	Hirz al-amani wa-wajh al-tahani	حرز الأماني ووجه التهاني
Ms.152	[2463]	R. fi huruf al-ta'rif	رسالة في حروف التعريف
Ms.203	[1529]	Hizb	حزب
Ms.41	[2084]	Hizb	حزب
Ms.40	[2081]	al-Hizb al-a'zam wa-al-wird al-afkham	الحزب الأعظم والورد الأفخم
Ms.29	[1112]	Hizb al-uns	حزب الأنس
Ms.94	[1337]	Hizb al-bahr	حزب البحر
Ms.131	[1385]	Hizb al-bahr	حزب البحر
Ms.94	[1336]	Hizb al-sada al-wiqaya	حزب السادة الوقاية
Ms.94	[1334]	al-Hizb al-kabir	الحزب الكبير
Ms.94	[1335]	Hizb al-nur	حزب النور
Ms.84	[1315]	Hizb al-Nawawi	حزب النووي
Ms.358	[1834]	Hizb al-Nawawi	حزب النووي
Ms.152	[2466]	K. al-Hisab	كتاب الحساب
Ms.21	[2035]	Husam al-din li-qat' shubah al-murtaddin. Ajwibat Amir al-mu'minin Sayyid al-Hajj Abd al-Qadir Ibn Muhi al-Din	حسام الدين لقطع شبه المرتدين. أجوبة أمير المؤمنين سيد الحاج عبد القادر بن محي الدين
Ms.165	[1438]	K. al-Hashriya fi ahwal yawm al-qiyama	كتاب الحشرية في أحوال يوم القيامة
Ms.7	[2016]	Hisn al-hasin	حصن الحصين
Ms.2	[2004]	Hisn al-qari' fi ikhtilaf al-maqari'	حصن القارئ في اختلاف المقارئ
Ms.145	[1409]	Husul al-rifq bi-usul al-rizq	حصول الرفق بأصول الرزق
Ms.44	[2087]	K. Hifz al-um	كتاب حفظ العمر
Ms.77	[2150]	al-Haqq al-wajib al-natiq bi-anna al-makhluq laysa ayn al-khaliq	الحق الواجب الناطق بأن المخلوق ليس عين الخالق
Ms.32	[1128]	R. fi haqq tawjih tashbih kama sallayta	رسالة في حق توجيه تشبيه كما صليت

Ms.32	[1122]	R. fi haqq nasr	رسالة في حق نصر
Ms.99	[2189]	Haqa'iq al-ashya'	حقائق الأشياء
Ms.140	[2358]	R. fi haqiqat al-nafs wa-al-ruh hal huma shay' wahid aw shay'an	رسالة في حقيقة النفس والروح هل هما شيء واحد أو شيآن
Ms.143	[1402]	R. haqiqat al-yaqin wa-zulfat al-tamkin	رسالة حقيقة اليقين وزلفة التمكين
Ms.178	[1452]	Hikayat	حكايات
Ms.134	[2284]	Hikaya	حكاية
Ms.39	[1193]	R. fi al-hukm bi-la taqaddum da'wa wa-khusuma	رسالة في الحكم بلا تقدم دعوى وخصومة
Ms.39	[1180]	R. fi hukm shart waqf Qansuh al-Ghuri	رسالة في حكم شرط وقف قانصوه الغوري
Ms.39	[1176]	R. fi hukm man yatawalla al-hukm ba'd mawt na'ib al-muslimin na'ib al-balad al-musamma fi zamanina bi-al-bashat	رسالة في حكم من يتولى الحكم بعد موت نائب المسلمين نائب البلد المسمى في زماننا بالباشات
Ms.81	[2156]	K. Hikmat al-ayn	كتاب حكمة العين
Ms.45	[1228]	Hikmat al-fikr fi sajdat al-shukr	حكمة الفكر في سجدة الشكر
Ms.107	[1351]	Hall al-rumuz wa-mafatih al-kunuz	حل الرموز ومفاتيح الكنوز
Ms.155	[1421]	Hall al-rumuz wa-mafatih al-kunuz	حل الرموز ومفاتيح الكنوز
Ms.149	[2446]	Hulul al-ashkal	حلول الأشكال
Ms.29	[1114]	Hilyat al-abdal wa-ma yazharu an-ha min al-ma'arif wa-al-ahwal	حلية الأبدال وما يظهر عنها من المعارف والأحوال
Ms.163	[1434]	Hilyat (nuzhat) al-abrar	حلية (نزهة) الأبرار
Ms.102	[2193]	Hawashin ala al-sharh al-mansub ila al-Mawla Isam al-Din Ibn Ibrahim Ibn Muhammad ala Risalat al-Isti'arat li-Mawlana Abi al-Qasim al-Laythi al-Samarqandi	حواش على الشرح المنسوب إلى المولى عصام الدين بن إبراهيم بن محمد على رسالة الاستعارات لمولانا أبي القاسم الليثي السمرقندي
Ms.1	[1011]	Hawashin ala al-sharh al-mansub ila Isam al-Din Ibrahim.. ala risalat al-isiti'arat lil-Mawla... Abi al-Qasim al-Laythi al-Samarqandi	حواش على الشرح المنسوب إلى عصام الدين إبراهيم .. على رسالة الاستعارات للمولى ... أبي القاسم الليثي السمرقندي
Ms.337	[1765]	Hawashi sharh al-Rawd	حواشي شرح الروض
Ms.142	[2379]	Hayat al-arwah wa-najat al-ashbah	حياة الأرواح ونجاة الأشباح
Ms.7	[1025]	Hayat al-qulub li-ma yazulu bihi ilal al-jahl wa-al-dhunub	حياة القلوب لما يزول به علل الجهل والذنوب
Ms.39	[1178]	Risalatay Kha'ir Bek	رسالتي خائر بك
Ms.142	[1401]	Khatama fi al-qafiya wa-ma ayta'allaqu bi-ha	خاتمة في القافية وما يتعلق بها
Ms.1	[1002]	Khaza'in al-jawahir wa-mahasin al-zawahir	خزائن الجواهر ومحاسن الزواهر

Ms.140	[2348]	Khizanat al-anfas al-qudsiya	خزانة الأنفاس القدسية
Ms.140	[2349]	Khizanat al-anfas al-qudsiya	خزانة الأنفاس القدسية
Ms.15	[2028]	Khizanat al-fiqh	خزانة الفقه
Ms.140	[2343]	Khizanat al-fiqh	خزانة الفقه
Ms.26	[2042]	Khazinat al-ulama' wa-zinat al-fuqaha'	خزينة العلماء وزينة الفقهاء
Ms.49	[1273]	K. khasa'is Amir al-Mu'minin Ali Ibn Abi Talib	كتاب خصائص أمير المؤمنين علي بن أبي طالب
Ms.147	[2414]	Khisal al-mukaffira	خصال المكفرة
Ms.32	[1148]	Khutbat al-nikah	خطبة النكاح
Ms.50	[1276]	Khutbat al-wada'	خطبة الوداع
Ms.109	[2210]	Khulasat al-akhbar fi ahwal al-nabi al-mukhtar	خلاصة الأخبار في أحوال النبي المختار
Ms.125	[2257]	Khulasat al-hisab	خلاصة الحساب
Ms.151	[2460]	Khulasat al-hisab	خلاصة الحساب
Ms.124	[2256]	Khulasat al-hisab (al-Baha'iya)	(خلاصة الحساب (البهائية
Ms.13	[1047]	Khalij al-bihar	خليج البحار
Ms.153	[2481]	R. Khumar Ibn Jaysh al-Sulaymani al-Akkari	رسالة خمار بن جيش السليماني العكاري
Ms.70	[2139]	Khamrat al-khan wa-rannat al-alhan fi sharh Risalat Arslan al-Dimashqi	خمرة الخان ورنة الألحان في شرح رسالة أرسلان الدمشقي
Ms.113	[2223]	R. fi khawass al-jawahir wa-al-ma'daniyat	رسالة في خواص الجواهر والمعدنيات
Ms.45	[1219]	Khawass al-hars fibihar al-fard	خواص الحرص في بحار الفرض
Ms.45	[1222]	Khawass al-hars fibihar al-fard	خواص الحرص في بحار الفرض
Ms.27	[2049]	al-Khayr al-baqi fi jawaz al-wudu' min al-fasaqi	الخير الباقي في جواز الوضوء من الفساقي
Ms.39	[1160]	al-Khayr al-baqi fi jawaz al-wudu' min al-fasaqi	الخير الباقي في جواز الوضوء من الفساقي
Ms.152	[2465]	R. al-Dukhan	رسالة الدخان
Ms.322	[1722]	al-Durr al-thamin li-sharh al-dawr al-a'la li-sayyidi Muhi al-Din	الدر الثامن لشرح الدور الأعلى لسيدي محي الدين
Ms.19	[2033]	al-Durr al-mukhtar: Sharh Tanwir al-absar	الدر المختار : شرح تنوير الأبصار
Ms.280	[1637]	al-Durra al-alfiya	الدرة الألفية
Ms.232	[1574]	Durrat al-ghawwas fi awham al-khawass	درة الغواص في أوهام الخواص
Ms.67	[1295]	al-Durra al-fakhira ala ramz al-shajara	الدرة الفاخرة على رمز الشجرة
Ms.37	[2068]	Du'a ahdname	دعا عهدنامه
Ms.334	[1759]	Du'a'	دعاء
Ms.16	[2030]	Du'a'	دعاء
Ms.39	[2080]	Du'a'	دعاء
Ms.40	[2082]	Du'a'	دعاء
Ms.340	[1769]	Du'a' al-khatm	دعاء الختم
Ms.352	[1806]	Du'a' khatm al-qur'an	دعاء ختم القرآن

Ms.192	[1483]	Du'a' al-Sayfi	دعاء السيفي
Ms.64	[2124]	al-Du'a' al-mustajab	الدعاء المستجاب
Ms.153	[2484]	al-Du'a' al-mustajab	الدعاء المستجاب
Ms.39	[1196]	R. fi al-da'wa wa-ma yata'allaq bi-ha	رسالة في الدعوى وما يتعلق بها
Ms.8	[1032]	Daqa'iq al-akhbar fi dhikr al-janna wa-al-nar	دقائق الأخبار في ذكر الجنة والنار
Ms.28	[1096]	Daqa'iq al-akhbar fi dhikr al-janna wa-al-nar	دقائق الأخبار في ذكر الجنة والنار
Ms.29	[1104]	Daqa'iq al-akhbar fi dhikr al-janna wa-al-nar	دقائق الأخبار في ذكر الجنة والنار
Ms.29	[1105]	Daqa'iq al-akhbar fi dhikr al-janna wa-al-nar	دقائق الأخبار في ذكر الجنة والنار
Ms.140	[2348]	Risala-i daqa'iq-i al-mukashifin	رسالة دقائق المكاشفين
Ms.330	[1747]	Dala'il al-khayrat	دلائل الخيرات
Ms.345	[1776]	Dala'il al-khayrat	دلائل الخيرات
Ms.286	[1644]	Dala'il al-khayrat wa-shawariq al-anwar fi dhikr al-salat ala al-nabi al-mukhtar	دلائل الخيرات وشوارق الأنوار في ذكر الصلاة على النبي المختار
Ms.334	[1758]	Dala'il al-khayrat wa-shawariq al-anwar fi dhikr al-salat ala al-nabi al-mukhtar	دلائل الخيرات وشوارق الأنوار في ذكر الصلاة على النبي المختار
Ms.352	[1804]	Dala'il al-nubuwa	دلائل النبوة
Ms.126	[2264]	K. al-Dala'il wa-al-qiranat fi al-buruj wa-ittisalat al-kawakib ba'diha bi-ba'din fi ayyi burjin kana	كتاب الدلائل والقرانات في البروج واتصالات الكواكب بعضها ببعض في أي برج كان
Ms.126	[2264]	K. al-Dalalat ala al-ittisalat wa-qiranat al-kawakib fi al-buruj al-ithnay ashar	كتاب الدلالات على الاتصالات وقرانات الكواكب في البروج الاثني عشر
Ms.126	[2264]	K. al-Dalalat ala al-ittisalat lil-kawakib wa-qiranat al-kawakib fi al-buruj al-ithnay ashar	كتاب الدلالة على الاتصالات للكواكب وقرانات الكواكب في البروج الاثني عشر
Ms.197	[1506]	Diwan	ديوان
Ms.150	[2457]	Diwan	ديوان
Ms.349	[1782]	Diwan khutab mukhtasar	ديوان خطب مختصر
Ms.103	[1347]	Diwan al-safa' li-ahl al-wafa'. al-Durr al-nafis min kalam Ibn Idris	ديوان الصفاء لأهل الوفاء : الدر النفيس من كلام ابن إدريس
Ms.102	[1345]	Diwan fi al-mada'ih al-rabbaniya wa-al-nabawiya	ديوان في المدائح الربانية والنبوية
Ms.102	[1345]	al-Diwan al-mawsum bi-al-nabwiyat fi madh sayyid al-sadat	الديوان الموسوم بالنبويات في مدح سيد السادات
Ms.146	[2413]	Dhat al-shifa' fi sirat al-nabi wa-al-khulafa'	ذات الشفاء في سيرة النبي والخلفاء
Ms.1	[1013]	Dhukhr al-muta'ahhilin wa-al-nisa' fi ta'rif al-ithar wa-al-dima'	ذخر المتأهلين والنساء في تعريف الإطهار والدماء
Ms.142	[2378]	Dhukhr al-muta'ahhilin wa-al-nisa' fi ma'rifat al-athar wa-al-	ذخر المتأهلين والنساء في معرفة الأطهار والدماء

		dima'	
Ms.113	[2214]	K. al-Dhakhira fi ilm al-tibb	كتاب الذخيرة في علم الطب
Ms.116	[1362]	Dhakhirat al-mutawassilin bi-madh sayyid al-mursalin	ذخيرة المتوسلين بمدح سيد المرسلين
Ms.143	[1403]	Dhikr bab mujalli mukhatabat al-insi (ikhtisar)	ذكر باب مجلي مخاطبات الإنسي (اختصار)
Ms.196	[1503]	Dhikr ba'd al-masa'il allati tahillu inda al-Hanafiya wa-tahramu ind al-Malikiya	ذكر بعض المسائل التي تحل عند الحنفية وتحرم عند المالكية
Ms.196	[1504]	Dhikr ba'd al-masa'il allati tahillu inda al-Shafi'iya wa-tahramu ind al-Malikiya	ذكر بعض المسائل التي تحل عند الشافعية وتحرم عند المالكية
Ms.115	[2246]	Dhikr ba'd ma'ajin mashhura azimat al-naf' in sha'a Allah ta'ala	ذكر بعض معاجين مشهورة عظيمة النفع إن شاء الله تعالى
Ms.150	[2455]	Fi dhikr shafa'at nabiyina Muhammad salla Allah alayhi wa-sallam	في ذكر شفاعة نبينا محمد صلى الله عليه وسلم
Ms.45	[1231]	Dhikr kitab al-lama'an lil-Imam al-Nasihi wa-min kitab al-da'awat min mu'allafat al-Ghazzali	ذكر كتاب اللمعان للإمام الناصحي ومن كتاب الدعوات من مؤلفات الغزالي
Ms.64	[2126]	Dhikr ma'rifat al-Imam wa-asma' al-hudud al-ulwiya ruhani wa-jusmani	ذكر معرفة الإمام وأسماء الحدود العلوية روحاني وجسماني
Ms.153	[2486]	Dhikr ma'rifat al-Imam wa-asma' al-hudud al-ulwiya ruhani wa-jusmani	ذكر معرفة الإمام وأسماء الحدود العلوية روحاني وجسماني
Ms.45	[1244]	Dhikr man shahida Badran	ذكر من شهد بدرًا
Ms.127	[2266]	R. fi rub' al-muqantarat	رسالة في ربع المقنطرات
Ms.121	[1367]	K. al-rahma fi al-tibb wa-al-hikma	كتاب الرحمة في الطب والحكمة
Ms.32	[1138]	Radd al-ashkal	رد الأشكال
Ms.32	[1125]	Radd al-Jalal	رد الجلال
Ms.114	[2242]	al-Rasa'il al-tibbiya	الرسائل الطبية
Ms.32	[1135]	Risala	رسالة
Ms.191	[1475]	Risala	رسالة
Ms.291	[1649]	Risala	رسالة
Ms.311	[1692]	Risala	رسالة
Ms.149	[2452]	Risala (fi al-jafr)	رسالة (في الجفر)
Ms.138	[2312]	al-Risala al-Athiriya fi al-mantiq	الرسالة الأثيرية في المنطق
Ms.138	[2316]	al-Risala al-Athiriya fi al-mantiq	الرسالة الأثيرية في المنطق
Ms.152	[2468]	al-Risala al-Athiriya fi al-mantiq	الرسالة الأثيرية في المنطق
Ms.32	[1130]	Risala ishkaliya	رسالة إشكالية
Ms.153	[2480]	al-Risala allati ursilat ila wali al-ahd ahd al-muslimin Abd al-Rahim Ibn Ilyas	الرسالة التي أرسلت إلى ولي العهد عهد المسلمين عبد الرحيم بن إلياس
Ms.39	[1182]	Risala allati istaqarra alayha al-hal thaniyan	رسالة التي استقر عليها الحال ثانيا

Ms.45	[1210]	al-Risala al-badriya fi al-sunna al-fajriya	الرسالة البدرية في السنة الفجرية
Ms.39	[1179]	Risala tashtamilu ala anwa' min al-khalal	رسالة تشتمل على أنواع من الخلل
Ms.69	[2138]	al-Risala al-Tawajjuhiya	الرسالة التوجهية
Ms.39	[1193]	al-Risala al-thalathuna	الرسالة الثلاثون
Ms.83	[2166]	al-Risala al-Husayniya	الرسالة الحسينية
Ms.45	[1247]	al-Risala al-Husayniya fi fann al-adab	الرسالة الحسينية في فن الآداب
Ms.83	[2165]	al-Risala al-Husayniya fi fann al-adab	الرسالة الحسينية في فن الآداب
Ms.138	[2309]	al-Risala al-Husayniya fi fann al-adab	الرسالة الحسينية في فن الآداب
Ms.138	[2305]	al-Risala al-Hanafiya	الرسالة الحنفية
Ms.153	[2469]	al-Risala al-damigha lil-fasiq. al-Radd ala al-Nusayri la'anahu al-Mawla fi kulli kawrin wa-dawrin	الرسالة الدامغة للفاسق. الرد على النصيري لعنه المولى في كل كور ودور
Ms.70	[2139]	al-Risala al-Raslaniya	الرسالة الرسلانية
Ms.72	[2142]	al-Risala al-Raslaniya	الرسالة الرسلانية
Ms.151	[2461]	al-Risala al-riyadiya	الرسالة الرياضية
Ms.123	[2255]	al-Risala al-Sakhawiya	الرسالة السخاوية
Ms.157	[1423]	al-Risala al-sultaniya	الرسالة السلطانية
Ms.1	[1009]	al-Risala al-Samarqandiya	الرسالة السمرقندية
Ms.1	[1010]	al-Risala al-Samarqandiya	الرسالة السمرقندية
Ms.1	[1011]	al-Risala al-Samarqandiya	الرسالة السمرقندية
Ms.138	[2308]	al-Risala al-Samarqandiya	الرسالة السمرقندية
Ms.149	[2450]	al-Risala al-Samarqandiya	الرسالة السمرقندية
Ms.152	[2467]	al-Risala al-Samarqandiya	الرسالة السمرقندية
Ms.27	[1095]	al-Risala al-Shamsiya fi al-qawa'id al-mantiqiya	الرسالة الشمسية في القواعد المنطقية
Ms.31	[1121]	al-Risala al-Shamsiya fi al-qawa'id al-mantiqiya	الرسالة الشمسية في القواعد المنطقية
Ms.204	[1541]	al-Risala al-Shamsiya fi al-qawa'id al-mantiqiya	الرسالة الشمسية في القواعد المنطقية
Ms.85	[2169]	al-Risala al-Shamsiya fi al-qawa'id al-mantiqiya	الرسالة الشمسية في القواعد المنطقية
Ms.85	[2171]	al-Risala al-Shamsiya fi al-qawa'id al-mantiqiya	الرسالة الشمسية في القواعد المنطقية
Ms.85	[2172]	al-Risala al-Shamsiya fi al-qawa'id al-mantiqiya	الرسالة الشمسية في القواعد المنطقية
Ms.86	[2173]	al-Risala al-Shamsiya fi al-qawa'id al-mantiqiya	الرسالة الشمسية في القواعد المنطقية
Ms.151	[2459]	al-Risala al-Shamsiya fi al-qawa'id al-mantiqiya	الرسالة الشمسية في القواعد المنطقية
Ms.149	[2432]	al-Risala al-Shihabiya al-Fathiya fi al-a'mal al-jaybiya fi rub' al-mujayyab	الرسالة الشهابية الفتحية في الأعمال الجيبية في ربع المجيب
Ms.149	[2436]	al-Risala al-Shihabiya al-Fathiya	الرسالة الشهابية الفتحية في الأعمال

		fi al-a'mal al-jaybiya fi rub' al-mujayyab	الجيبية في ربع المجيب
Ms.138	[2305]	al-Risala al-Adudiya	الرسالة العضدية
Ms.138	[2306]	al-Risala al-Adudiya	الرسالة العضدية
Ms.138	[2307]	al-Risala al-Adudiya	الرسالة العضدية
Ms.27	[1077]	al-Risala al-Fathiya fi al-amal al-mujayyab	الرسالة الفتحية في العمل المجيب
Ms.158	[1424]	al-Risala al-qudsiya fi asrar al-nuqta al-hissiya	الرسالة القدسية في أسرار النقطة الحسية.
Ms.40	[1198]	al-Risala al-qadima	الرسالة القديمة
Ms.72	[2143]	al-Risala al-qushayriya	الرسالة القشيرية
Ms.144	[1405]	al-Risala al-kasbiya fi al-farq bayna al-jabr wa-al-qadr	الرسالة الكسبية في الفرق بين الجبر والقدر
Ms.133	[1387]	Risala muta'alliqa bi-al-talaq wa-ghairihi ala madhhab al-Imam al-Shafi'i	رسالة متعلقة بالطلاق وغيره على مذهب الإمام الشافعي
Ms.148	[1412]	Risala mukhtasara fi qawa'id al-kalam al-qadim al-azali al-abadi	رسالة مختصرة في قواعد الكلام القديم الأزلي الأبدي
Ms.140	[2325]	Risala murattaba fi bayan anna asma' Allah tawqifiya	رسالة مرتبة في بيان أن أسماء الله توقيفية
Ms.139	[2319]	al-Risala al-mufradiya	الرسالة المفردية
Ms.71	[2140]	al-Risala al-Makkiya fi tariq al-sada al-sufiya	الرسالة المكية في طريق السادة الصوفية
Ms.46	[1252]	al-Risala al-muntakhaba fi ma'alim haqiqat al-nafs wa-ma yattasilu bi-dhalika	الرسالة المنتخبة في معالم حقيقة النفس وما يتصل بذلك
Ms.153	[2482]	al-Risala al-munfadha ila al-Qadi	الرسالة المنفذة إلى القاضي
Ms.27	[1085]	Risala mujiza fi haqq al-basmala	رسالة موجزة في حق البسملة
Ms.153	[2488]	al-Risala al-mawsuma bi-al-i'dhar wa-al-indhar al-shafiya li-qulib ahl al-haqq min al-marad wa-al-ihtiyar	الرسالة الموسومة بالإعذار والإنذار الشافية لقلوب أهل الحق من المرض والاحتيار
Ms.64	[2128]	al-Risala al-mawsuma bi-al-i'dhar wa-al-indhar al-shafiya li-qulub ahl al-haqq min al-marad wa-al-ihtiyar	الرسالة الموسومة بالإعذار والإنذار الشافية لقلوب أهل الحق من المرض والاحتيار
Ms.153	[2472]	al-Risala al-mawsuma bi-Risalat al-nisa' al-kabira	الرسالة الموسومة برسالة النساء الكبيرة
Ms.64	[2129]	[al-Risala] al-mawsuma bi-al-rushd wa-al-hidaya	الرسالة الموسومة بالرشد والهداية
Ms.153	[2493]	al-Risala al-mawsuma bi-al-rushd wa-al-hidaya	الرسالة الموسومة بالرشد والهداية
Ms.64	[2121]	al-Risala al-mawsuma bi-al-rida wa-al-taslim ila kaffat al-muwahhidin wa-ila jami' man shakka fi mawlana	الرسالة الموسومة بالرضى والتسليم إلى كافة الموحدين وإلى جميع من شك في مولانا
Ms.153	[2470]	al-Risala al-mawsuma bi-al-rida wa-al-taslim ila kaffati al-	الرسالة الموسومة بالرضى والتسليم إلى كافة الموحدين وإلى جميع من شك في

		muwahhidin wa-ila jami' man shakka fi mawlana	مولانا
Ms.153	[2492]	al-Risala al-mawsuma bi-al-sham'a wa-mithliha fi al-tawhid	الرسالة الموسومة بالشمعة ومثلها في التوحيد
Ms.64	[2120]	[al-Risala] al-mawsuma bi-kashf al-haqa'iq	الرسالة الموسومة بكشف الحقائق
Ms.49	[1271]	al-Risala al-nasiha lil-ikhwan	الرسالة الناصحة للإخوان
Ms.113	[2215]	Risala nafi'a fi al-mu'alaja bi-al-aghdhiya wa-al-ashriba min kalam Abuqrat	رسالة نافعة في المعالجة بالأغذية والأشربة من كلام أبقراط
Ms.1	[1012]	al-Risala al-wad'iya	الرسالة الوضعية
Ms.90	[2179]	al-Risala al-wad'iya	الرسالة الوضعية
Ms.139	[2319]	Risala wad'iya	رسالة وضعية
Ms.149	[2448]	al-Risala al-wad'iya	الرسالة الوضعية
Ms.83	[2167]	al-Risala al-Waladiya	الرسالة الولدية
Ms.138	[2310]	al-Risala al-waladiya	الرسالة الولدية
Ms.27	[1092]	al-Risala al-waladiya fi fann al-munazara	الرسالة الولدية في فن المناظرة
Ms.80	[1311]	Risalatani	رسالتان
Ms.72	[2142]	R. Raslan	رسالة رسلان
Ms.39	[1170]	R. fi al-rushwa lil-qadi wa-ghayrihi	رسالة في الرشوة للقاضي وغيره
Ms.39	[1170]	R. fi al-rushwa wa-aqsamiha	رسالة في الرشوة وأقسامها
Ms.85	[2170]	R. al-Rashid al-Khwarizmi fi al-shakk ala qiyas al-khulf wa-al-ashkal al-muqtasir[a] ala al-kulli wa-al-kuthr	رسالة الرشيد الخوارزمي في الشك على قياس الخلف والأشكال المقتصرة على الكلي والكثر
Ms.62	[2116]	Raf' al-iltibas an lafz adad kamal Allah al-sha'i' bayn al-nas	رفع الالتباس عن لفظ عدد كمال الله الشائع بين الناس
Ms.62	[2115]	Raf' al-haraj an al-awamm fi qawlihim "Allahumma salla wa-sallam alayka ya khayr al-anam"	رفع الحرج عن العوام في قولهم "اللهم صلى وسلم عليك يا خير الأنام"
Ms.39	[1164]	R. fi raf' al-ghisha' an waqtay al-asr wa-al-isha	رسالة في رفع الغشاء عن وقتي العصر والعشاء
Ms.14	[1048]	Ruh al-shuruh wa-ma'in al-ni'am	روح الشروح ومعين النعم
Ms.337	[1765]	Rawd al-fa'iq fi al-Minhaj wa-al-daqa'iq	روض الفائق في المنهاج والدقائق
Ms.292	[1650]	al-Rawd al-fa'iq fi al-mawa'iz wa-al-raqa'iq	الروض الفائق في المواعظ والرقائق
Ms.73	[2144]	al-Rawd al-nasim wa-al-durr al-yatim fi manaqib al-sultan Ibrahim Ibn Adham	الروض النسيم والدر اليتيم في مناقب السلطان إبراهيم بن أدهم
Ms.37	[2067]	Rawdat al-ulama'	روضة العلماء
Ms.28	[1101]	Rawnaq al-tafasir	رونق التفاسير
Ms.106	[2207]	Rawnaq al-majalis	رونق المجالس
Ms.104	[2204]	al-Zubad (al-Zubda) al-ra'iqa fi sharh al-Burda al-fa'iqa	الزبد الرائقة في شرح البردة الفائقة
Ms.259	[1607]	Zubdat al-asrar wa-al-anwar	زبدة الأسرار والأنوار

Ms.83	[2164]	Zubdat al-munazara	زبدة المناظرة
Ms.32	[1124]	Zubdat al-munazara	زبدة المناظرة
Ms.8	[1031]	Zubdat al-wa'izin fi bayan kalam rabb al-alamin	زبدة الواعظين في بيان كلام رب العالمين
Ms.140	[2355]	K. al-Zakat, laysa ala al-sabi wa-al-majnun	كتاب الزكاة ، ليس على الصبي والمجنون
Ms.153	[2491]	R. al-zinad wa-al-sabil al-wadih lil-talib al-murtad	رسالة الزناد والسبيل الواضح للطالب المرتاد
Ms.24	[2041]	al-Zahr al-basim fima yuzawwij fihi al-hakim	الزهر الباسم فيما يزوج فيه الحاكم
Ms.305	[1672]	K. al-Sab'iyat fi mawa'iz al-bariyat	كتاب السبعيات في مواعظ البريات
Ms.142	[2373]	al-Sab'iyat fi mawa'iz al-bariyat	السبعيات في مواعظ البريات
Ms.351	[1793]	Sabil al-naja wa-al-intija' fi al-tawassul bi-jami' huruf al-hija'	سبيل النجا والانتجاء في التوسل بجميع حروف الهجاء
Ms.67	[2136]	Siraj al-qulub	سراج القلوب
Ms.288	[1646]	K. al-Siraj al-munir fi al-i'ana ala ba'd ma'rifat kalam rabbina al-hakim al-khabir	كتاب السراج المنير في الإعانة على بعض معرفة كلام ربنا الحكيم الخبير
Ms.39	[1177]	R. fi al-safina idha ghariqat wa-inkasarat	رسالة في السفينة إذا غرقت وانكسرت
Ms.42	[1203]	Silsilat al-dhahab fi al-suluk wa-al-adab	سلسلة الذهب في السلوك والأدب
Ms.334	[1760]	Silsilat al-shaykh musannif al-dala'il al-Jazuli	سلسلة الشيخ مصنف الدلائل الجزولي
Ms.149	[2444]	al-Sultaniya fi al-raml	السلطانية في الرمل
Ms.5	[2013]	Silk al-durar fi inshiqaq al-qamar	سلك الدرر في انشقاق القمر
Ms.126	[1376]	al-Sullam al-murawniq fi al-mantiq	السلم المرونق في المنطق
Ms.353	[1810]	al-Sullam al-murawniq fi al-mantiq	السلم المرونق في المنطق
Ms.49	[1271]	Simt al-juman fi sharh al-Risala al-nasiha lil-ikhwan	سمط الجمان في شرح الرسالة الناصحة للإخوان
Ms.264	[1612]	Sirat al-Anqa' bint Bahram Jur	سيرة العنقاء بنت بهرام جور
Ms.27	[1083]	al-Shafiya	الشافية
Ms.12	[2024]	K. al-Shamil	كتاب الشامل
Ms.29	[1110]	Bikr al-waqt fi ma'rifat suluk ibn al-waqt wa-abi al-waqt	شاه ولي بن محمد : بكر الوقت في معرفة سلوك ابن الوقت وأبي الوقت
Ms.295	[1653]	al-Shajara al-Nu'maniya fi al-dawla al-Uthmaniya	الشجرة النعمانية في الدولة العثمانية
Ms.70	[1298]	Shudhur al-dhahab fi ma'rifat kalam al-Arab	شذور الذهب في معرفة كلام العرب
Ms.328	[1735]	Shudhur al-dhahab fi ma'rifat kalam al-arab	شذور الذهب في معرفة كلام العرب
Ms.1	[1007]	Sharh	شرح
Ms.118	[1364]	Sharh al-Ajurrumiya	شرح الآجرومية
Ms.45	[1241]	Sharh adab al-bahth	شرح آداب البحث
Ms.23	[2040]	Sharh al-Istibsar	شرح الاستبصار

Ms.102	[2192]	Sharh al-isti'arat al-Samarqandiya	شرح الاستعارات السمرقندية
Ms.1	[1009]	Sharh al-isti'arat al-Samarqandiya	شرح الاستعارات السمرقندية
Ms.26	[2044]	Sharh Ilqa' (?) raw'in	شرح إلقاء (؟) روع
Ms.138	[2304]	Sharh al-amthila al-mukhtalifa	شرح الأمثلة المختلفة
Ms.83	[2158]	Sharh Isaghuji	شرح إيساغوجي
Ms.83	[2159]	Sharh Isaghuji	شرح إيساغوجي
Ms.83	[2161]	Sharh Isaghuji	شرح إيساغوجي
Ms.83	[2162]	Sharh Isaghuji	شرح إيساغوجي
Ms.84	[2168]	Sharh Isaghuji	شرح إيساغوجي
Ms.55	[1283]	Sharh Isaghuji	شرح إيساغوجي
Ms.7	[2016]	Sharh al-Bukhari	شرح البخاري
Ms.78	[2152]	Sharh al-tajalliyat	شرح التجليات
Ms.56	[2106]	al-Sharh al-jadid	الشرح الجديد
Ms.61	[2114]	Sharh Jawharat al-tawhid al-musamma bi-hidayat al-murid	شرح جوهرة التوحيد المسمى بهداية المريد
Ms.84	[1315]	Sharh Hizb al-Nawawi	شرح حزب النووي
Ms.125	[2257]	Sharh khulasat al-hisab	شرح خلاصة الحساب
Ms.35	[2060]	Sharh du'a' Qush	شرح دعاء قوش
Ms.99	[2188]	Sharh Dibaja	شرح ديباجة
Ms.37	[2067]	Sharh shir'at al-Islam	شرح شرعة الإسلام
Ms.70	[1298]	Sharh al-sudur bi-sharh zawa'id al-Shudhur	شرح الصدور بشرح زوائد الشذور
Ms.1	[1002]	Sharh al-tariqa	شرح الطريقة
Ms.99	[2188]	Sharh Tariqa	شرح طريقة
Ms.40	[1200]	Sharh al-Aqa'id al-Adudiya	شرح العقائد العضدية
Ms.40	[1201]	Sharh al-Aqa'id al-Adudiya	شرح العقائد العضدية
Ms.55	[2105]	Sharh al-aqa'id al-Nasafiya	شرح العقائد النسفية
Ms.51	[2095]	Sharh al-aqida al-Shaybaniya	شرح العقيدة الشيبانية
Ms.40	[1199]	Sharh ala ithbat al-wajib li-mawlana Jalal al-Din al-Dawwani	شرح على إثبات الواجب لمولانا جلال الدين الدواني
Ms.1	[1012]	Sharh ala al-Risala al-wad'iya	شرح على الرسالة الوضعية
Ms.35	[1153]	Sharh ala al-aqa'id al-Nasafiya	شرح على العقائد النسفية
Ms.1	[1010]	Sharh ala al-farida	شرح على الفريدة
Ms.99	[2188]	Sharh umda	شرح عمدة
Ms.17	[1059]	Sharh al-awamil	شرح العوامل
Ms.32	[1133]	Sharh Fatihat al-fuqara'	شرح فاتحة الفقراء
Ms.22	[1069]	Sharh al-fara'id al-Sirajiya	شرح الفرائض السراجية
Ms.18	[1062]	Sharh al-fiqh al-akbar	شرح الفقه الأكبر
Ms.311	[1694]	R. sharh qawl al-qa'il "Zarani al-mahbub fi riyad al-as..."	رسالة شرح قول القائل "زارني المحبوب في رياض الآس..."
Ms.99	[2188]	Sharh Kanz	شرح كنز
Ms.103	[2196]	Sharh Lama'at	شرح لمعات
Ms.21	[1068]	al-Sharh al-mukhtasar	الشرح المختصر
Ms.27	[1080]	Sharh Mukhtasar al-Andalusi fi fann al-Khalil	شرح مختصر الأندلسي في فن الخليل

Ms.142	[2389]	Sharh al-mashariq	شرح المشارق
Ms.43	[1206]	Sharh mushkilat al-futuhat al-Makkiya	شرح مشكلات الفتوحات المكية
Ms.38	[2074]	Sharh al-Masabih	شرح المصابيح
Ms.99	[2188]	Sharh Misbah	شرح مصباح
Ms.99	[2188]	Sharh Matali'	شرح مطالع
Ms.99	[2188]	Sharh Miftah	شرح مفتاح
Ms.99	[2188]	Sharh al-Mufassal	شرح المفصل
Ms.99	[2188]	Sharh Manar	شرح منار
Ms.99	[2188]	Sharh al-Mawaqif	شرح المواقف
Ms.37	[2067]	Sharh al-Nawawi	شرح النووي
Ms.23	[1070]	Sharh Hidayat al-hikma	شرح هداية الحكمة
Ms.117	[2249]	Sharh al-wasila	شرح الوسيلة
Ms.27	[1092]	Sharh al-waladiya	شرح الولدية
Ms.153	[2479]	Shart al-imam sahib al-kashf	شرط الإمام صاحب الكشف
Ms.35	[2059]	Shurut al-salat	شروط الصلاة
Ms.37	[2073]	K. Shurut al-salat	كتاب شروط الصلاة
Ms.100	[1343]	Shurut al-salat	شروط الصلاة
Ms.64	[2130]	Shi'r al-nafs wa-ma tawfiqi illa bi-llah	شعر النفس وما توفيقي إلا بالله
Ms.153	[2494]	Shi'r al-nafs wa-ma tawfiqi illa bi-llah	شعر النفس وما توفيقي إلا بالله
Ms.45	[1250]	al-Shifa'	الشفاء
Ms.249	[1594]	Shifa' al-alil fi hukm al-wasiya bi-al-khatamat wa-al-tahalil	شفاء العليل في حكم الوصية بالختمات والتهاليل
Ms.249	[1597]	Shifa' al-alil fi hukm al-wasiya bi-al-khatamat wa-al-tahalil	شفاء العليل في حكم الوصية بالختمات والتهاليل
Ms.115	[1361]	Shifa' al-alil wa-ball al-ghalil fi hukm al-wasiya bi-al-khatamat wa-al-tahalil	شفاء العليل وبل الغليل في حكم الوصية بالختمات والتهاليل
Ms.45	[1233]	Shaqq al-dajaj wa-tark al-lajaj	شق الدجاج وترك اللجاج
Ms.111	[2212]	al-Shaqa'iq al-Nu'maniya fi ulama' al-dawla al-uthmaniy	الشقائق النعمانية في علماء الدولة العثمانية
Ms.108	[2209]	K. al-Shama'il	كتاب الشمائل
Ms.143	[2393]	K. al-Shihab	كتاب الشهاب
Ms.143	[2393]	K. Shihab al-akhbar fi al-hikam wa-al-amthal wa-al-adab min al-ahadith al-marwiya an al-rasul al-mukhtar	كتاب شهاب الأخبار في الحكم والأمثال والآداب من الأحاديث المروية عن الرسول المختار
Ms.252	[1600]	Shawahid al-mabni	
Ms.1	[1003]	Shaykh Akbar Muhi al-Din Arabi	شيخ أكبر محيي الدين عربي
Ms.153	[2473]	al-Subha al-ka'ina	الصبحة الكائنة
Ms.37	[2067]	al-Sihah	الصحاح
Ms.241	[1586]	Sahih al-Bukhari	صحيح البخاري
Ms.33	[2055]	al-Sahifa al-sajjadiya	الصحيفة السجادية
Ms.33	[2055]	al-Sahifa al-kamila	الصحيفة الكاملة
Ms.355	[1822]	Sifat aqalim sab'a	صفة أقاليم سبعة

Ms.113	[2236]	Sifat barsha'tha	صفة برشعثا
Ms.115	[2247]	Sifat amal tarkib al-sab'a ma'ajin al-kawkabiya al-shamsiya al-mashhura al-nafi'a min ilal kathira	صفة عمل تركيب السبعة معاجين الكوكبية الشمسية المشهورة النافعة من علل كثيرة
Ms.113	[2233]	sifat ma' al-lahm	صفة ماء اللحم
Ms.191	[1479]	Salat	صلاة
Ms.311	[1698]	Salat	صلاة
Ms.275	[1623]	al-Salat al-fakhira bi-al-ahadith al-mutawatira	الصلاة الفاخرة بالأحاديث المتواترة
Ms.202	[1522]	al-Salat laylata al-jum'a	الصلاة ليلة الجمعة
Ms.45	[1211]	al-Salat al-nuriya fi al-sunan al-zuhriya	الصلاة النورية في السنن الظهرية
Ms.28	[1100]	Salah al-arwah fi tariq al-arwah	صلاح الأرواح في طريق الأرواح
Ms.28	[1098]	Salah al-arwah wa-tariq ila dar al-falah	صلاح الأرواح وطريق إلى دار الفلاح
Ms.311	[1696]	Salawat	صلوات
Ms.311	[1697]	Salawat al-khatam	صلوات الختام
Ms.335	[1762]	al-Salawat al-Muhammadiya	الصلوات المحمدية
Ms.359	[1837]	al-Salawat al-hami'a bi-ma ahabbat al-khulafa' al-jami'a li-ba'd ma warada fi fada'il al-khulafa'	الصلوات الهامعة بما أحبت الخلفاء الجامعة لبعض ما ورد في فضائل الخلفاء
Ms.132	[2279]	R. fi sina'at al-iksir al-a'zam alladhi yatakawwanu minhu al-dhahab	رسالة في صناعة الإكسير الأعظم الذي يتكون منه الذهب
Ms.39	[1189]	R. fi surat bay' al-waqf la ala wajh al-istibdal	رسالة في صورة بيع الوقف لا على وجه الاستبدال
Ms.39	[1187]	R. fi surat da'wa istibdal ghayrin	رسالة في صورة دعوى استبدال غير
Ms.39	[1188]	R. fi surat faskh al-ijara al-tawila	رسالة في صورة فسخ الإجارة الطويلة
Ms.39	[1181]	R. fi sura waqfiya ikhtalafa al-ajwiba fiha	رسالة في صورة وقفية اختلف الأجوبة فيها
Ms.235	[1579]	al-Dabit al-jami'	الضابط الجامع
Ms.86	[1317]	al-Dawabit al-kulliya fima tamassu al-haja ilay-hi min al-Arabiya	الضوابط الكلية فيما تمس الحاجة إليه من العربية
Ms.131	[2277]	al-Tibb al-jadid al-kimiya'i alladhi ikhtara'ahu Barakalsus	الطب الجديد الكيميائي الذي اخترعه بركلسوس
Ms.104	[1348]	al-Tibb al-nabawi	الطب النبوي
Ms.140	[2353]	R. fi tabaqat al-fuqaha'	رسالة في طبقات الفقهاء
Ms.140	[2362]	R. fi tabaqat al-fuqaha'	رسالة في طبقات الفقهاء
Ms.25	[2041a]	K. al-Tara'if fi ma'rifat madhhab al-tawa'if	كتاب الطرائف في معرفة مذهب الطوائف
Ms.25	[2041a]	K. al-Tara'if wa-madhahib al-lata'if	كتاب الطرائف ومذاهب اللطائف
Ms.73	[2144]	al-Tiraz al-mu'lam fi qissat al-sultan Ibrahim Ibn Adham	الطراز المعلم في قصة السلطان إبراهيم بن أدهم
Ms.32	[1131]	Tariq ithbat al-mulazama	طريق إثبات الملازمة

Ms.202	[1524]	Tariqat talqin masha'ikh Naqshbandiya	طريقة تلقين مشائخ نقشبندية
Ms.5	[1022]	al-Tariqa al-Muhammadiya	الطريقة المحمدية
Ms.6	[1023]	al-Tariqa al-Muhammadiya	الطريقة المحمدية
Ms.297	[1655]	al-Tariqa al-muhammadiya	الطريقة المحمدية
Ms.297	[1657]	al-Tariqa al-Muhammadiya	الطريقة المحمدية
Ms.297	[1658]	al-Tariqa al-Muhammadiya	الطريقة المحمدية
Ms.297	[1659]	al-Tariqa al-Muhammadiya	الطريقة المحمدية
Ms.142	[2385]	R. fi al-Tariqa al-Muhammadiya wasila ila al-sa'ada al-sarmadiya	رسالة في الطريقة المحمدية وسيلة إلى السعادة السرمدية
Ms.112	[1356]	R. fi al-tariqa al-Naqshbandiya	رسالة في الطريقة النقشبندية
Ms.37	[2067]	al-Ta'ama	الطعامة
Ms.39	[1166]	R. fi al-talaq al-mutlaq ala al-ibra'	رسالة في الطلاق المطلق على الإبراء
Ms.39	[1180]	R. fi talab al-amr al-sharif	رسالة في طلب الأمر الشريف
Ms.39	[1167]	R. fi talab al-yamin	رسالة في طلب اليمين
Ms.99	[2188]	Tawali' al-anwar	طوالع الأنوار
Ms.24	[1071]	Tawali' al-anwar min matali' al-anzar	طوالع الأنوار من مطالع الأنظار
Ms.364	[1844]	Zafar-nameh-i Buzurjmihr	ظفرنامه بزرجمهر
Ms.18	[1065]	Zuhur al-atiya fi sharh al-wasiya	ظهور العطية في شرح الوصية
Ms.19	[1066]	Zuhur al-atiya fi sharh al-wasiya	ظهور العطية في شرح الوصية
Ms.164	[1436]	R. al-abid al-nasih lil-faqir Muhammad Ibn Fatih	رسالة العبيد الناصح للفقير محمد بن فاتح
Ms.46	[1255]	Aja'ib al-makhluqat	عجائب المخلوقات
Ms.69	[2138]	Ujala fi al-tawajjuh al-atamm	عجالة في التوجه الأتم
Ms.27	[1080]	K. al-Arud al-Andalusi	كتاب العروض الأندلسي
Ms.27	[1082]	K. al-Arud al-Andalusi	كتاب العروض الأندلسي
Ms.96	[1339]	K. al-Arud al-Andalusi	كتاب العروض الأندلسي
Ms.2	[1018]	K. Usfuri	كتاب عصفوري
Ms.117	[1363]	al-Adudiya	العضدية
Ms.143	[2391]	K. al-Azama	كتاب العظمة
Ms.35	[1153]	al-Aqa'id	العقائد
Ms.40	[1200]	Aqa'id	عقائد
Ms.40	[1201]	Aqa'id	عقائد
Ms.214	[1552]	al-Aqa'id	العقائد
Ms.55	[2105]	Aqa'id	عقائد
Ms.32	[1125]	Aqa'id al-Adudiya	العقائد العضدية
Ms.308	[1684]	Iqd al-jawahir (al-Iqd al-jawhar)	عقد الجواهر
Ms.308	[1684]	al-Iqd al-jawhar	العقد الجوهر
Ms.123	[1369]	Iqd durrin nazamtuhu li-man kana fi nayl al-kamalat	عقد در نظمته لمن كان في نيل الكمالات
Ms.64	[1292]	Aqida	عقيدة
Ms.92	[1327]	Aqida	عقيدة
Ms.51	[2095]	Aqida	عقيدة
Ms.146	[2412]	Aqida	عقيدة
Ms.148	[2423]	Aqida	عقيدة

Ms.53	[2100]	Aqida	عقيدة
Ms.58	[2109]	Aqida	عقيدة
Ms.52	[2099]	Aqidat ahl al-tawhid al-sughra	عقيدة أهل التوحيد الصغرى
Ms.58	[2110]	Aqidat ahl al-tawhid al-sughra	عقيدة أهل التوحيد الصغرى
Ms.145	[2403]	Aqidat ahl al-tawhid al-sughra	عقيدة أهل التوحيد الصغرى
Ms.45	[1245]	Aqidat ahl al-tawhid al-sughra	عقيدة أهل التوحيد الصغرى
Ms.52	[2097]	Aqidat ahl al-sunna	عقيدة أهل السنة
Ms.119	[1365]	Aqidat ahl al-tawhid al-sughra	عقيدة أهل التوحيد الصغرى
Ms.37	[2064]	Aqidat bayan al-iman wa-al-shari'a	عقيدة بيان الإيمان والشريعة
Ms.330	[1750]	Aqida manzuma	عقيدة منظومة
Ms.325	[1729]	al-Aqida al-wasitiya	العقيدة الواسطية
Ms.262	[1610]	Aqilat atrab al-qasa'id fi asna al-maqasid	عقيلة أتراب القصائد في أسنى المقاصد
Ms.113	[2231]	R. fi alamat al-amzija wa-dhikr i'tiqadat al-atibba' fi al-mu'alajat wa-ashab al-qiyas wa-al-tajriba wa-al-hiyal	رسالة في علامات الأمزجة وذكر اعتقادات الأطباء في المعالجات وأصحاب القياس والتجربة والحيل
Ms.136	[1391]	R. fi ilm adab al-bahth	رسالة في علم آداب البحث
Ms.138	[2311]	R. fi ilm adab al-bahth	رسالة في علم آداب البحث
Ms.58	[2110]	R. fi ilm al-aqa'id	رسالة في علم العقائد
Ms.149	[2438]	R. fi ilm al-muqantarat	رسالة في علم المقنطرات
Ms.153	[1419]	R. fi ilm al-nahw (al-arabiya)	رسالة في علم النحو (العربية)
Ms.142	[2370]	Alam al-huda fi usul al-din	علم الهدى في أصول الدين
Ms.145	[2404]	al-Umda	العمدة
Ms.355	[1813]	Umdat al-hurafa’ wa-qudwat al-zurafa’	عمدة الحرفاء وقدوة الظرفاء
Ms.145	[2404]	K. Umdat al-fatawa	كتاب عمدة الفتاوى
Ms.145	[2404]	Umdat al-mufti wa-al-mustafti (?)	(عمدة المفتي والمستفتي (؟
Ms.27	[1076]	R. fi al-amal bi-al-rub' al-mujayyab	رسالة في العمل بالربع المجيب
Ms.149	[2432]	R. fi al-amal bi-al-rub' al-mujayyab	رسالة في العمل بالربع المجيب
Ms.149	[2436]	R. fi al-amal bi-al-rub' al-mujayyab	رسالة في العمل بالربع المجيب
Ms.127	[2266]	R. fi al-amal bi-rub' al-muqantarat	رسالة في العمل بالربع المقنطرات
Ms.37	[2067]	K. al-Inaya	كتاب العناية
Ms.306	[1681]	al-Inaya fi sharh al-Kifaya	العناية في شرح الكفاية
Ms.28	[2050]	al-Uhud al-Muhammadiya al-qudsiya	عهود المحمدية القدسية
Ms.94	[2183]	al-Awamil al-jadida	العوامل الجديدة
Ms.15	[1052]	al-Awamil al-jadida	العوامل الجديدة
Ms.17	[1059]	al-Awamil al-mi'a	العوامل المئة
Ms.30	[1119]	al-Awamil al-jadida	العوامل الجديدة
Ms.30	[1120]	al-Awamil al-jadida	العوامل الجديدة
Ms.131	[2277]	Ghayat al-itqan fi tadbir badan	غاية الإتقان في تدبير بدن الإنسان

		al-insan	
Ms.130	[2275]	Ghayat al-hakim wa-ahaqq al-natijatayn bi-al-taqdim	غاية الحكيم وأحق النتيجتين بالتقديم
Ms.122	[2254]	K. Ghayat al-su'ul fi al-iqrar bi-al-dayn al-majhul	كتاب غاية السؤول في الإقرار بالدين المجهول
Ms.7	[2016]	al-Ghaya al-quswa	الغاية القصوى
Ms.134	[1388]	Ghayat al-matlub fi mahabbat al-mahbub	غاية المطلوب في محبة المجبوب
Ms.6	[2014]	Gharami sahih	غرامي صحيح
Ms.6	[2015]	Gharami sahih	غرامي صحيح
Ms.353	[1809]	Ghunyat al-bahith an jumal al-mawarith	غنية الباحث عن جمل الموارث
Ms.45	[1227]	R. al-ghunya fi mash al-lihya	رسالة الغنية في مسح اللحية
Ms.203	[1528]	al-Ghawthiya	الغوثية
Ms.64	[2131]	R. al-ghayba. al-Risala allati waradat ala yad Abi Ya'la wa-hiya R. al-tahdhir ba'd al-ghayba bi-shuhur iddatin wa-kana al-khass biha ahl jazirat al-Sham	رسالة الغيبة. الرسالة التي وردت على يد أبي يعلى وهي رسالة التحذير بعد الغيبة بشهور عدة وكان الخاص بها أهل جزيرة الشام
Ms.153	[2489]	R. al-ghayba. al-Risala allati waradat ala yad Abi Ya'la wa-hiya R. al-tahdhir ba'd al-ghayba bi-shuhur iddatin wa-kana al-khass biha ahl jazirat al-Sham	رسالة الغيبة. الرسالة التي وردت على يد أبي يعلى وهي رسالة التحذير بعد الغيبة بشهور عدة وكان الخاص بها أهل جزيرة الشام
Ms.115	[2245]	Fa'ida fi alamat al-mawt	فائدة في علامات الموت
Ms.38	[2074]	al-Fatawa al-Bazzaziya	الفتاوى البزازية
Ms.140	[2339]	al-fatawi al-Tatarkhaniya	الفتاوي التاتارخانية
Ms.140	[2343]	al-fatawi al-Tatarkhaniya	الفتاوي التاتارخانية
Ms.16	[2030]	al-Fatawi al-Sirajiya	الفتاوي السراجية
Ms.140	[2343]	Fatawi al-Shaykh al-Imam Abu Bakr Muhammad Ibn al-Afdal al-Bukhari	فتاوي الشيخ الإمام أبو بكر محمد بن الأفضل البخاري
Ms.140	[2343]	Fatawi al-Shaykh al-Imam Abi Abd Allah Ahmad Ibn al-Shaykh al-Imam al-ajall Abi Hafs al-kabir al-Bukhari	فتاوي الشيخ الإمام أبي عبد الله أحمد بن الشيخ الإمام الأجل أبي حفص الكبير البخاري
Ms.140	[2338]	Fatawa Qadikhan	فتاوى قاضي خان
Ms.145	[2404]	Fatawa Qadikhan	فتاوى قاضي خان
Ms.42	[2085]	Fath al-ilah bi-tahqiq sujud al-salat	فتح الإله بتحقيق سجود الصلاة
Ms.142	[2382]	Fath al-bab wa-raf' al-hijab	فتح الباب ورفع الحجاب
Ms.351	[1795]	al-Fath al-jadid wa-al-iqd al-nadid	الفتح الجديد والعقد النضيد
Ms.351	[1784]	al-Fath al-qudsi wa-al-kashf al-unsi	الفتح القدسي والكشف الأنسي
Ms.45	[1214]	R. fath al-qadir sharh masa'il al-bi'r	رسالة فتح القدير شرح مسائل البئر
Ms.119	[2251]	Fath al-mubdi'	فتح المبدع

Ms.145	[2405]	Fath al-mubin	فتح المبين
Ms.51	[2096]	al-Fath al-mubin fi sharh al-arba'in	الفتح المبين في شرح الأربعين
Ms.106	[1350]	Fath al-wahhab bi-sharh manhaj al-tullab	فتح الوهاب بشرح منهج الطلاب
Ms.89	[2178]	Fath al-wahhab fi sharh Risalat al-Adab	فتح الوهاب في شرح رسالة الآداب
Ms.324	[1725]	Futuh al-ghayb	فتوح الغيب
Ms.76	[2149]	al-Futuhat al-Makkiya	الفتوحات المكية
Ms.29	[1111]	al-Futuhat al-Makkiya	الفتوحات المكية
Ms.10	[2022]	K. al-Futuhat al-wahbiya bi-sharh al-Arba'in al-Nawawiya	كتاب الفتوحات الوهبية بشرح الأربعين النووية
Ms.333	[1757]	al-Futuhat al-Makkiya	الفتوحات المكية
Ms.102	[2192]	Fara'id al-fawa'id (awa'id) li-tahqiq ma'ani al-isti'ara	فرائد الفوائد (العوائد) لتحقيق معاني الاستعارة
Ms.138	[2308]	Fara'id al-fawa'id (awa'id) li-tahqiq ma'ani al-isti'ara	فرائد الفوائد (العوائد) لتحقيق معاني الاستعارة
Ms.149	[2450]	Fara'id al-fawa'id (awa'id) li-tahqiq ma'ani al-isti'ara	فرائد الفوائد (العوائد) لتحقيق معاني الاستعارة
Ms.152	[2467]	Fara'id al-fawa'id li-tahqiq ma'ani al-isti'ara	فرائد الفوائد لتحقيق معاني الاستعارة
Ms.1	[1009]	Fara'id al-fawa'id li-tahqiq ma'ani al-isti'ara	فرائد الفوائد لتحقيق معاني الاستعارة
Ms.18	[1063]	R. fi al-fara'id	رسالة في الفرائض
Ms.22	[1069]	K. al-Fara'id al-Sirajiya	كتاب الفرائض السراجية
Ms.104	[2202]	al-Faraj ba'd al-shidda	الفرج بعد الشدة
Ms.114	[1359]	al-Faraj ba'd al-shidda	الفرج بعد الشدة
Ms.139	[2318]	R. al-Firaq	رسالة الفرق
Ms.276	[1627]	R. fi al-farq bayna al-sidq wa-al-haqq wa-al-sawab wa-ma baynahum min wujuh al-nisab	رسالة في الفرق بين الصدق والحق والصواب وما بينهم من وجوه النسب
Ms.113	[2231]	Firaq al-tibb lil-muta'allimin	فرق الطب للمتعلمين
Ms.152	[2462]	al-Farqiyat	الفرقيات
Ms.88	[1319]	K. al-Fari'a	كتاب الفريعة
Ms.149	[2446]	K. al-Fasl fi usul al-raml	كتاب الفصل في أصول الرمل
Ms.2	[2007]	Fasl fi jam' al-qur'an muntakhaban min al-Suyuti	فصل في جمع القرآن منتخبا من السيوطي
Ms.113	[2239]	Fasl fi ma'rifat al-ta'am al-masmum	فصل في معرفة الطعام المسموم
Ms.143	[2392]	al-Fasl al-mu'awwal fi al-saff al-awwal	الفصل المعول في الصف الأول
Ms.7	[1026]	Fusul ashara	فصول عشرة
Ms.203	[1535]	Fusul mujmala	فصول مجملة
Ms.330	[1742]	Fada'il shahr Ramadan	فضائل شهر رمضان
Ms.107	[2208]	K. Fada'il al-quds al-sharif	كتاب فضائل القدس الشريف
Ms.143	[2390]	Fi Fadilat Umar Ibn al-Khattab wa-waladihi Abi Shahma	في فضيلة عمر بن الخطاب وولده أبي شحمة
Ms.141	[2366]	al-Fiqh al-absat	الفقه الأبسط

Ms.18	[1062]	al-Fiqh al-akbar	الفقه الأكبر
Ms.141	[2366]	al-Fiqh al-akbar	الفقه الأكبر
Ms.144	[2400]	al-Fiqh al-akbar	الفقه الأكبر
Ms.145	[2401]	al-Fiqh al-akbar	الفقه الأكبر
Ms.99	[2188]	al-Fiqh al-akbar	الفقه الأكبر
Ms.27	[1088]	R. al-fann al-awwal	رسالة الفن الأول
Ms.138	[2310]	R. fi fann al-munazara	رسالة في فن المناظرة
Ms.83	[2167]	R. fi fann al-munazara	رسالة في فن المناظرة
Ms.276	[1624]	Fawa'id	فوائد
Ms.304	[1670]	Fawa'id	فوائد
Ms.150	[2455]	Fawa'id	فوائد
Ms.44	[1207]	Fawa'id jalila takshifu an ma'na wahdat al-wujud wa-masa'il qalila taqrabu asla ma dhahaba ilay-hi ahlu al-irfan wa-al-shuhud	فوائد جليلة تكشف عن معنى وحدة الوجود ومسائل قليلة تقرب أصل ما ذهب إليه أهل العرفان والشهود
Ms.309	[1685]	al-Fawa'id al-shinshawriya fi sharh al-Manzuma al-Rahbiya	الفوائد الشنشورية في شرح المنظومة الرحبية
Ms.96	[2185]	al-Fawa'id al-Samadiya fi ilm al-arabiya	الفوائد الصمدية في علم العربية
Ms.16	[1053]	al-Fawa'id al-diya'iya bi-sharh al-Kafiya	الفوائد الضيائية بشرح الكافية
Ms.45	[2088]	R. al-Fawa'id al-fakhira fi umur al-akhira	رسالة الفوائد الفاخرة في أمور الآخرة
Ms.83	[2162]	al-Fawa'id al-Fanariya	الفوائد الفنارية
Ms.83	[2163]	al-Fawa'id al-Fanariya	الفوائد الفنارية
Ms.138	[2312]	al-Fawa'id al-Fanariya	الفوائد الفنارية
Ms.138	[2314]	al-Fawa'id al-Fanariya	الفوائد الفنارية
Ms.138	[2315]	al-Fawa'id al-Fanariya	الفوائد الفنارية
Ms.147	[2419]	Fawa'id (Jawahir) al-mutakathira fi al-akhbar al-mutawatira	فوائد (جواهر) المتكاثرة في الأخبار المتواترة
Ms.140	[2339]	al-Fawa'id al-muntakhaba	الفوائد المنتخبة
Ms.16	[1053]	al-Fawa'id al-wafiya bi-hall mushkilat al-Kafiya	الفوائد الوافية بحل مشكلات الكافية
Ms.212	[1549]	Fawa'id wa-nasa'ih an Buzurjmihr hakim al-Furs	فوائد ونصائح عن بزرجمهر حكيم الفرس
Ms.83	[2161]	Qala aqulu	قال أقول
Ms.84	[2168]	Qala aqulu	قال أقول
Ms.259	[1607]	Qabs anwar wa-jami' al-asrar	قبس أنوار وجامع الأسرار
Ms.38	[1158]	Koran	القرآن
Ms.51	[1279]	Koran	القرآن
Ms.57	[1285]	Koran	القرآن
Ms.132	[1386]	Koran	القرآن
Ms.206	[1543]	Koran	القرآن
Ms.287	[1645]	Koran	القرآن
Ms.338	[1766]	Koran	القرآن
Ms.339	[1767]	Koran	القرآن

Ms.340	[1768]	Koran	القرآن
Ms.341	[1770]	Koran	القرآن
Ms.342	[1771]	Koran	القرآن
Ms.343	[1772]	Koran	القرآن
Ms.347	[1778]	Koran	القرآن
Ms.347	[1779]	Koran	القرآن
Ms.347	[1780]	Koran	القرآن
Ms.352	[1807]	Koran	القرآن
Ms.1	[2001]	al-Qur'an	القرآن
Ms.126	[2264]	K. al-Qiranat	كتاب القرانات
Ms.136	[2293]	Qur'a fi ilm al-raml	قرعة في علم الرمل
Ms.204	[1541]	Qara Hashiya	قره حاشية
Ms.143	[2390]	Qissat Abi Shahma Ibn Umar Ibn al-Khattab	قصة أبي شحمة بن عمر بن الخطاب
Ms.134	[2290]	Qissat ashab al-kahf	قصة أصحاب الكهف
Ms.72	[1300]	Qissat Bahlul	قصة بهلول
Ms.143	[2390]	Qissat jald Zayd Ibn Amir al-mu'minin Umar Ibn al-Khattab wa-ma waqa'a lahu ma'a walidihi	قصة جلد زيد ابن أمير المؤمنين عمر بن الخطاب وما وقع له مع والده
Ms.110	[2211]	Qissat mi'raj al-nabi	قصة معراج النبي
Ms.198	[1513]	Qissat wadi al-naml	قصة وادي النمل
Ms.151	[1415]	Qissat Yusuf	قصة يوسف
Ms.102	[1346]	Qasida	قصيدة
Ms.203	[1533]	Qasida	قصيدة
Ms.203	[1537]	Qasida	قصيدة
Ms.330	[1751]	Qasida	قصيدة
Ms.38	[2075]	Qasida	قصيدة
Ms.24	[2041]	Qasida	قصيدة
Ms.351	[1787]	Qasida ibtihaliya	قصيدة ابتهالية
Ms.351	[1788]	al-Qasida al-asma'iya	القصيدة الأسمائية
Ms.37	[1157]	Qasidat al-burda	قصيدة البردة
Ms.47	[1268]	Qasidat al-Burda	قصيدة البردة
Ms.103	[2195]	Qasidat al-Burda	قصيدة البردة
Ms.104	[2197]	Qasidat al-burda	قصيدة البردة
Ms.9	[1042]	Imtihan al-adhkiya'	امتحان الأذكياء
Ms.104	[2204]	Qasidat al-Burda	قصيدة البردة
Ms.45	[1243]	al-Qasida al-Khazrajiya	القصيدة الخزرجية
Ms.142	[1398]	al-Qasida al-Khazrajiya	القصيدة الخزرجية
Ms.47	[1267]	al-Qasida al-Dimyatiya	القصيدة الدمياطية
Ms.203	[1526]	al-Qasida al-Zaynabiya	القصيدة الزينبية
Ms.36	[1156]	Qasidat siraj al-tariqa	قصيدة سراج الطريقة
Ms.2	[2004]	al-Qasida al-Shatibiya	القصيدة الشاطبية
Ms.221	[1560]	Qasidat Abd al-Ghani al-Nabulusi	قصيدة عبد الغني النابلسي
Ms.279	[1633]	al-Qasida al-ayniya	القصيدة العينية
Ms.6	[2014]	Qasida ghazaliya (gharamiya) fi alqab al-hadith	قصيدة غزلية (غرامية) في ألقاب الحديث

Ms.6	[2015]	Qasida ghazaliya fi alqab al-hadith	قصيدة غزلية في ألقاب الحديث
Ms.112	[2213]	Qasida fi sha'n al-Pasha Uthman Ibn Uzdimur	قصيدة في شأن الباشا عثمان بن أوزدمور
Ms.27	[1091]	al-Qasida al-Lamiya fi al-tawhid	القصيدة اللامية في التوحيد
Ms.89	[1320]	al-Qasida al-Lamiya fi al-tawhid	القصيدة اللامية في التوحيد
Ms.111	[1355]	al-Qasida al-Lamiya fi al-tawhid	القصيدة اللامية في التوحيد
Ms.167	[1440]	al-Qasida al-Lamiya fi al-tawhid	القصيدة اللامية في التوحيد
Ms.311	[1702]	al-Qasida al-Lamiya fi al-tawhid	القصيدة اللامية في التوحيد
Ms.53	[2101]	al-Qasida al-lamiya fi al-tawhid	القصيدة اللامية في التوحيد
Ms.141	[2365]	al-Qasida al-lamiya fi al-tawhid	القصيدة اللامية في التوحيد
Ms.142	[2375]	al-Qasida al-lamiya fi al-tawhid	القصيدة اللامية في التوحيد
Ms.142	[2376]	al-Qasida al-lamiya fi al-tawhid	القصيدة اللامية في التوحيد
Ms.146	[2410]	al-Qasida al-lamiya fi al-tawhid	القصيدة اللامية في التوحيد
Ms.92	[1326]	al-Qasida al-Lamiya fi al-tawhid	القصيدة اللامية في التوحيد
Ms.16	[2029]	al-Qasida al-Mudariya fi al-salat ala khayr al-bariya	القصيدة المدرية في الصلاة على خير البرية
Ms.114	[1359]	al-Qasida al-munfarija	القصيدة المنفرجة
Ms.104	[2199]	al-Qasida al-munfarija	القصيدة المنفرجة
Ms.104	[2202]	al-Qasida al-munfarija	القصيدة المنفرجة
Ms.104	[2203]	al-Qasida al-munfarija	القصيدة المنفرجة
Ms.105	[2205]	al-Qasida al-munfarija	القصيدة المنفرجة
Ms.355	[1818]	al-Qasida al-Hamziya	القصيدة الهمزية
Ms.344	[1773]	al-Qasida al-Hamziya fi al-mada'ih al-nabawiya	القصيدة الهمزية في المدائح النبوية
Ms.53	[2101]	Qasidat yaqulu	قصيدة يقول
Ms.27	[1091]	qasidat yaqulu al-abd	قصيدة يقول العبد
Ms.89	[1320]	Qasidat yaqulu al-abd	قصيدة يقول العبد
Ms.311	[1702]	Qasidat yaqulu al-abd	قصيدة يقول العبد
Ms.141	[2365]	Qasidat yaqulu al-abd	قصيدة يقول العبد
Ms.142	[2375]	Qasidat yaqulu al-abd	قصيدة يقول العبد
Ms.146	[2410]	Qasidat yaqulu al-abd	قصيدة يقول العبد
Ms.45	[1240]	al-Qutbi	القطبي
Ms.45	[1242]	al-Qutbi	القطبي
Ms.85	[2169]	al-Qutbi	القطبي
Ms.85	[2171]	al-Qutbi	القطبي
Ms.85	[2172]	al-Qutbi	القطبي
Ms.86	[2173]	al-Qutbi	القطبي
Ms.151	[2459]	al-Qutbi	القطبي
Ms.95	[1338]	al-Qutuf al-daniya fi khubth ajr al-zaniya	القطوف الدانية في خبث أجر الزانية
Ms.150	[2456]	Qala'id al-marjan (murjan) fi al-warid kidhban fi al-badhinjan	قلائد المرجان في الوارد كذبا في الباذنجان
Ms.203	[1530]	Qiladat al-durr al-manthur fi dhikr al-ba'th wa-al-nushur	قلادة الدر المنثور في ذكر البعث والنشور
Ms.3	[2011]	Qawa'id al-tajwid	قواعد التجويد
Ms.7	[2016]	al-Qawa'id fi al-furu'	القواعد في الفروع

Ms.113	[2225]	Fi qawanin tarkib al-adwiya al-qalbiya	في قوانين تركيب الأدوية القلبية
Ms.29	[1113]	Qawanin hikam al-ishraq ila kull al-sufiya bi-jami' al-afaq	قوانين حكم الإشراق إلى كل الصوفية بجامع الآفاق
Ms.352	[1797]	al-Qawl al-ashbah fi hadith man arafa nafsahu faqad arafa rabbahu	القول الأشبه في حديث من عرف نفسه فقد عرف ربه
Ms.304	[1670]	al-Qawl al-jamil fi bayan sawa' al-sabil	القول الجميل في بيان سواء السبيل
Ms.113	[2228]	al-Qawl fima awradahu min lawazim al-umur al-tabi'iya	القول فيما أورده من لوازم الأمور الطبيعية
Ms.59	[2112]	al-Qawl al-mukhtasar fi alamat al-Mahdi al-muntazar	القول المختصر في علامات المهدي المنتظر
Ms.166	[1439]	R. al-qawl al-mu'tabar fi bayan al-nazar	رسالة القول المعتبر في بيان النظر
Ms.39	[1162]	R. fi al-qawl al-naqi ala al-muftari	رسالة في القول النقي على المفتري
Ms.27	[1093]	R. fi al-qiyas al-ghayr al-muta'arif	رسالة في القياس الغير المتعارف
Ms.1	[1008]	R. qiyas muta'arif wa-ghayr muta'arif	رسالة قياس متعارف وغير متعارف
Ms.128	[1378]	Qayd al-shara'id wa-nazm al-fara'id	قيد الشرائد ونظم الفرائض
Ms.99	[2188]	Kafi	كافي
Ms.22	[2039]	al-Kafi fi ilm al-din	الكافي في علم الدين
Ms.101	[2191]	al-Kafi fi ilmay al-arud wa-al-qawafi	الكافي في علمي العروض والقوافي
Ms.15	[1050]	al-Kafiya	الكافية
Ms.16	[1053]	al-Kafiya	الكافية
Ms.45	[1246]	al-Kafiya al-badi'iya fi al-mada'ih al-nabawiya	الكافية البديعية في المدائح النبوية
Ms.325	[1730]	K. al-Kafiya fi ilm al-nahw	كتاب الكافية في علم النحو
Ms.99	[2188]	al-Kashshaf	الكشاف
Ms.99	[2188]	Kashf al-daqa'iq	كشف الدقائق
Ms.138	[1394]	Kashf al-salsala an wasf al-zalzala	كشف الصلصلة عن وصف الزلزلة
Ms.140	[2359]	al-Kashf an mujawazat hadhihi al-umma al-alf	الكشف عن مجاوزة هذه الأمة الألف
Ms.142	[2381]	Kashf al-qina' an wajh al-sama'	كشف القناعة عن وجه السماع
Ms.27	[1075]	Kifayat al-qunu' fi al-amal bi-al-rub' al-maqtu'	كفاية القنوع في العمل بالربع المقطوع
Ms.127	[2265]	Kifayat al-qunu' fi al-amal bi-al-rub' al-maqtu'	كفاية القنوع في العمل بالربع المقطوع
Ms.149	[2430]	Kifayat al-qunu' fi amal bi-al-rub' al-maqtu'	كفاية القنوع في عمل بالربع المقطوع
Ms.306	[1681]	Kifayat al-mubtadi' fi al-sarf	كفاية المبتدئ في الصرف
Ms.203	[1539]	Kifayat al-nabih	كفاية النبيه
Ms.364	[1845]	Min kalam sultan al-muhaqqiqin wa-al-salikin shaykh Farid al-Din	من كلام سلطان المحققين والسالكين شيخ فريد الدين محمد عطار المشهور

		Muhammad Attar al-mashhur bi-Mansur-nameh	بمنصورنامه
Ms.195	[1493]	Kalam ala huruf al-hija'	كلام على حروف الهجاء
Ms.113	[2229]	Kalam fi bayan al-tu'um wa-kayfiyatiha	كلام في بيان الطعوم وكيفياتها
Ms.134	[2283]	Kalimat fi bayan madhhab al-ta'ifa al-Yazidiya wa-hukmihim wa-hukm al-amwal al-ka'ina bi-aydihim	كلمات في بيان مذهب الطائفة اليزيدية وحكمهم وحكم الأموال الكائنة بأيديهم
Ms.146	[2406]	Kalimat fi bayan madhhab al-ta'ifa al-Yazidiya wa-hukmihim wa-hukm al-amwal al-ka'ina bi-aydihim	كلمات في بيان مذهب الطائفة اليزيدية وحكمهم وحكم الأموال الكائنة بأيديهم
Ms.27	[1086]	R. fi kalimat "amma ba'du"	رسالة في كلمة "أما بعد"
Ms.45	[1217]	Kamal al-ruquq fi salat al-masbuq	كمال الرقوق في صلاة المسبوق
Ms.39	[1171]	R. fi al-kana'is al-misriya	رسالة في الكنائس المصرية
Ms.114	[2242]	al-Kunnash	الكناش
Ms.38	[2074]	Kanz al-daqa'iq	كنز الدقائق
Ms.17	[2031]	Kanz al-daqa'iq fi al-furu'	كنز الدقائق في الفروع
Ms.150	[2455]	Kanz al-raghibin al-ufat fi al-ramz fi al-mawlud al-Muhammadi wa-al-wafat	كنز الراغبين العفاة في الرمز في المولود المحمدي والوفاة
Ms.158	[1424]	Kanz al-mutalsam min sirr al-mu'azzam	كنز المطلسم من سر المعظم
Ms.146	[1410]	al-Kanz al-maknun wa-al-durr al-masun	الكنز المكنون والدر المصون
Ms.46	[1253]	(al-)Kawakib al-durriya	الكواكب الدرية
Ms.46	[1253]	al-Kawakib al-durriya bi-usul al-jafriya	الكواكب الدرية بأصول الجفرية
Ms.149	[2442]	al-Kawakib al-durriya fi usul al-jafriya	الكواكب الدرية في أصول الجفرية
Ms.37	[1157]	al-Kawakib al-durriya fi madh al-khayr al-bariya	الكواكب الدرية في مدح الخير البرية
Ms.302	[1668]	al-Kawakib al-durriya fi madh khayr al-bariya	الكواكب الدرية في مدح خير البرية
Ms.353	[1808]	al-Kawakib al-durriya fi madh khayr al-bariya	الكواكب الدرية في مدح خير البرية
Ms.104	[2197]	al-Kawakib al-durriya fi madh khayr al-bariya	الكواكب الدرية في مدح خير البرية
Ms.93	[1329]	al-Kawakib al-Zahira fi al-arba'in al-mutawatira	الكواكب الزاهرة في الأربعين المتواترة
Ms.204	[1541]	al-Kuchak	الكوچك
Ms.85	[2171]	Kuchak	كوچك
Ms.86	[2173]	Kuchak	كوچك
Ms.151	[2459]	Kuchak	كوچك
Ms.325	[1726]	al-Kawkab al-sari fi al-ma' al-jari	الكوكب الساري في الماء الجاري
Ms.72	[2141]	K. al-Kawkab al-shahiq al-	كتاب الكوكب الشاهق المخلص من

		mukhlis min manhajay al-salik	منهجي السالك
Ms.53	[2100]	al-Kawkab al-nurani bi-sharh aqidat al-allama al-Shaybani	الكوكب النوراني بشرح عقيدة العلامة الشيباني
Ms.126	[2263]	R. fi kayfiyat tahawil sini al-alam	رسالة في كيفية تحاويل سني العالم
Ms.126	[2263]	Fi kayfiyat al-hukm ala tahwil sini al-alam	في كيفية الحكم على تحويل سني العالم
Ms.126	[2263]	R. fi kayfiyat al-hukm ala al-masa'il al-nujumiya	رسالة في كيفية الحكم على المسائل النجومية
Ms.100	[2190]	R. fi kayfiyat al-nutq bi-l-dadd	رسالة في كيفية النطق بالضاد
Ms.131	[2278]	Kimiya' basiliqa	كيمياء باسليقا
Ms.131	[2278]	al-Kimiya' al-malakiya	الكيمياء الملكية
Ms.367	[1852]	Gulistan	گلستان
Ms.46	[1263]	K. li-Abi Muhammad al-Hasan Ibn Makhlad fima amaluhu fi tadbir badanihi fi safarihi ila al-hajj	كتاب لأبي محمد الحسن بن مخلد فيما عمله في تدبير بدنه في سفره إلى الحج
Ms.150	[1414]	Lamiya	لامية
Ms.9	[1041]	Lubb al-albab fi ilm al-i'rab	لب الألباب في علم الإعراب
Ms.9	[1042]	Lubb al-albab fi ilm al-i'rab	لب الألباب في علم الإعراب
Ms.52	[2097]	K. Luma' al-adilla fi qawa'id ahl al-sunna	كتاب لمع الأدلة في قواعد أهل السنة
Ms.323	[1723]	Lama'at al-barq al-Najdi	لمعات البرق النجدي
Ms.295	[1653]	al-Lum'a al-nuraniya fi hall mushkilat al-shajara al-Nu'maniya	اللمعة النورانية في حل مشكلة الشجرة النعمانية
Ms.118	[2250]	Lum'a yasira fi ilm al-hisab	لمعة يسيرة في علم الحساب
Ms.294	[1652]	K. Lawaqih al-anwar fi tabaqat al-akhyar	كتاب لواقح الأنوار في طبقات الأخيار
Ms.160	[1426]	Mu'allafat Abd al-Ghani al-Nabulusi	مؤلفات عبد الغني النابلسي
Ms.39	[1184]	R. fima tasma' fihi al-shahada hisbatan	رسالة فيما تسمع فيه الشهادة حسبة
Ms.39	[1169]	R. fima dabatahu ahl al-naql fi khabar al-fasd bi-al-ta'un	رسالة فيما ضبطه أهل النقل في خبر الفصد بالطاعون
Ms.325	[1728]	Ma yata'allaqu bi-la siyama min al-kalam	ما يتعلق بلا سيما من الكلام
Ms.113	[2232]	ma' al-lahm al-ma'mul	ماء اللحم المعمول
Ms.136	[2294]	Mi'a kalima	مائة كلمة
Ms.358	[1833]	Madihat ahl al-ghayb	مادحة أهل الغيب
Ms.358	[1833]	Madihat al-ghayb	مادحة الغيب
Ms.79	[2153]	K. Ma'rab al-yaqin fi maratib al-muqarribin	كتاب مأرب اليقين في مراتب المقربين
Ms.145	[2402]	Mabariq al-azhar	مبارق الأزهار
Ms.39	[1185]	R. fi matruk al-tasmiya amdan	رسالة في متروك التسمية عمدا
Ms.49	[2093]	Majalis al-abrar wa-masalik al-akhyar wa-mahayiq al-bida' wa-maqami' al-ashrar	مجالس الأبرار ومسالك الأخيار ومحايق البدع ومقامع الأشرار
Ms.26	[2048]	Majalis nafisa	مجالس نفيسة

Ms.300	[1665]	Mahasin al-majalis	محاسن المجالس
Ms.311	[1689]	al-Muhadarat	المحاضرات
Ms.113	[2219]	al-Muhawarat fi al-tibb baynahu wa-bayna Nushirawan	المحاورات في الطب بينه وبين نوشروان
Ms.29	[1117]	K. Mahbukat al-tarafayni	كتاب محبوكات الطرفين
Ms.46	[2089]	al-mukhtar lil-fatwa	المختار للفتوى
Ms.137	[2302]	al-Mukhtasar fi bayan al-i'tiqad	المختصر في بيان الاعتقاد
Ms.144	[2397]	Mukhtasar fi bayan al-i'tiqad	مختصر في بيان الاعتقاد
Ms.123	[2255]	Mukhtasar fi ilm al-hisab	مختصر في علم الحساب
Ms.33	[1150]	Mukhtasar fi ma'rifat istikhraj a'mal al-layl wa-al-nahar fi rub' al-da'ira al-musammat bi-rub' al-da'ira	مختصر في معرفة استخراج أعمال الليل والنهار في ربع الدائرة المسماة بربع الدائرة
Ms.34	[1152]	Mukhtasar al-Quduri fi furu' al-Hanafiya	مختصر القدوري في فروع الحنفية
Ms.117	[1363]	Mukhtasar al-muntaha fi al-usul	مختصر المنتهى في الأصول
Ms.75	[2146]	Madarij al-salikin ila rusum tariq al-arifin	مدارج السالكين إلى رسوم طريق العارفين
Ms.126	[2261]	K. al-Mudkhal	كتاب المدخل
Ms.68	[2137]	Madkhal al-suluk ila manazil al-muluk	مدخل السلوك إلى منازل الملوك
Ms.126	[2261]	al-Mudkhal al-mufid	المدخل المفيد
Ms.126	[2262]	al-Mudkhal al-mufid	المدخل المفيد
Ms.126	[2261]	al-Mudkhal al-mufid fi al-hukm ala al-mawalid	المدخل المفيد في الحكم على المواليد
Ms.1	[1016]	Mir'at al-usul fi sharh mirqat al-wusul	مرآة الأصول في شرح مرقاة الوصول
Ms.99	[2188]	Maratib	مراتب
Ms.316	[1716]	K. maratib al-ma'ani fi ma'rifat al-alam al-insani	كتاب مراتب المعاني في معرفة العالم الإنساني
Ms.32	[1127]	R. maratib al-wujud	رسالة مراتب الوجود
Ms.120	[2252]	Murshidat al-talib ila asna al-matalib	مرشدة الطالب إلى أسنى المطالب
Ms.121	[2253]	Murshidat al-talib ila asna al-matalib	مرشدة الطالب إلى أسنى المطالب
Ms.120	[2252]	al-Murshida fi sina'at al-ghubar	المرشدة في صناعة الغبار
Ms.1	[1016]	Mirqat al-wusul	مرقاة الوصول
Ms.13	[2025]	Mirqat al-wusul ila ilm al-usul	مرقاة الوصول إلى علم الأصول
Ms.21	[2037]	al-Masa'il al-jihadiya	المسائل الجهادية
Ms.45	[1223]	(al-)Masa'il al-sab'a fi al-bi'r wa-kayfa yakunu ahwal ma'a al-bi'r	المسائل السبعة في البئر وكيف يكون أحوال ماء البئر
Ms.113	[2227]	al-Masa'il fi al-tibb	المسائل في الطب
Ms.32	[1137]	R. fi al-masa'il al-mukhtalifa bayna al-Maturidiya wa-al-Ash'ari	رسالة في المسائل المختلفة بين الماتريدية والأشعري
Ms.211	[1548]	Mas'ala	مسألة
Ms.72	[2142]	Mas'ala fi al-tawhid	مسألة في التوحيد
Ms.162	[1432]	R. fi mas'alat ba'th kulli abdin ala	رسالة في مسألة بعث كل عبد على ما

		ma mata alay-hi	مات عليه
Ms.39	[1195]	R. fi mas'alat al-jinayat wa-al-ratibat wa-al-mu'ashsharat	رسالة في مسألة الجنايات والراتبات والمعشرات
Ms.39	[1163]	al-Mas'ala al-khassa fi al-wakala al-amma	المسألة الخاصة في الوكالة العامة
Ms.39	[1173]	R. fi mas'alat dukhul awlad al-banat taht lafz al-walad wa-al-awlad wa-bayan al-ikhtilaf fi dhalika wa-tahrir al-asahh al-aqwa	رسالة في مسألة دخول أولاد البنات تحت لفظ الولد والأولاد وبيان الاختلاف في ذلك وتحرير الأصح الأقوى
Ms.187	[1470]	Mas'ala fi al-mughalsama	مسألة في المغلسمة
Ms.99	[2188]	Mustasfa	مستصفى
Ms.28	[2050]	Mashariq al-anwar al-qudsiya fi bayan al-uhud al-Muhammadiya	مشارق الأنوار القدسية في بيان العهود المحمدية
Ms.145	[2402]	Mashariq al-anwar al-nabawiya min sihah al-akhbar al-Mustafawiya	مشارق الأنوار النبوية من صحاح الأخبار المصطفوية
Ms.48	[2092]	Mishkat al-anwar fi lata'if al-akhbar li-l-tahdid ila sunan al-sayyid al-mukhtar	مشكاة الأنوار في لطائف الأخبار للتحديد إلى سنن السيد المختار
Ms.48	[2092]	Mishkat al-anwar al-kabir	مشكاة الأنوار الكبير
Ms.131	[2276]	Mishkat al-anwar wa-khizanat al-asrar	مشكاة الأنوار وخزانة الأسرار
Ms.27	[1089]	Mishkat al-masabih	مشكاة المصابيح
Ms.37	[2067]	al-Masabih	المصابيح
Ms.98	[2187]	K. al-Masadir	كتاب المصادر
Ms.220	[1558]	Matalib al-musalli	مطالب المصلي
Ms.36	[2061]	Matalib al-musalli	مطالب المصلي
Ms.37	[2072]	Matalib al-musalli	مطالب المصلي
Ms.24	[1071]	Matali' al-anzar	مطالع الأنظار
Ms.41	[2083]	al-Matlab al-tamm al-sawi ala Hizb al-Imam al-Nawawi	المطلب التام السوي على حزب الإمام النووي
Ms.99	[2188]	Mutawwal	مطول
Ms.113	[2230]	ma'jun ruh al-arwah	معجون روح الأرواح
Ms.113	[2234]	ma'jun suqrat ismuhu "mufrih al-mahzun"	"معجون سقراط اسمه "مفرح المحزون
Ms.37	[2062]	Mu'addil al-salat	معدل الصلاة
Ms.137	[2297]	Mu'addil al-salat	معدل الصلاة
Ms.142	[2377]	Mu'addil al-salat	معدل الصلاة
Ms.99	[2188]	Mu'arrab	معرب
Ms.7	[2017]	K. Ma'rifat anwa' ilm (ulum) al-hadith	كتاب معرفة أنواع علم (علوم) الحديث
Ms.53	[2102]	K. Ma'rifat anwa' ilm (ulum) al-hadith	كتاب معرفة أنواع علم (علوم) الحديث
Ms.99	[1342]	K. Ma'rifat anwa' al-ulum	كتاب معرفة أنواع العلوم
Ms.8	[2019]	K. Ma'rifat anwa' al-ulum	كتاب معرفة أنواع العلوم
Ms.147	[2414]	Ma'rifat al-khisal al-mukaffira lil-dhunub al-muqaddama wa-al-	معرفة الخصال المكفرة للذنوب المقدمة والمؤخرة

		mu'akhkhara	
Ms.276	[1625]	R. fi ma'rifat ma bayna al-mafahim al-khams min al-nisab	رسالة في معرفة ما بين المفاهيم الخمس من النسب
Ms.32	[1134]	Ma'lumat	معلومات
Ms.117	[2249]	al-Ma'una fi ilm (al-hisab) al-hawa'i	المعونة في علم (الحساب) الهوائي
Ms.150	[2453]	al-Mu'in ala fi'l sunnat al-talqin	المعين على فعل سنة التلقين
Ms.115	[2243]	K. al-Mughni fi tadbir al-amrad wa-ma'rifat al-ilal wa-al-a'rad	كتاب المغني في تدبير الأمراض ومعرفة العلل والأعراض
Ms.4	[2012]	Mafatih al-ghayb	مفاتيح الغيب
Ms.142	[2383]	Miftah al-salat wa-mirqat al-najat	مفتاح الصلاة ومرقاة النجاة
Ms.113	[2218]	Miftah al-tibb wa-minhaj al-tullab	مفتاح الطب ومنهاج الطلاب
Ms.21	[1068]	Miftah al-ulum	مفتاح العلوم
Ms.216	[1554]	Miftah al-ulum	مفتاح العلوم
Ms.99	[1342]	Maqasid al-muhmal	مقاصد المهملة
Ms.113	[2224]	Maqala fi kayfiyat tarkib tabaqat al-ayn	مقالة في كيفية تركيب طبقات العين
Ms.142	[1401]	al-Maqama al-sundusiya	المقامة السندسية
Ms.101	[1344]	Muqaddima	مقدمة
Ms.57	[2107]	al-Muqaddima	المقدمة
Ms.85	[1316]	al-Muqaddima al-Azhariya fi ilm al-arabiya	المقدمة الأزهرية في علم العربية
Ms.73	[1301]	Muqaddima tata'allaqu bi-al-mutawallid bayna mughallatin wa-ghayrihi	مقدمة تتعلق بالمتولد بين مغلط وغيره
Ms.142	[2371]	al-Muqaddima al-Jazariya fi al-tajwid	المقدمة الجزرية في التجويد
Ms.220	[1558]	Muqaddimat al-salat	مقدمة الصلاة
Ms.36	[2061]	Muqaddimat al-salat	مقدمة الصلاة
Ms.147	[1411]	al-Muqaddima fi al-salat	المقدمة في الصلاة
Ms.34	[2057]	al-Muqaddima fi al-salat	المقدمة في الصلاة
Ms.35	[2058]	al-Muqaddima fi al-salat	المقدمة في الصلاة
Ms.123	[2255]	Muqaddima fi ilm al-hisab (al-ghubar)	(مقدمة في علم الحساب (الغبار
Ms.8	[2019]	Muqaddima fi ulum al-hadith	مقدمة في علوم الحديث
Ms.141	[1397]	al-Muqaddima al-Qurtubiya	المقدمة القرطبية
Ms.39	[1161]	Muqaddima latifa fi dhikr al-af'al allati tuf'al fi al-salat ala qawa'id al-madhahib al-arba'a	مقدمة لطيفة في ذكر الأفعال التي تفعل في الصلاة على قواعد المذاهب الأربعة
Ms.3	[2011]	al-Muqaddima al-Maydaniya fi ilm al-tajwid	المقدمة الميدانية في علم التجويد
Ms.262	[1610]	al-Muqri'	المقرئ
Ms.14	[1048]	K. al-Maqsud fi al-sarf	كتاب المقصود في الصرف
Ms.125	[1375]	al-Maqsud fi al-sarf	المقصود في الصرف
Ms.119	[2251]	al-Muqni' fi ilm al-jabr wa-al-muqabala	المقنع في علم الجبر والمقابلة

Ms.64	[2132]	Mukataba ila ahl al-Kudya al-Bayda'	مكاتبة إلى أهل الكدية البيضاء
Ms.153	[2477]	Mukataba ila ahl al-Kidya al-Bayda'	مكاتبة إلى إهل الكدية البيضاء
Ms.8	[1036]	Mukashafat al-qulub	مكاشفة القلوب
Ms.10	[1043]	Multaqa al-abhur	ملتقى الأبحر
Ms.11	[1044]	Multaqa al-abhur	ملتقى الأبحر
Ms.12	[1045]	Multaqa al-abhur	ملتقى الأبحر
Ms.13	[1047]	Multaqa al-abhur	ملتقى الأبحر
Ms.99	[2188]	Multaqa al-abhur	ملتقى الأبحر
Ms.149	[2426]	Man arafa nafsahu arafa rabbahu	من عرف نفسه عرف ربه
Ms.39	[1176]	R. fi man yatawalla (ms. yatawallad) al-hukm ba'd mawt al-Bashat	رسالة في من يتولى (يتولد) الحكم بعد موت الباشات
Ms.64	[2123]	al-Munajat munaiat wali al-haqq	المناجاة مناجاة ولي الحق
Ms.153	[2483]	al-Munajat munajat wali al-haqq	المناجاة مناجاة ولي الحق
Ms.174	[1447]	Munajat nabi Allah Musa	مناجاة نبي الله موسى
Ms.13	[2026]	Manar al-anwar fi usul al-fiqh	منار الأنوار في أصول الفقه
Ms.66	[2135]	Manazil al-sa'irin	منازل السائرين
Ms.175	[1448]	Manaqib Sayyidi al-Abbas Ibn Abd al-Muttalib	مناقب سيدي العباس بن عبد المطلب
Ms.2	[1019]	al-Munabbihat ala al-isti'dad li-yawm al-ma'ad	المنبهات على الاستعداد ليوم المعاد
Ms.238	[1583]	R. fi al-mantiq	رسالة في المنطق
Ms.36	[1154]	Manzuma	منظومة
Ms.176	[1449]	Manzuma	منظومة
Ms.176	[1450]	Manzuma	منظومة
Ms.203	[1534]	Manzuma	منظومة
Ms.346	[1777]	Manzuma	منظومة
Ms.105	[1349]	Manzuma fi al-ma'fuwat	منظومة في المعفوات
Ms.29	[1103]	Manzumat asma' Allah al-husna	منظومة أسماء الله الحسنى
Ms.311	[1701]	al-Manzuma al-husna fi asma' Allah al-husna	المنظومة الحسنى في أسماء الله الحسنى
Ms.6	[2014]	Manzuma ghazaliya fi alqab al-hadith	منظومة غزلية في ألقاب الحديث
Ms.6	[2015]	Manzuma ghazaliya fi alqab al-hadith	منظومة غزلية في ألقاب الحديث
Ms.147	[2416]	Manzumat al-fiqh	منظومة الفقه
Ms.203	[1538]	Manzuma fi asma' Allah al-husna	منظومة في أسماء الله الحسنى
Ms.361	[1839]	Manzuma fi haqq aqa'id ahl al-sunna wa-al-jama'a	منظومة في حق عقائد أهل السنة والجماعة
Ms.63	[2117]	al-Minhaj ila taqwim al-i'wijaj min al-kutub al-mu'tamida fi usul al-din	المنهاج إلى تقويم الاعوجاج من الكتب المعتمدة في أصول الدين
Ms.63	[2117]	K. Minhaj al-tahqiq wa-mahasin al-talfiq fi usul al-din	كتاب منهاج التحقيق ومحاسن التلفيق في أصول الدين
Ms.72	[2143]	Manhaj al-salik ila ashraf al-	منهج السالك إلى أشرف المسالك

		masalik, a fragment	
Ms.149	[2425]	al-Manhaj al-muwassil ila al-tariq al-abhaj	المنهج الموصل إلى الطريق الأبهج
Ms.296	[1654]	K. Munyat al-musalli wa-ghunyat al-mubtadi'	كتاب منية المصلي وغنية المبتدئ
Ms.99	[2188]	al-Munir	المنير
Ms.74	[2145]	K. al-Mawazin al-durriya al-mubayyina li-aqa'id al-firaq al-aliya	كتاب الموازين الدرية المبينة لعقائد الفرق العلية
Ms.174	[1447]	Mawa'iz nabi Allah Musa	مواعظ نبي الله موسى
Ms.99	[2188]	al-Mawaqif	المواقف
Ms.140	[2363]	al-Mawaqif	المواقف
Ms.99	[2188]	al-Mawahib	المواهب
Ms.69	[1297]	al-Mawrid al-latif fi al-mawlid al-sharif	المورد اللطيف في المولد الشريف
Ms.122	[1368]	Muwassil al-tullab ila qawa'id al-i'rab	موصل الطلاب إلى قواعد الإعراب
Ms.63	[1291]	Mawlid sayyid walad irfan al-nabi al-mukhtar	مولد سيد ولد عرفان النبي المختار
Ms.79	[1310]	Mawlid al-nabi	مولد النبي
Ms.171	[1444]	Mawlid al-nabi	مولد النبي
Ms.172	[1445]	Mawlid al-nabi	مولد النبي
Ms.303	[1669]	Mawlid al-nabi	مولد النبي
Ms.308	[1684]	Mawlid al-nabi	مولد النبي
Ms.147	[2418]	Mawlid al-nabi, mukhammas	مولد النبي ، مخمس
Ms.64	[2119]	Mithaq al-nisa'	ميثاق النساء
Ms.64	[2118]	Mithaq wali al-zaman	ميثاق ولي الزمان
Ms.153	[2495]	Mithaq wali al-zaman	ميثاق ولي الزمان
Ms.129	[2274]	al-Namaj fi ta'bir al-ru'ya	النامج في تعبير الرؤيا
Ms.132	[2279]	Nubdha fi tadbir amal al-iksir	نبذة في تدبير عمل الإكسير
Ms.146	[2411]	Nubdha fi ta'rif awsaf sayf Ali – karramahu Allah wa-harasahu – al-musamma bi-dhi al-faqar	نبذة في تعريف أوصاف سيف علي – كرمه الله وحرسه – المسمى بذي الفقار
Ms.95	[2184]	Nata'ij al-afkar	نتائج الأفكار
Ms.93	[2182]	Nata'ij al-afkar fi ilm al-arabiya	نتائج الأفكار في علم العربية
Ms.365	[1850]	Natijat al-fatawi	نتيجة الفتاوي
Ms.46	[1254]	Najat al-ibad fi yawm al-ma'ad	نجاة العباد في يوم المعاد
Ms.39	[2077]	Najat al-qari' min fadl al-bari' wa-al-hawi li-anwar al-tanzil wa-al-salat ala al-nabi al-jalil	نجاة القارئ من فضل البارئ والحاوي لأنوار التنزيل والصلاة على النبي الجليل
Ms.126	[2263]	K. al-Nujum	كتاب النجوم
Ms.92	[1323]	Nukhbat al-tawhid wa-al-awrad	نخبة التوحيد والأوراد
Ms.53	[2102]	Nukhbat al-fikar fi istilah ahl al-athar	نخبة الفكر في اصطلاح أهل الأثر
Ms.39	[1192]	R. fi al-nadhr bi-al-tasadduq	رسالة في النذر بالتصدق
Ms.115	[2244]	Nuzhat al-adhhan fi islah al-abdan	نزهة الأذهان في إصلاح الأبدان

Ms.120	[2252]	Nuzhat al-hussab (al-ahbab) fi ilm (ta'rif) al-hisab	نزهة الحساب (الأحباب) في علم (تعريف) الحساب
Ms.121	[2253]	Nuzhat al-hussab (al-ahbab) fi ilm (ta'rif) al-hisab	نزهة الحساب (الأحباب) في علم (تعريف) الحساب
Ms.121	[2253]	Nuzhat al-nuzzar fi ilm al-ghubar	نزهة النظار في علم الغبار
Ms.120	[2252]	Nuzhat al-nuzzar fi ilm (qalam al-Hindi) al-ghubar	نزهة النظار في علم (قلم الهندي) الغبار
Ms.7	[2017]	Nuzhat al-nazar	نزهة النظر
Ms.153	[2472]	R. al-nisa' al-kabira	رسالة النساء الكبيرة
Ms.153	[2476]	Nuskhat taqlid al-Muqtana	نسخة تقليد المقتنى
Ms.153	[2474]	Nuskhat al-sijill al-mujtaba	نسخة السجل المجتبى
Ms.82	[2157]	al-Nuskha al-Talishiya	النسخة الطالشية
Ms.65	[2134]	al-Nasiha al-imaniya fi fadihat al-milla al-Nasraniya	النصيحة الإيمانية في فضيحة الملة النصرانية
Ms.32	[1143]	R. fi nazar al-dhimmiya ila al-muslima	رسالة في نظر الذمية إلى المسلمة
Ms.78	[1309]	Nazm asma' Allah al-husna	نظم أسماء الله الحسنى
Ms.311	[1706]	Nazm asma' Allah al-husna	نظم أسماء الله الحسنى
Ms.217	[1555]	al-Nazm al-manthur	النظم المنثور
Ms.170	[1443]	al-Ni'ma al-kubra ala al-alam bi-mawlid sayyid walad Adam	النعمة الكبرى على العالم بمولد سيد ولد آدم
Ms.112	[1356]	al-Nafha al-Aydarusiya fi al-tariqa al-Naqshbandiya	النفحة العيدروسية في الطريقة النقشبندية
Ms.75	[2147]	R. fi al-nafs wa-fi da'iha wa-adwiyatiha	رسالة في النفس وفي دائها وأدويتها
Ms.146	[2410]	Nafis al-riyad li-i'dam al-amrad	نفيس الرياض لإعدام الأمراض
Ms.145	[2404]	K. al-Nuqaya (al-sughra) fi ilm al-hidaya	كتاب النقاية (الصغرى) في علم الهداية
Ms.145	[2404]	Nuqayat Qadikhan	نقاية قاضي خان
Ms.39	[1183]	R. fi Nikah al-fuduli hal huwa sahih aw la	رسالة في نكاح الفضولي هل هو صحيح أو لا
Ms.296	[1654]	Nihayat al-mujalli wa-durrat al-muntadi	نهاية المجلي ودرة المنتدي
Ms.38	[2074]	Nihayat al-murad	نهاية المراد
Ms.20	[2034]	K. Nahj al-najat ila al-masa'il al-muntaqat	كتاب نهج النجاة إلى المسائل المنتقاة
Ms.143	[2396]	Nawabigh al-kalim	نوابغ الكلم
Ms.299	[1663]	al-Nawadir al-ayniya fi al-bawadir al-ghaybiya	النوادر العينية في البوادر الغيبية
Ms.140	[2343]	Nawazil	نوازل
Ms.98	[1341]	Nur al-idah wa-najat al-arwah	نور الإيضاح ونجاة الأرواح
Ms.53	[2101]	Nur al-ma'ali li-sharh Bad' al-amali fi usul al-din	نور المعالي لشرح بدء الأمالي في أصول الدين
Ms.217	[1555]	al-Hidaya	الهداية
Ms.23	[1070]	Hidayat al-hikma	هداية الحكمة
Ms.80	[2155]	Hidayat al-hikma	هداية الحكمة
Ms.142	[2375]	Kitab al-Hidaya min i'tiqad ahl al-sunna wa-al-jama'a	كتاب الهداية من اعتقاد أهل السنة والجماعة

Ms.142	**[2375]**	**al-Hidaya min al-i'tiqad li-kathrat naf' bayn al-ibad**	الهداية من الاعتقاد لكثرة نفع بين العباد
Ms.358	**[1832]**	**Hadiyat Ibn al-Imad ila ibadat al-ubbad**	هدية ابن العماد إلى عبادة العباد
Ms.38	**[2074]**	**Hadiyat Ibn al-Imad li-ibadat al-ubbad**	هدية ابن العماد لعبادة العباد
Ms.30	**[2052]**	**Hadiya ala madhhab al-Imam al-jalil Abi Hanifa**	هدية على مذهب الإمام الجليل أبي حنيفة
Ms.31	**[2053]**	**Hadiya ala madhhab al-Imam al-jalil Abi Hanifa**	هدية على مذهب الإمام الجليل أبي حنيفة
Ms.32	**[2054]**	**Hadiya ala madhhab al-Imam al-jalil Abi Hanifa**	هدية على مذهب الإمام الجليل أبي حنيفة
Ms.61	**[2114]**	**Hadiyat al-murid**	هدية المريد
Ms.1	**[2002]**	**al-Hayakil al-sab'a**	الهياكل السبعة
Ms.149	**[2444]**	**al-Wafi fi ilm al-raml**	الوافي في علم الرمل
Ms.17	**[2031]**	**al-Wafi fi al-furu'**	الوافي في الفروع
Ms.351	**[1794]**	**al-Wajh al-wafi wa-al-manhal al-safi**	الوجه الوافي والمنهل الصافي
Ms.44	**[1207]**	**K. wahdat al-wujud wa-mir'at al-shuhud**	كتاب وحدة الوجود ومرآة الشهود
Ms.351	**[1784]**	**Wird al-sahar**	ورد السحر
Ms.335	**[1762]**	**Wird al-wurud wa-fayd al-bahr al-mawrud**	ورد الورود وفيض البحر المورود
Ms.11	**[2023]**	**K. al-Waraqat**	كتاب الورقات
Ms.52	**[2098]**	**K. al-Waraqat**	كتاب الورقات
Ms.117	**[2249]**	**al-Wasila**	الوسيلة
Ms.6	**[1023]**	**al-Wasila al-Ahmadiya**	الوسيلة الأحمدية
Ms.333	**[1757]**	**K. al-wasaya**	كتاب الوصايا
Ms.113	**[2221]**	**Wasaya**	وصايا
Ms.143	**[2393]**	**K. fi al-wasaya wa-al-amthal wa-al-hikam min kalam rasul Allah**	كتاب في الوصايا والأمثال والحكم من كلام رسول الله
Ms.19	**[1066]**	**Wasiya**	وصية
Ms.36	**[1155]**	**Wasiya**	وصية
Ms.75	**[1304]**	**Wasiya**	وصية
Ms.164	**[1435]**	**Wasiya**	وصية
Ms.315	**[1714]**	**Wasiya**	وصية
Ms.332	**[1756]**	**Wasiya**	وصية
Ms.58	**[2111]**	**Wasiya**	وصية
Ms.198	**[1509]**	**Wasiyat al-Nabi li-Abi Hurayra**	وصية النبي لأبي هريرة
Ms.198	**[1508]**	**Wasiyat al-Nabi li-Ali**	وصية النبي لعلي
Ms.45	**[1215]**	**R. wad' al-yadayn fi al-salawat al-khams wa-al-idayn**	رسالة وضع اليدين في الصلوات الخمس والعيدين
Ms.3	**[1020]**	**Wiqayat al-riwaya fi masa'il al-Hidaya**	وقاية الرواية في مسائل الهداية
Ms.1	**[1001]**		
Ms.1	**[1004]**		
Ms.1	**[1005]**		

Ms.1	[1006]	
Ms.3	[1020]	Sharh al-Wiqaya
Ms.4	[1021]	
Ms.7	[1027]	
Ms.7	[1028]	
Ms.7	[1029]	
Ms.8	[1039]	
Ms.8	[1040]	
Ms.12	[1046]	
Ms.15	[1049]	
Ms.17	[1054]	
Ms.17	[1056]	
Ms.18	[1064]	
Ms.26	[1074]	
Ms.27	[1078]	
Ms.27	[1079]	
Ms.27	[1081]	
Ms.27	[1084]	
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Ms.27	[1094]	
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Ms.29	[1106]	
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Ms.29	[1115]	
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Ms.32	[1123]	
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Ms.32	[1142]	
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Ms.33	[1151]	
Ms.39	[1159]	
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Ms.74	[1303]
Ms.76	[1305]
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Ms.83	[1314]
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Ms.161	[1429]
Ms.162	[1430]
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Ms.188	[1471]
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Ms.200	**[1518]**
Ms.201	**[1519]**
Ms.202	**[1520]**
Ms.202	**[1521]**
Ms.202	**[1523]**
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Ms.331	[1752]
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Ms.344	[1775]
Ms.348	[1781]
Ms.350	[1783]
Ms.352	[1796]
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Ms.364	[1849]	
Ms.2	[2005]	
Ms.2	[2009]	
Ms.2	[2010]	
Ms.21	[2036]	
Ms.21	[2038]	
Ms.26	[2045]	
Ms.26	[2046]	
Ms.33	[2056]	
Ms.37	[2063]	
Ms.37	[2066]	
Ms.37	[2071]	
Ms.38	[2076]	
Ms.39	[2079]	
Ms.43	[2086]	Ethikon
Ms.46	[2090]	
Ms.53	[2103]	
Ms.64	[2133]	
Ms.78	[2151]	
Ms.80	[2154]	

Ms.87	**[2175]**	
Ms.87	**[2176]**	
Ms.104	**[2200]**	
Ms.106	**[2206]**	
Ms.113	**[2220]**	
Ms.113	**[2235]**	
Ms.113	**[2236]**	**barsha'tha al-mujarrab**
Ms.113	**[2240]**	
Ms.113	**[2241]**	
Ms.125	**[2258]**	
Ms.125	**[2260]**	
Ms.127	**[2267]**	
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Ms.140	**[2360]**
Ms.140	**[2364]**
Ms.142	**[2369]**
Ms.142	**[2372]**
Ms.142	**[2374]**
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Ms.142	**[2387]**
Ms.142	**[2388]**
Ms.143	**[2394]**
Ms.146	**[2408]**
Ms.148	**[2420]**
Ms.148	**[2422]**
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Ms.149	**[2435]**
Ms.149	**[2437]**
Ms.149	**[2441]**
Ms.149	**[2443]**
Ms.149	**[2445]**
Ms.149	**[2449]**
Ms.149	**[2451]**
Ms.152	**[2464]**

وصف تفصيلي للمخطوطات

وصف تفصيلي لمخطوطات الجزء الأول

Ms.1.

250 folios; 21×15,5 cm; up to 27 lines; Turkish handwriting, sometimes without diacritical points; paper occasionally damp-stained. Text fol.1v-28v and fol.39v-62v within gold frame. Modern half-leather binding. Copied in 1120/1708 (145r); 1170/1756 (250r); 1191/1777 (28v); 1192/1778 (62r; 87v); 1193/1779 (37v); 1197/1782 (29r).

[1001] fol.1r: Contents of the ms. (titles of fol.91v and 137v are missing in the ms.). Owner's mark: al-Sayyid Muhammad Ibn al-Sayyid Hajji Mustafa (?) and the year 1228/1813; on the left stamp "al-Hajji Khalil 1188 (1774)".

[1002] fol.1v-28v: Abu Sa'id Muhammad al-Khadimi أبو سعيد محمد الخادمي: Khaza'in al-jawahir wa-mahasin al-zawahir خزائن الجواهر ومحاسن الزواهر.
On the author (died after 1176/1762) and this mystical interpretation of the Basmala البسملة see GAL II 351 nr.2 and S II 664 nr.2. - Fol.28v and the contents of fol.1r mention al-Basmala as title. The text may therefore be identical with the Risalat al-Basmala رسالة البسملة (nr.4 in GAL) which has been printed in Istanbul 1261/1845.
Between fol.21v and 22r two smaller folios are inserted; one of

them contains a fragment from al-Khadimi, Sharh al-tariqa شرح الطريقة (s. the text on fol.29v-30r).

[1003] fol.29r: Ahmad Ibn Sulayman Ibn Kamal أحمد بن سليمان بن كمال: Shaykh Akbar Muhi al-Din Arabi شيخ أكبر محيي الدين عربي.
A short enumeration of some works of Ibn al-Arabi ابن العربي(died 638/1240); cf. the list of OSMAN YAHYA, Histoire et classification de l'oeuvre d'Ibn Arabi, I-II, Damas 1964.
The author of this enumeration is Ahmad Ibn Sulayman Ibn Kamal Pasha (died 940/1533); see GAL II 449; S II 668.

[1004] fol.29v-30r: A definition of philosophy and logic (no title).
The latest source mentioned (fol.29v10 is Sharh fiqh al-akbar شرح فقه الأكبرby Ali al-Qari al-Herewi علي القاري الهروي(died 1014/1605; see GAL II 394; S II 539). In the margin is added Tariqa Muhammadiya, Sharh Khadimi طريقة محمدية، شرح خادمي. Thus the fragment may be derived from the commentary on al-Birkawi/al-Birgili البركوي / البرگلي (died 981/1573; cf. GAL II 441 nr.15; S II 655 nr.15), al-Tariqa al-Muhammadiya الطريقة المحمدية, by al-Khadimi الخادمي(died 1176/1762; see above). This commentary is normally called al-Bariqa al-Mahmudiya البريقة المحمودية(see GAL S II 655 nr.15f.).

[1005] fol.30r-30v: al-Rasul Efendi ا الرسول أفندي, a note on the nine categories (maqulat مقولات); no title.

[1006] fol.30v: A short note on the art of disputation (munazara مناظرة).

[1007] fol.31r: Laz Efendi Aqa Saydawi لاز أفندي آقا سيدوي: Sharh شرح.
A short commentary on Sura 11, 108 (110). The copyist has added to the name the variant Aqa Saydali آقا صيدلي. The author cannot be identified.

[1008] fol.31v-37v: Ibrahim al-Husayni إبراهيم الحسيني: Risalat qiyas muta'arif wa-ghayr muta'arif رسالة قياس متعارف وغير متعارف.
A commentary on a logical treatise. The author of the commentary is mentioned 31v3 and according to 31v19 was a pupil of Abu Sa'id al-Khadimi أبو سعيد الخادمي (died 1176/1762; see above 1v).

[1009] fol.39v-62v: Isam al-Din Ibrahim Ibn Muhammad Ibn Arabshah al-Isfara'ini عصام الدين إبراهيم بن محمد بن عرب شاه الإسفرائني: Sharh al-isti'arat al-Samarqandiya شرح الاستعارات السمرقندية.
A commentary by Isam al-Din (died 944/1537; see GAL II 410; S II 571) on Abu al-Qasim Ibn Abi Bakr al-Laythi al-Samarqandi أبو القاسم بن أبي بكر الليثي السمرقندي, Fara'id al-fawa'id li-tahqiq ma'ani al-isti'ara = al-Risala al-Samarqandiya فرائد الفوائد لتحقيق معاني الاستعارة = الرسالة السمرقندية(cp. GAL II 194; S II 259).
The title of this treatise on the metaphor is not mentioned in the ms.; cp. however ms. Berlin 7299. - The commented text is overlined in red. - In the margin are notes by Zayn al-Din زين الدين (fol.41r); Shaykhzadeh 41) شيخ زاده v); al-Sayyid Abd Allah السيد عبد الله 43)r; 45r; 47v); al-Sayyid al-Sharif 43) السيد الشريف v) and Ahmad أحمد (54r; 57v).

[1010] fol.39v-62r: In the margin of the above-mentioned text and separate from the notes: Abu Nafi' Ahmad Ibn Muhammad al-Qazabadi (or Isma'il Ibn Muhammad al-Qazabadi, see fol.62r) (أبو نافع أحمد بن محمد القازابادي (أو إسماعيل بن محمد القازابادي : Sharh ala al-farida شرح على الفريدة .
A commentary on the above-mentioned al-Risala al-Samarqandiya الرسالة السمرقندية . On this still unedited text see GAL S II 260 nr.10 (2 mss.), where the author is called "Ahmad Ibn Muhammad Ibn al-Nafi' al-Qazabadi أحمد بن محمد بن النافع القازابادي ". - The commented text is overlined in red or written in red ink. - The texts of Isam al-Din and

al-Qazabadi are separated from each other by gold or red lines.

[1011] fol.65v-87v: Hasan (Ibn Muhammad) al-Zibari (al-Kurdi) حسن (بن محمد) الزيباري (الكردي) : Hawashin ala al-sharh al-mansub ila Isam al-Din Ibrahim.. ala risalat al-isiti'arat lil-Mawla... Abi al-Qasim al-Laythi al-Samarqandi حواش على الشرح المنسوب إلى عصام الدين إبراهيم .. على رسالة الاستعارات للمولى ... أبي القاسم الليثي السمرقندي .
On fol. 25r the title is abbreviated as Hashiyat Isam ala l-isti'ara حاشية عصام على الاستعارة. The full name of the author who wrote around 1040/1630 can be found in ms. Berlin 7304.
The text is a supercommentary on the commentary by Isam al-Din عصام الدين on al-Risala al-Samarqandiya الرسالة السمرقندية (see above fol.39v); cf. GAL II 194, I 1c; S II 259, I 1c.
The text of the Risala al-Samarqandiya is written in red ink; the commentary of Isam al-Din is overlined in red and in the margin the copyist has added a few notes.
BROCKELMANN (GAL II 194 I 7 and S II 260 I 7) mentions al-Zibari once more as the author of a commentary on al-Risala al-Samarqandiya. In view of the fact that our text, which is identical with mss. Berlin 7304 and Gotha 2803, is a complete commentary, it seems unlikely to separate with BROCKELMANN between the commentary and the "notes" of al-Zibari. Accordingly, the authorship of the text in ms. Gotha 2807 (mentioned in GAL II 194 I 7) is not quite clear.

[1012] fol.91v-132v: Isam al-Din Ibrahim Ibn Muhammad Ibn Arabshah al-Isfara'ini عصام الدين إبراهيم بن محمد بن عرب شاه الإسفرائني: Sharh ala al-risala al-wad'iya شرح على الرسالة الوضعية (by Adud al-Din al-Iji عضد الدين الإيجي).
A commenary by Isam al-Din (died 994-1537) on al-Iji's (died 756/1355) semantic treatise on the term wad', called al-Risala al-wad'iya, with notes by Abd Allah al-Kurdi عبد الله الكردي . Further mss.

of this still unedited commentary see GAL II 208, nr.5 and S II 289, nr.5. On al-Iji's treatise cf. B. WEISS, A Theory of the Parts of Speech in Arabic, Arabica 23, 1976, 23-36, esp. 24ff.
Contrary to ms. Berlin 5315 our ms. has added an introduction on fol.91v-92r3. The text of al-Iji is written in red ink. Our text is incomplete and ends on fol.132v with the commentary on yata'ayyanu bi-ma huwa ma'nan fi-hi يتعين بما هو معنى فيه .

[1013] fol.137v-142v: al-Birkawi (al-Birgili) (البركوي (البرگلي) : Dhukhr al-muta'ahhilin wa-al-nisa' fi ta'rif al-ithar wa-al-dima' ذخر المتأهلين والنساء في تعريف الإطهار والدماء.
About the purity and impurity of women, with many glosses on the margin (esp.141v-142v). On the author (died 981/1573) and further mss. of this still unedited text see GAL II 441 nr.11 and S II 655 nr.11. - Acccording to the colophon (142v; cf. also ms. Berlin 4671) the treatise was composed by the author in 979/1572.

[1014] fol.143r-145r: al-Birkawi (al-Birgili) (البركوي (البرگلي) : Iqaz al-na'imin إيقاظ النائمين.
About the blameworthiness of being pious only for the sake of success and reward. The treatise was composed in 972/1564 (s. fol.145r). According to Hajji Khalifa (Kashf al-zunun, listed under the title) the text is a reaction to Abu al-Su'ud al-Imadi's أبو السعود العمادي (died 982/1574; see GAL II 439; S II 651) refutatoin of Birkawi's Inqadh al-halikin إنقاذ الهالكين (cf. GAL II 440 nr.1; S II 654 nr.1 and the following text in our ms.).
In the margin are many glosses. For further mss. of this still unedited text cf. GAL II 441 nr.16 and S II 656 nr.16.

[1015] fol.146v-148v: al-Birkawi (al-Birgili) (البركوي (البرگلي) : Inqadh al-halikin إنقاذ الهالكين.
About the question whether one is allowed to receive money for the

recitation of the Koran or not. Further mss. of this still unedited text are mentioned in GAL II 440 nr.1 and S II 654 nr.1. - Cf. also the preceding text, fol.143r-145r.
A few glosses can be found in the margin of the text which is not complete at the end (ends with al-mabhath al-thani: fi haqiqat al-riya' المبحث الثاني : في حقيقة الرياء).
The following six folios are blank.

[1016] fol.155v-188r: Molla Khosraw (Muhammad Ibn Faramurz Ibn Ali) (ملا خسرو (محمد بن فرامرز بن علي) : Mir'at al-usul fi sharh mirqat al-wusul مرآة الأصول في شرح مرقاة الوصول.
A commentary by Molla Khosraw (died 885/1480) on his Mirqat al-wusul (printed; see GAL II 227 nr.2; S II 317 nr.2). In the margin notes can be found from the following scholars: Ahmad al-Rumi أحمد الرومي(161v-163r and 179v; identical with Khosraw al-Rumi خسرو الرومي who is mentioned GAL S II 317 nr.2d?); Ibn Malak ابن ملك , Sharh manar al-anwar wa-jami' al-asrar شرح منار الأنوار وجامع الأسرار 163)r; 182v) = perhaps Ibn al-Malak Abd al-Latif Ibn Abd al-Aziz ابن الملك عبد اللطيف بن عبد العزيز (died 797/1395; GAL S II 315) who is mentioned in GAL S II 315 nr.4 as author of Sharh manar al-anwar (cp. also Bursali Mehemmed Tahir, Osmanli Mü'ellifleri, Istanbul 1334/1915-1343/1924 (repr.1971), I 219, -7ff.); anonymous, Miftah al-usul مفتاح الأصول(168r) = perhaps anon., Miftah al-husul li-Mir'at al-usul مفتاح الحصول لمرآة الأصول as mentioned in GAL S II 317 nr. 2k; Mufti Tarasusi 169) مفتي طرسوسي v; printed: see GAL S II 317 nr.2b.c); Hasan Chelebi 162) حسن چلبي r; 182v) = Hasan Chelebi Ibn Muhammad Shah Ibn al-Fanari حسن چلبي بن محمد شاه بن الفناري , who died 886/1481 (see GAL S II 321f.); anon., Talwih 182) تلويح v); anon., Tahrir 160) تحرير v). The text is incomplete at the end.

[1017] fol.194r-250r: Sachaqlizade al-Mar'ashi ساچقلي زاده المرعشي: Taqrir al-qawanin al-mutadawala min ilm al-munazara تقرير القوانين

المتداولة من علم المناظرة.

About logic and the art of disputation, composed in 1117/1705. On the author and the mss. of this still unedited text see GAL II 370 nr.6; S II 498 nr.6. - Fol.200 is blank; as a comparison with ms. Berlin 5333 shows, some text from the end of the introducton to the end of the first maqam مقام = al-ta'rifat التعريفات is missing.

Ms.2.

89 folios; 21×15,5 cm; 17-18 lines; Turkish handwriting, unvocalized. Paper sometimes with water stains. Modern half-leather binding. Hand of the end of the 12th/18th century.

[1018] fol.1v-60v: Muhammad Ibn Abi Bakr محمد بن أبي بكر: Arba'un hadithan fi al-afw wa-al-ghufran = Kitab Usfuri أربعون حديثا في العفو والغفران = كتاب عصفوري.

A few glosses are added in the margin. The same text can be found without introduction in ms. Berlin 1545 which ends on fol.60r1 of our ms. The Berlin ms. has neither title nor author. BROCKELMANN (GAL S II 942 nr.128) has supposed "al-Usfuri العصفوري " to be part of the author's name, but could not identify the text and the author. He does not mention the Berlin ms. A further ms. is in Bagdad, Maktabat al-Awqaf nr.545 (s. Abd Allah al-Juburi عبد الله الجبوري , Fahras al-makhtutat al-arabiya fi Maktabat al-Awqaf al-Amma fi Baghdad فهرس المخطوطات العربية في مكتبة الأوقاف العامة في بغداد , Bagdad 1973, p.180). - The mss. in the possession of Brill as mentioned by BROCKELMANN (GAL) are now in Princeton (Garrett-collection) nr.1443 and 1445; they give Kitab Usfuri as title and Muhammad Ibn Abi Bakr as author; the ms.1445 is copied in 965/1558; this means that the text must be composed before the 11th/16th century.

[1019] fol.62v-85r: Ibn Hajar al-Asqalani ابن حجر العسقلاني: al-Munabbihat ala al-isti'dad li-yawm al-ma'ad المنبهات على الاستعداد ليوم المعاد. The title is mentioned 62v4 and can be identified by comparison with the Berlin mss. 8505p; 8706/1; 8706/2; 8766/3 and 8706/5. But the mss. show divergences; cf. ms. Berlin 8706/2 and ms. India Office Library (London) 187 which are slightly abridged. For further mss. and the editions see GAL II 69 nr.34 and S II 74 nr.34.; Catalogue of the Mingana Collection of Manuscripts IV = Islamic Arabic Manuscripts, Birmingham 1963, nr.159 and 1029.

Ms.3.

155 folios; 25×18,5 cm; 25 lines; nasta'liq; brown paper, stained with water, sometimes repaired. Modern half-leather binding. Copied 1000/1591 (or, in part a few years later; see the note on 155r which is not quite clear).

[1020] fol.4v-155r: Ubayd Allah Ibn Mas'ud Ibn Taj al-Shari'a عبيد الله بن مسعود بن تاج الشريعة: Sharh al-Wiqaya شرح الوقاية.
A commentary by Ubayd Allah Ibn Mas'ud Sadr al-Shari'a al-Thani عبيد الله بن مسعود صدر الشريعة الثاني (died 747/1346) on Wiqayat al-riwaya fi masa'il al-Hidaya وقاية الرواية في مسائل الهداية , an abridged version of the Bidayat al-mubtadi' بداية المبتدئ , a hanafite compendium on the furu' فروع by Ali Ibn Abi Bakr Ibn Abd al-Jalil al-Marghinani علي بن أبي بكر بن عبد الجليل المرغناني (died 593/1197). The abridgement wrote Burhan al-Din Mahmud برهان الدين محمود , a brother of al-Marghinani. On the text cf. GAL I 377 and S II 646. The margin of the ms. contains many glosses. The commented text is overlined in red ink; he is indicated by the red letter "m م " (= matn متن); the commentary is indicated by the red letter "sh ش " (= sharh شرح). Titles are written in red ink. Between fol.27v and 28r two slips with notes are inserted, some of them by Ahmad Chelebi أحمد چلبي .

Ms.4.

170 folios; 21,5×15,5 cm; 23 lines; naskhi; modern half-leather binding. Handwriting of the end of the 12th/18th century. Owner's remark on fol.160v with the year 1292/1875.
The arrangement of the folios is not correct; fol.1-22 should be 12-41; fol.23-28 should be 164-169; fol.29-99 should be 42-112; fol.100-110 should be 1-11; fol.111-118 should be 113-120; fol.119-126 should be 13-20; fol.127-169 should be 121-163.

[1021] Anonymous: An extensive commentary to Sura 2.
The text is not complete at the beginning. The anonymous author refers to the canonical collections of traditions (al-Tirmidhi الترمذي , Abu Da'ud أبو داوود , al-Nasa'i النسائي , Malik Ibn Anas مالك بن أنس , Ahmad Ibn Hanbal أحمد بن حنبل , al-Bukhari البخاري , Muslim مسلم); he cites Abu Hanifa أبو حنيفة and esp. al-Shafi'i الشافعي ; furthermore: al-Baghawi البغوي (perhaps Abu Muhammad al-Husayn Ibn Mas'ud al-Farra' al-Baghawi أبو محمد الحسين بن مسعود الفراء البغوي who died 510/1117: see GAL I 363f.; S I 620); Ibn al-Arabi ابن العربي , Ahkam al-qur'an أحكام القرآن (it is not clear, whether this text is identical with the commentary by Abd al-Razzaq al-Qashani عبد الرزاق القاشاني which is ascribed to Ibn al-Arabi; see on this ascription O. YAHYA, Histoire et classification de l'oeuvre d'Ibn Arabi, II, Damas 1964, p.483f.); the commentaries by al-Tabari الطبري and Fakhr al-Din al-Razi فخر الدين الرازي (died 606/1209; cf. GAL I 506; S I 920); the commentary by Muhi al-Din al-Nawawi محي الدين النووي (died 676/1277) to the collection of traditoions by Muslim (mentioned in GAL I 160; S I 265); finally (69r8) Abu Mas'ud al-Dimashqi أبو مسعود الدمشقي (= Ibrahim Ibn Muhammad Ibn Ubayd al-Dimashqi إبراهيم بن محمد بن عبيد الدمشقي who died 400/1010: see KAHHALE I 101) on the authenticity of a tradition. Therefore the terminus post quem of this commentary is the 7th/13th century.

Ms.5.

301 folios; 22×17 cm; 27 lines; naskhi; modern half-leather binding; hand of the early 12th/18th century.
Beginning and end as well as fol.22-26 are missing. As a comparison with ms. Berlin 8836 shows the ms. contains the following text:

[1022] al-Birkawi (Al-Birgili) (البركلي) (البركوي) : al-Tariqa al-Muhammadiya الطريقة المحمدية, with an extensive anonymous commentary.
al-Birkawi (died 981/1573) describes in this work the exemplary life modelled on that of Muhammad. The text starts in the ms. with chapter 3, section 2. - Cf. GAL II 441 nr.15 and S II 655 nr.15. In the margin are glosses by Rajab Efendi رجب أفندي . They may perhaps derive from Rajab Ibn Ahmad رجب بن أحمد who wrote around 1087/1676 a commentary to the Tariqa طريقة (called al-Wasila al-Ahmadiya الوسيلة الأحمدية ; see below ms. nr.6).

Ms.6.

220 folios; 31,5×21,5 cm; 31 lines; naskhi; modern binding. Copied by Yusuf Ibn Uthman Ibn Husayn in Gülshehri during Safar 1147/July 1734.

[1023] Rajab Ibn Ahmad رجب بن أحمد: al-Wasila al-Ahmadiya الوسيلة الأحمدية.
On this commentary on al-Birkawi البركوي , al-Tariqa al-Muhammadiya الطريقة المحمدية (cf. above ms. nr.5) see GAL II 441 nr.15b and S II 655 nr.15b. - The commented text is overlined in

red. The first seven folios are missing.

Ms.7.

67 folios; 21×15 cm; 15-22 lines; naskhi; modern half-leather binding. Between fol.63v and 67r2 folios from another ms. are inserted (s. below). Copied 1098/1686 (fol.31v; 50v by al-Hajji Hasan Ibn Molla Muhammad) and 1097/1685 (643v by Mustafa Ibn Bakr).

[1024] fol.1v-31v: Abu Hamid al-Ghazzali أبو حامد الغزالي: Bidayat al-hidaya بداية الهداية.
On this author (died 505/1111) and his treatise on religious ethics (composed afer his Ihya' ulum al-din إحياء علوم الدين) see description of ms.265.

[1025] fol.32v-43v: Anonymous: Hayat al-qulub li-ma yazulu bihi ilal al-jahl wa-al-dhunub حياة القلوب لما يزول به علل الجهل والذنوب.
The text is identical with mss. Berlin 1891 and 3142 and ms. Mingana (Birmingham) 1296. It is not mentioned in GAL and deals in seven chapters with the duties of the believer (see the description of ms. Berlin 1891 by AHLWARDT). Some folios contain glosses in the margin (esp.40v and 41r). Our ms. is the oldest copy of the text which must therefore have been composed before the 11th/17th century.

[1026] fol.44r-48v: Anonymous: Fusul ashara فصول عشرة.
The author is not mentioned. Hajji Khalifa (Kashf al-zunun IV nr.9093) and BURSALI MEHEMMED TAHIR, Osmanli Mü'ellifleri (Istanbul 1334/1915-1343/1924) I 18 mention Ibn Isa Ibn Majd al-Din al-Aqhisari al-Sarukhani ابن عيسى بن مجد الدين الأقحصاري الصاروخاني (died 967/1559) as author of such a work. It is a treatise on ritual purity

and on prayer, in 10 chapters.
It is not yet clear, whether the text should be identified with Ibn al-Majdi al-Qahiri al-Shafi'i ابن المجدي القاهري الشافعي(died 850/1447; see GAL S II 158), al-Fusul al-ashara الفصول العشرة(entered in GAL S III 1259, supplement to 159.10, nr.28).

[1027] fol.49v-50v: al-Hajji Hasan Ibn Molla Muhammad الحاجي حسن بن ملا محمد: an explanation of iman إيمان, in six short chapters.
Author and text are not mentioned by the bio-bibliographical sources. According to the colophon the text is copied by the author himself in the year 1098/1686.

[1028] fol.52v-63v: An extract from a work on jurisprudence (fiqh فقه).
The text must be composed after the 11th/17th century: fol.61v mentions al-Qadi Abu Bakr Ibn al-Arabi القاضي أبو بكر بن العربيwho wrote during the time of Murad IV whose reign was 1058-1099/1648-1687, Siraj al-muridin سراج المريدين. That title is not mentioned in GAL (S II 647), however by Hajji Khalifa, Kashf al-zunun III nr.7081.

[1029] fol.64r-64v; 67r: Some notes on the use of the Siwak سواك, a stick used for cleaning the teeth and on prescriptions for prayer.

[1030] fol.65r-66v: al-Ghazzali الغزالي: Ayyuha al-walad أيها الولد.
A fragment. On the author (died 505/1111) and the text (= ed. TOUFIC SABBAGH, Al-Ghazali, Lettre au disciple, 2e éd. Beyrouth 1959, p.37, 11-45, 13) see GAL I 423 nr.32 and S I 750 nr. 32.

Ms.8.

161 folios; 21×15 cm; 21-24 lines; naskhi; titles and beginnings of the chapters are written in yellow ink. Paper sometimes slightly

damaged. Between fol.61 and 62v a loose folio with glosses; also between 112v and 113v: a folio with an extract in Turkish from al-Maghnisawi المغنساوي , Sharh al-fiqh al-akbar شرح الفقه الأكبر (by Abu Hanifa أبو حنيفة). - Modern half-leather binding. Copied in 1182/1768 (112v; 149v) by Ahmad Ibn Ibrahim in the Madrasat Sakhmanara at Janpur.

After a short remark on the ubi-sunt-gui-ante-nos-theme (the present generation will perish like the former prophets and even Muhammad) on 1r and after the enumeration of the contents (2r-3v) the ms. contains the following texts:

[1031] fol.4v-112v: Anonymous: Zubdat al-wa'izin fi bayan kalam rabb al-alamin زبدة الواعظين في بيان كلام رب العالمين.

The text is not mentioned in GAL but can be found in Hajji Khalifa (Kashf al-zunun III nr.6840), also without author. The beginning of the text as transmitted by Hajji Khalifa proves the identity of both texts. It is a compendium (mukhtasar مختصر) in 48 chapters of which 6 chapters should be studied every week.

The text is a devotional book containing much material from Islamic law, the Koran, tradition and legends. We find anecdotes about al-Hasan al-Basri الحسن البصري (9r; 14r; 51v; 57v; 64r; 65r; 71v; 76r; 90v; 109r), figures of the Old Testament, sometimes with Wahb Ibn Munabbih وهب بن منبه as source (55r6; 79r9; 88r14; 109r); legends about Jesus (49r; 101r; 103r; 105v), about Abd al-Rahman Ibn Firdaws عبد الرحمن بن فردوس (76v), Abu Dharr al-Ghifari أبو ذر الغفاري (45r), Abu Mansur al-Maturidi أبو منصور الماتريدي and his 80 years old teacher shortly before his death (61r14ff.); Ali Ibn Abi Talib علي بن أبي طالب (40r; 75r, -3ff.); Abu Ja'far al-Tayyar أبو جعفر الطيار (67r); Mansur Ibn Uthman منصور بن عثمان (58v; 59r); Ma'ruf al-Karkhi معروف الكرخي (77v, ult.ff.); Sultan Mahmud سلطان محمود and Iyas إياس about the question of standing before the Sultan as a mark of esteem (cf. on this K. DILGER, Untersuchungen zur Geschichte des osmanischen

Hofzeremoniells im 15. und 16. Jh., München 1967, p.77f.; H. KINDERMANN, Über die guten Sitten beim Essen und Trinken, Leiden 1964, p.131f.); Sahl Ibn Abd Allah (= al-Tustari?) سهل بن عبد الله (التستري ؟) 34r and 45r; Uthman عثمان (70v); Yahya Ibn Sulayman يحيى بن سليمان (78r).
Most of the cited sources belong to Hanafite circles of the 6th/11-12th century. The Fatawi فتاوي by Bazzazi البزازي (= Hafiz al-Din Muhammad Ibn Muhammad al-Bazzazi حافظ الدين محمد بن محمد البزازي who died 827/1424: see GAL II 225; S II 316) on fol.21v8 form the terminus post quem of this text. It must have been composed between 827/1424 and 1067/1657 (death of Hajji Khalifa). It is not only a collection of Hanafite rules of Islamic law but also an important compilation from sometimes old and rare sources.
In the margin the copyist has added many glosses, mainly philological explanations in Turkish of single expressions; the source is Akhtari أختري or Akhtari kabir أختري كبير (8v; 15v; 24r etc.) = most likely the Arabic-Turkish dictionary of Mustafa Ibn Shams al-Din al-Qarahisari al-Akhtari مصطفى بن شمس الدين القرحساري الأختري (died 968/1560: see GAL S II 630; cf. ms. Berlin 7000 and 7001). - Many glosses are ascribed to a man called "(al-)Qadi" القاضي (16r; 20r; 27r etc.), some to "Rajab" رجب (28r; 98r; 100r) or "Rajabiya" رجبية (27v; 28r; 68r) ; cited texts are the Masabih مصابيح (106v), the Sharh masabih شرح مصابيح (20v) or al-Masabih wa-sharhuhu المصابيح وشرحه (97v) = perhaps Masabih al-sunna مصابيح السنة by al-Husayn Ibn Mas'ud al-Farra' al-Baghawi الحسين بن مسعود الفراء البغوي which has been commented many times (see GAL I 363 nr.1 and S I 620 nr.1); the Jami' mawa'iz al-Bukhari جامع مواعظ البخاري (5r; 5v; 22r); Mishkat al-anwar مشكاة الأنوار (30r; 30v) = perhaps the title mentioned in GAL S I 751; Kashf al-haqa'iq كشف الحقائق (17v); Shaykhzade شيخ زاده , al-Hashiya lil-Qadi al-Baydawi الحاشية للقاضي البيضاوي (4v; cf. GAL S I 739 nr.12 and S II 650); Tabyin al-maharim تبيين المحارم (5r; according to GAL II 387 and S II 452 and 524 acribed to Sinan al-Din Yusuf Ibn al-Wa'iz سنان الدين

يوسف بن الواعظ who wrote around 1000/1591), al-Ta'rifat 10) التعريفاتr); Tibyan 16) تبيانr); Mukashafat al-qulub 30) مكاشفة القلوبr; by al-Ghazzali الغزالي : see GAL I 425 nr.61 and S I 755 nr.61); Fara'id 31) فرائدr); Umar al-Nasafi 46) عمر النسفيv; cf. GAL I 427; S I 758); Bahjat al-anwar 54) بهجة الأنوارr); al-Tanbih 65) التنبيهv); al-Ihya' wa-al-rawda الإحياء 66) والروضةr); Tafsir al-Shaykh 98) تفسير الشيخr) etc. - Our text is cited in the anonymous collection of sayings by the prophet in the ms. Berlin 1646/2 (written around 1200/1785).

[1032] fol.113v-149v: Anonymous: Kitab ahwal al-qiyama = Daqa'iq al-akhbar fi dhikr al-janna wa-al-nar كتاب أحوال القيامة = دقائق الأخبار في ذكر الجنة والنار.

This eschatological text has neither title nor author; it is identical with the text which is edited by M. WOLFF, Muhammedanische Eschatologie, Leipzig 1872 and with the numerous editions bearing the title Daqa'iq al-akhbar دقائق الأخبار etc., see GAL S II 420; cp. S I 346). - In the margin the copyist has added philological notes from al-Akhtari الأختري (see preceding text). fol.153v-160r: A collection of excerpts from the following texts:

[1033] 1) Jila' al-qulub جلاء القلوب(by al-Birkawi البركوي: see GAL II 440 nr.5; S II 654 nr.5): fol.153v-154r13. See ms.17, fol.71v-91v.

[1034] 2) al-Baydawi البيضوي, Anwar al-tanzil أنوار التنزيل: 154r13-154v9.

[1035] 3) Tafsir تفسيرby Abu al-Layth al-Samarqandi أبو الليث السمرقندي (cf. GAL I 196 nr.1; S I 347 nr.1).

[1036] 4) Mukashafat al-qulub مكاشفة القلوبby al-Ghazzali الغزالي(cf. preceding text, glosses).

[1037] 5) Tafsir kabir تفسير كبير, a commentary on Sura 30, 41 (40): fol.155v18-156v, ult.

[1038] 6) Tanbih al-ghafilin تنبيه الغافلين, perhaps by Abu al-Layth al-Samarqandi أبو الليث السمرقندي (GAL I 196 nr.4; S I 348 nr.9): fol.157r1.

[1039] 7) A fragment of a commentary on Sura 87, 14: fol.157v19-158v7.

[1040] 8) An anonymous treatise on Fadilat laylat al-qadr فضيلة ليلة القدر: fol.158v7-160r (incomplete at the end).
There are a few glosses in the margin of the excerpts mentioned.

Ms.9.

155 folios; 21×12 cm; 17 lines; nasta'liq. Modern leather binding with the original vignettes and a frame made from golden points. Copied Ramadan 1112/January 1701 in Ayntab by Khidr Ibn al-Hajji Ibn Muhammad al-Antalyawi al-Qardaji (fol.155r).

[1041] fol.1v-13v: al-Baydawi البيضاوي: Lubb al-albab fi ilm al-i'rab لب الألباب في علم الإعراب.
An explanation of grammatical terms which are written in red ink. According to Hajji Khalifa (Kashf al-zunun V nr.306) the text is an extract from Ibn al-Hajib ابن الحاجب , al-Kafiya الكافية (about syntax). This classification is taken over by BROCKELMANN, GAL I 305; however, the text is wrongly classified in GAL I 303 I 3 as a commentary by al-Baydawi and in GAL I 418 IV; S I 742 IV as an independent work by al-Baydawi. A further ms. is Chester Beatty 4315/2 (fol.42-80); cf. also the following commentary by al-Birkawi البركوي which includes the text of al-Baydawi.

[1042] fol.15v-155r: al-Birkawi (al-Birgili) البركوي (البرگلي) : Imtihan al-adhkiya' امتحان الأذكياء.
A comprehensive commentary by al-Birkawi (died 981/1573) on the preceding text by al-Baydawi البيضاوي(written in red ink). Cf. GAL II 441 nr.17; S II 656 nr.17.
Many glosses are added in the margin: 26r mentions the commentary of Isam al-Din al-Isfara'ini عصام الدين الإصفرائني on the al-Kafiya الكافية of Ibn al-Hajib ابن الحاجب (cf. GAL I 304 nr.14; S I 534 nr.14); 57r mentions the Hashiyat al-Jami حاشية الجامي = perhaps the commentary by Molla Jami ملا جامي on Ibn al-Hajib, al-Kafiya; 98r refers to Nata'ij al-afkar, a commentary by Mustafa Ibn Hamza Ataly مصطفى بن حمزة أطلي on al-Birkawi, Izhar al-asrar إظهار الأسرار : cf. GAL II 441 nr.20b: it is different from the commentary by Mustafa Ibn Hamza Ataly on Imtihan al-adhkiya' (mentioned in GAL S I 742 IV b): cf. Nata'ij al-afkar نتائج الأفكار , ms. Berlin 6784 and Hashiya ala Imtihan al-adhkiya' حاشية على امتحان الأذكياء ms. Princeton (Garrett-collection) 385!
After fol.16v a slip of paper is inserted; it contains excerpts from a commentary on Abu Hanifa أبو حنيفة, al-Fiqh al-akbar الفقه الأكبر. Three more slips of paper with notes are added after fol.17v.
Further mss. of al-Birkawi's Imtihan al-adhkiya' (uned.): Bibl. Centr. Univ. Teheran nr.3240; Iraq Museum nr.702 (copied 1046/1636). - As G. Vajda (Journal asiatique 240, 1952, p.5f.) has shown, the text is - contrary to BROCKELMANN (GAL I 418) - different from ms. Paris 4120.

Ms.10.

171 folios; the Arabic numeration of the folios is from fol.41 to 215 (fol.1-40 and 210-213 are missing); 18×9,5 cm; 17 lines; carefully written nasta'liq; chapter-headings in red ink; text within red frame.

Modern half-leather binding. Copied Jumada II 1041/December 1631 by Abu Bakr Ibn Wali Ibn Muhammad Ibn Hasan al-Busnawi al-Turluniki Ibn al-Safari (or: al-Sufri). Fol.171v contains owner's remark by Umar Ibn al-Hajj Hasan al-Busnawi from the year 1138/1725.

[1043] al-Halabi, Ibrahim Ibn Muhammad Ibn Ibrahim الحلبي، إبراهيم بن محمد بن إبراهيم: Multaqa al-abhur ملتقى الأبحر.
On this handbook of Hanafite law cf. GAL II 432 and S II 642. A new edition with Turkish translation by Mustafa Uysal appeared in Istanbul 1974 (4 parts). - Our ms. is copied 114 years after the completion of the work by the author (in Rajab 923/July 1517). It is incomplete at the beginning and fol.210-213.

Ms.11.

193 folios; 19,5×14 cm; 15 lines; naskhi (fol.2-63) and nasta'liq (fol.64ff.). Text within red frame and chapter-headings in red ink. Paper in part damaged and repaired. Because of some water stains a few lines are illegible. The last page is missing. Owner's remark with the year 1289/1872 (1v). Hand of the 11-12th/17-18th century.

[1044] al-Halabi الحلبي: Multaqa al-abhur ملتقى الأبحر.
With a few glosses in the margin. See description of ms.10.

Ms.12.

188 folios; 20×14,5 cm; 18 lines; naskhi by at least three different hands. Chapter-headings in red ink. Modern half-leather binding. Copied 1107/1695. Owners' remarks on fol.1r and 3r.

[1045] fol.1-188r: al-Halabi الحلبي: Multaqa al-abhur ملتقى الأبحر.
With glosses in the margin. - Cf. description of ms.10.

[1046] 188v: Some excerpts from different texts.

Ms.13.

332 folios; 23×l7cm; 25 lines; naskhi and (fol.149ff.) nasta'liq. Commented text overlined in red; chapter-headings in red ink and the whole text within red frame. Original leather binding with vignettes which are comparable with the type nr. 96 as described by MAX WEISWEILER, Der islamische Bucheinband des Mittelalters, Wiesbaden 1962, p.55. - Owners' remarks from the years 1234/1818 by Mustafa Hamdi (1r; 229); 1269/1852 by al-Sayyid Isma'il (1st page) and 1240/1824 by al-Sayyid Mustafa al-Hamdi al-Kirmani, teacher in Bursa (1r). Hand of the 12th/18th century.

[1047] al-Halabi الحلبي: Multaqa al-abhur ملتقى الأبحر, with commentary (Khalij al-bihar خليج البحار) by Qassabzade قصاب زاده.
Cf. the description of ms.10. Author and title of the commentary are not mentioned in our ms. According to the colophon the commentary was finished during 1055/1645. Among the 30 commentators of Multaqa al-abhur as mentioned by BURSALI MEHEMMED TAHIR, Osmanli Mü'ellifleri (Istanbul 1334/1915-16, repr. 1971) I 183 the Turkish scholar Qassabzade Muhammad Efendi قصاب زاده محمد أفندي wrote a commentary during the year 1055/1645. According to the ms. preserved in Cairo (Dar al-Kutub al-Misriya, see Fahras I, Cairo 1921, p.419a) it has the title Khalij al-bihar. A further ms. of this still unedited commentary is mentioned in GAL II 432 nr.1a.
The margins of some pages contain a few glosses. An enumeration of the chapters is given on the first three folios.

Ms.14.

43 folios (Arabic pagination stars on fol.6r = 1r); 21×15 cm; 23 lines; naskhi; commented text overlined in red. Modern half-leather binding. Owner's remark of the year 1201/1786. Copied 1157/1744: See fol.5r which contains the colophon to Mustafa Ibn Hamza Ataly مصطفى بن حمزة أطلي , Nata'ij al-afkar نتائج الأفكار , a commentary to al-Birkawi البركوي , Izhar al-asrar إظهار الأسرار . (cf. ms. Berlin 6784).

[1048] fol.5v-42v: al-Ayshi Muhammad Efendi al-Tirahwi العيشي محمد أفندي التيرهوي: Ruh al-shuruh wa-ma'in al-ni'am روح الشروح ومعين النعم.
A commentary on the Kitab al-Maqsud fi al-sarf كتاب المقصود في الصرف (on grammar) which is ascribed to Abu Hanifa أبو حنيفة . Our ms. does not mention an author. The ms. Princeton (Garrett-collection) nr.307 and the ms. in Cairo, Dar al-kutub al-misriya (see Fahras al-kutub al-arabiya al-mawjuda bi-dar al-kutub II, Cairo 1345/1926, p.57a) mention Isa Efendi al-Sirawi عيسى أفندي السيراوي as author. Cf. however BURSALI MEHEMMED TAHIR, Osmanli Mü'ellifleri I (Istanbul 1334/1915-16) p.359 and MEHMET SÜREYYA, Sijill-i 0smani III, Istanbul 1311/1893, p.613, 4ff.; BURSALI confirms in a chronogram (for the year of al-Ayshi's death, namely 1061/1650) the name al-Ayshi instead of Isa. BROCKELMANN (GAL S II 657 nr.25b) has correctly "Muhammad Efendi al-Ayshi محمد أفندي العيشي " as author of Ruh al-shuruh, but mentions elsewhere (S II 658 nr.25f.) the text a second time with "Isa Efendi al-Sirawi" as author, without realizing the identity of both texts.
A few glosses in the margin. The contents of the main text are given on fol.3v-4r.

Ms.15.

86 folios; 20×14 cm; 13-17 lines; naskhi; different paper (in part repaired). Modern half-leather binding. Owner's remark with the year 1282/1865. Hand of the 12th/18th century.

[1049] fol.1r-2r: The end of a work on grammar.

[1050] fo1.4v-45r: Ibn al-Hajib ابن الحاجب: al-Kafiya الكافية.
With many glosses in the margin. Author and title are missing. Cf. however ms. Berlin 6557. On the author (died 646/1249) and this book on syntax see GAL I 303 I and S I 531 I.

[1051] fol.46v-79r: al-Birkawi (al-Birgili) (البركوي) (البرگلي) : Izhar al-asrar إظهار الأسرار.
On the author (died 981/1573) and his grammar see GAL II 441 nr.20 and S II 656 nr.20.

[1052] fol.80v-86r: al-Birkawi (al-Birgili) (البركوي) (البرگلي) : al-Awamil al-jadida العوامل الجديدة.
On the Arabic particles. Cf. GAL II 441 nr.21 and S II 657 nr.21.

Ms.16.

217 folios; 20,5×15 cm; 14-20 lines; nasta'liq. Commented text overlined in red or black. Modern half-leather binding. Copied 1130/1717 (fol.217v).

[1053] Abd al-Rahman Ibn Ahmad al-Jami عبد الرحمن بن أحمد الجامي: al-Fawa'id al-wafiya bi-hall mushkilat al-Kafiya = al-Fawa'id al-diya'iya bi-sharh al-Kafiya الفوائد الوافية بحل مشكلات الكافية = الفوائد الضيائية بشرح الكافية.
An extensive commentary by al-Jami (died 898/1492) on Ibn al-

Hajib's ابن الحاجب al-Kafiya الكافية (cp. ms. nr.15), with many glosses in the margin. Cf. GAL I 304 I nr.13; S I 533 I nr.13.

Ms.17.

102 folios; 20×15 cm; 17-19 lines; naskhi; modern half-leather binding. Copied Dhu al-Qa'da 1093/November 1682 by Sulayman Ibn Khalil in Ayntab (fol.48v) and 1089/1678 (fol.102r).

[1054] fol.1v-14v: An anonymous work about Islamic law, incomplete at the end. With glosses in the margin.

[1055] fol.15v-48v: al-Halabi, Ibrahim Ibn Muhammad الحلبي، إبراهيم بن محمد: Risalat Ahamm al-umur رسالة أهم الأمور.
The title is mentioned 16r, -7f. and the author can be found in two mss. in Turkey: see the Union Catalogue of Mss. in Turkey IV, Istanbul 1984, p.38 and 130; a third ms. is Iraq Museum nr.1932 (p.103-159). This theological compendium is directed against the determinists: Cf. H. DAIBER, Das theologisch-philosophische System des Mu'ammar Ibn Abbad al-Sulami معمر بن عباد السلمي (gest.830 n.Chr.), Beirut-Wiesbaden 1975, p.377 note 2; p.96 and 192, note 3. - Remarkable is an excerpt from an unknown commentary (sharh شرح) by Yahya Ibn Abi Bakr al-Hanafi يحيى بن أبي بكر الحنفي (mentioned by F. SEZGIN, Geschichte des arabischen Schrifttums I, Leiden 1967, p.434) on the Creed (al-fiqh al-akbar الفقه الأكبر) by Abu Hanifa (al-Imam al-a'zam) الإمام الأعظم) أبو حنيفة) on fol.16r 2-8. Yahya Ibn Abi Bakr wrote in the 4th/10th century (see DAIBER p.174 n.3).
The author of the Risalat Ahamm al-umur also wrote a summary (ikhtisar اختصار) for beginners which is preserved in ms. Berlin 1893 (fol.234v-249; copied 1150/1737). Both texts are still unedited and not mentioned in GAL.

[1056] fol.49v-50v: An anonymous poem (incomplete at the end).

[1057] fol.51v-71r: al-Birkawi (al-Birgili) (البركوي) (البرگلي) : Inqadh al-halikin إنقاذ الهالكين.
On the author and this text see ms. nr.1, fol.146v-148v. The text is incomplete between fol.62 and 63 (perhaps 1 folio is missing).

[1058] fol.71v-91v: al-Birkawi (al-Birgili) (البركوي) (البرگلي) : Jila' al-qulub جلاء القلوب.
As a comparison with ms. Berlin 3049 shows, the text is incomplete and ends in the chapter on the death (ms. Berlin 3049, fol.13v ff.). Further mss. of this still unedited text are mentioned in GAL II 440 nr.5 and S II 654 nr.5. - A fragment is preserved in ms. 8, fol.153v-154r13.
In the margin are added many glosses, often from the Madarik مدارك = perhaps Madarik al-tanzil مدارك التنزيلby Abu al-Barakat al-Nasafi أبو البركات النسفي: see GAL II 196; S II 267.

[1059] fol.92v-94v: al-Turaji (al-Turuji) (التورجي) (التوروجي) : Sharh al-awamil شرح العوامل.
The author of this commentary on Abd al-Qahir Ibn Abd al-Rahman al-Jurjani's عبد القاهر بن عبد الرحمن الجرجاني (died 471/1078 or later) treatise on particles (al-Awamil al-mi'a العوامل المئة) cannot be identified. Further mss. are mentioned in GAL I 341 I nr.4 and S I 504 I nr.4; mss. Mingana (Birmingham) 1432 and 1433.

[1060] fol.95r-98v: al-Birkawi (al-Birgili) (البركوي) (البرگلي) : Iqaz al-na'imin إيقاظ النائمين.
Cf. the description of ms. nr.1, fol.143r-145r.

[1061] fol.99r-102r: Abu al-Fath al-Muzaffar Ibn Ibrahim Ibn Mansur al-Khatib أبو الفتح المظفر بن إبراهيم بن منصور الخطيب: Alfaz al-kufr ألفاظ

الكفر.
The beginning of the text is identical with ms. Berlin 2164 and 2165. The end is different.
The text differs from the Alfaz al-kufr by Muhammad Ibn Isma'il Ibn Mahmud Ibn Muhammad Badr al-Rashid محمد بن إسماعيل بن محمود بن محمد بدر الرشيد (died 768/1366) which is mentioned in GAL II 80 and S II 88. The author of our text (not mentioned by BROCKELMANN in his GAL) cannot be identified. He must have written before the end of the 11th/17th century.

Ms.18.

89 folios; 21×15 cm; 17-19 lines; naskhi; modern half-leather binding. Copied 1130/1717 (34v); 1129/1716 (89r) and Rabi' II 1129/15.3.1717 (59v).

[1062] fol.1v-27v: Abu al-Muntaha Ahmad Ibn Muhammad al-Maghnisawi أبو المنتهى أحمد بن محمد المغنيساوي: Sharh al-fiqh al-akbar شرح الفقه الأكبر.
On this commentary (finished 939/1532) on Abu Hanifa أبو حنيفة(died 150/767), al-Fiqh al-akbar (Abu Hanifa's Creed) see F. SEZGIN, GAS I (Leiden 1967) 413.

[1063] fol.29v-34v: Risala fi al-fara'id رسالة في الفرائض.
Fol.29r mentions Kitab al-fara'id كتاب الفرائض as the title of this treatise on the law of succession. According to ms. Berlin 4749 the author is Shihab al-Din Abu Hamid Muhammad Ibn Ahmad Ibn Mahmud Ibn Ali Ibn Abi Talib شهاب الدين أبو حامد محمد بن أحمد بن محمود بن علي بن أبي طالب who is mentioned by BROCKELMANN (GAL S II 973 nr.16) as the unidentifiable author of the Fara'id (with 3 mss. to which the Berlin ms. should be added too). The text has been commented by Abd al-

Halim al-Muskiri عبد الحليم المسكري who died 900/1494 (s. BROCKELMANN 1.c.). It must therefore have been written before the end of the 9th/15th century.

As a comparison with ms. Berlin 4749 shows, our ms. differs very much : it is shorter at the end and ends with ms. Berlin 4749, fol.89r6 (thus 89r7-90r of the Berlin ms. are missing in our ms.). On the other hand our ms. has additional sections and does not contain the note in the introduction of ms. Berlin 4749 fol.79v6f. according to which it is a "summary" (mukhtasar مختصر). The Berlin ms. is apparently a shortened redaction which has some additions, namely (besides the introduction fol.79v3ff.) fol.80v4ff.; 81r2ff.; 83r2ff.; 84r2f.; 86r, ult. ss.; 89r7-90r (end). However, the following passages of our ms. are missing in the Berlin ms.: fol.29v5-8; 29v10-30r10; 30v4-9; 30v13-31r2; 31v1-32r3 (shorter and different from Berlin 4749, fol.84r3-85r, ult.); 32r1-32v4; 3410-33v6; 34r4-ult.

[1064] fol.35v-40r: A fragment of a commentary (Sharh شرح) on a work about the law of succession. According to the colophon the text was "written down" (harrarahu حرره) by Hajji Sulayman حاجى سليمان (not identifiable). The text must have been completed after Ibn Kamal Pasha ابن كمال باشا (died 940/1533; see GAL II 449; S II 668) who is mentioned on fol.35v8. On the last page two small excerpts and a short anecdote are added.

[1065] fol.41v-89r: al-Husuni الحصوني: Zuhur al-atiya fi sharh al-wasiya ظهور العطية في شرح الوصية.

Our text has neither title nor author. Cf. however ms. nr.19. A comparison of both mss. shows that the end of ms.19 (fol.59v11-61r) is missing in this ms. Instead of information about the date of the commentary (cf. description of ms.19) the copyist has added a colophon mentioning the copying of the text on 1 Rabi' II

1129/15.3.1717.

Ms.19.

61 folios; 19×12 cm; 12 lines; naskhi with golden frame. Modern leather binding. Copied by Ali Ibn Uthman Mukhlisizade in Cairo 13 Dhu al-Qa'da 1099/9.9.1688. Owner's stamp of the year 1299/1881-2.

[1066] fol.1v-61r: al-Imam al-Husuni الإمام الحصوني: Zuhur al-atiya fi sharh al-wasiya ظهور العطية في شرح الوصية.
The title is mentioned on 1r as Kitab sharh wasiyat al-Imam al-a'zam wa-al-hammam al-afkham al-akram mawlana Abi Hanifa al-Nu'man Ibn Thabit كتاب شرح وصية الإمام الأعظم والهمام الأفخم الأكرم مولانا أبي حنيفة النعمان بن ثابت . The title and author of this commentary on Abu Hanifa's أبو حنيفة testament and counsel to his friends (cF. SEZGIN, GAS I 416f.) can be found in the mss. Gotha 658 and Mingana (Birmingham) 1231 (copied 1068/1657-8). The author of the commentary - al-Imam al-Husuni - cannot be identified. According to our ms. (fol.60v11-12) the commentary was finished on 14 Dhu al-Hijja 1066/3.10.1656. - Further mss. are the preceding ms. and the one mentioned by SEZGIN (GAS I 417 IV nr.3). The text is still unedited.

Ms.20.

26 folios; 21×13,5 cm; 19 lines; naskhi; text sometimes stained with water. Gold vignette on fol.1v and gold frame on fol.1v-2r; the rest of the text is within red frame. Modern half-leather binding. Copied 23 Shawwal 1153/11.1.1741 (25v).

[1067] fol.1v-25v: Abd al-Halim al-Qaysari Söylemzade عبد الحليم القيصري سيلم زاده: Bahjat al-albab fi ilm al-asturlab بهجة الألباب في علم الأسطرلاب .

The title is mentioned on fol.2r2f. BURSALI MEHEMMED TAHIR, Osmanli Mü'ellifleri III (Istanbul 1334/1915-16) 272 mentions our author and confirms the arrangement of the text in 18 chapters. The end is identical with ms. Princeton (Garrett-collection) 1005 which contains the treatise with the commentary by Muhammad Ibn Ali al-Humaydi محمد بن علي الحميدي (died 1179/1765-6), called Nadrat al-lubab fi sharh bahjat al-albab نضرة اللباب في شرح بهجة الألباب (mentioned in BURSALI III 302). According to BURSALI III 272 the author of Bahjat al-albab بهجة الألباب wrote during the time of Sultan Mustafa II (reigned 1695-1703). - For further mss. of this still unedited text on the astrolabe see GAL S II 1017 nr.5; it is perhaps identical with ms. Princeton (Garrett-collection) 2006/19 (without author).

Ms.21.

133 folios; 24×17 cm; nasta'liq; commented text with red line; the whole text is within a red frame. Modern half-leather binding. Hand of the 12th/18th century.

[1068] fol.1v-132r: Mas'ud Ibn Umar al-Taftazani مسعود بن عمر التفتزاني: al-Sharh al-mukhtasar الشرح المختصر.

This is al-Taftazani's (died 791/1389) shortened version of his commentary on Talkhis al-miftah تلخيص المفتاح, a shortened redaction of Miftah al-ulum مفتاح العلوم, part III by Muhammad Ibn Abd al-Rahman Ibn Umar Ibn Ahmad al-Qazwini Jalal al-Din Abu Abd Allah محمد بن عبد الرحمن بن عمر بن أحمد القزويني جلال الدين أبو عبد الله(died 739/1338). The Miftah al-ulum is a comprehensive description of morphology, syntax and rhetorics by al-Sakkaki السكاكي(died 626/ 1229). Cf. GAL I 295; S I 518. - Sometimes glosses are added in the margin (60r-

62r).

Ms.22.

70 folios; 20×14 cm; 17 lines; naskhi; commented text overlined in red. Modern half-leather binding. Handwriting of the 12th/18th century.

[1069] fol.1v-70v: al-Jurjani, Ali Ibn Muhammad al-Sayyid al-Sharif الجرجاني، علي بن محمد السيد الشريف: Sharh al-fara'id al-Sirajiya شرح الفرائض السراجية.
A commentary by al-Jurjani (died 816/1413) on the Kitab al-Fara'id al-Sirajiya كتاب الفرائض السراجية about the law of succession. The commented text is written by Siraj al-Din Muhammad Ibn Abd al-Rashid al-Sajawandi سراج الدين محمد بن عبد الرشيد السجاوندي who lived at the end of the 6th/12th century. Our ms. bears the title Kitab al-Sayyid al-Sharif (= al-Jurjani) fi ilm al-fara'id كتاب السيد الشريف (= الجرجاني) في علم الفرائض (1r). BROCKELMANN has mentioned the text with the titles al-Fara'id al-Sharifiya الفرائض الشريفية (GAL I 379 I nr.5; S I 650 I nr.5), al-Sharifiya fi al-fara'id الشريفية في الفرائض (S II 306 nr.37) and Sharh al-Fara'id al-Sirajiya (GAL II 217 nr.21); the index of BROCKELMANN refers to the commented text with the title al-Fara'id al-Sirajiya and to the commented text with the title al-Sharifiya fi al-fara'id.
The text of our ms. is incomplete at the end. A few glosses are added in the margin. Paper slips with notes are inserted after fol.31v and 54v.

Ms.23.

80 folios; 18×13 cm; 19 lines; nasta'liq. Modern half-leather binding.

[1070] fol.2v-80v: Mawlanazade مولانا زاده: Sharh Hidayat al-hikma شرح هداية الحكمة(by al-Abhari الأبهري), with glosses by Uthman Efendi عثمان أفندي.
A commentary on al-Abhari (died 663/1264), Hidayat al-hikma هداية الحكمة , part 2 (fi al-tabi'iyat في الطبيعيات) and 3 (fi al-ilahiyat في الإلهيات). Further mss. of this still unedited commentary are mentioned in GAL I 464 I nr.4 and S I 840 I nr.4. The complete name is given by BROCKELMANN as Mawlanazade Ahmad Ibn Mahmud al-Herewi مولانا زاده أحمد بن محمود الهروي and (S I 840) with the additional nisba "al-Kharziyani(?) الخرزياني "; cf. also Hajji Khalifa, Kashf al-zunun VI nr.14347, 3 (with the same incipit of our ms.) and ms. Mingana (Birmingham) 836 (copied 917/1511-12). The ms. India Office Library (London) 494 offers a terminus ante quem for the commentary: it was copied in 810/1407-8. The commentary must therefore have been composed before the beginning of the 9th/15th century.
Commentary and commented text are separated from each other by the words aqulu أقولand qala قالin green ink.

Ms.24.

226 folios; 18,5×13 cm; 17-23 lines; naskhi. The text is sometimes difficult to read because of water stains. Modern half-leather binding. Copied 882/1477-8 (214v) by Da'ud Ibn Sayyid Ibn Umara'.

[1071] fol.1v-214v(225r): Mahmud Ibn Abd al-Rahman Ibn Ahmad al-Isfahani محمود بن عبد الرحمن بن أحمد الإصفهاني: Matali' al-anzar مطالع الأنظار.
A commentary by al-Isfahani (died 749/1348; cf. GAL S II 137) on Tawali' al-anwar min matali' al-anzar طوالع الأنوار من مطالع الأنظار(about metaphysics) by al-Baydawi البيضاوي(died 716/1316 or earlier); cf.

GAL I 418 VI nr.2 and S I 742 VI nr.2.
Fol.1-3v seem to have been added later. Commentary and commented text are separated from each other by aqulu أقول and qala قال in red ink. Some glosses are added in the margin. Our ms. contains book I (fi al-mumkinat في الممكنات; ends fol.126v) and II (fi al-ilahiyat في الإلهيات; ends fol.214v). Book III (fi al-nubuwat في النبوات) is missing. Between book I and II a fragment of a poem is inserted (126v-127r).
Between 9v and 10r is a lacuna: 9v ends in fasl 2 فصل of the preface and 10v starts in fasl 1 of book I ch.1. This lacuna can be filled (except a part of fasl 2 of the preface and fasl 3) by fol.217r-225r (a late addition at the end of our ms.); these folios also contain the preface, fasl 4 (fi ahkam al-nazar في أحكام النظر) and (on 224r1ff.) the beginning of book I. This beginning overlaps with the passus starting fol.10r1: 10r1-10v10 is this 224v3-225v, ult. - An overlapping has also happened on 3r15-3v, ult.: this piece is also on 4r1-18: this overlapping happened because fol.1-3 have been added later; the handwriting is different from the one on fol.217-225.

Ms.25.

115 folios; 20,5×14,5 cm; 13 lines; vocalized naskhi; minor losses of the text on a few folios of 84r ff. Modern half-leather binding. Copied in the month Shawwal 1083/ February 1673 by Abd Allah Ibn Hasan (?). Owner's remark by al-Shaykh Muhammad Ibn al-Shaykh Abd Allah Ibn al-Shaykh Ni'ma Ibn al-Shaykh Husayn Ibn al-Shaykh Zayn al-Din with the year 1140/1727-8 (115v; cp.2r) and Ahmad Ibn al-Shaykh Husayn al-Alwani with the year 1238/1822-3.

[1072] fol.2r-114v: Ibn al-Buldaji, Abd Allah Ibn Mahmud Ibn

Mawdud ابن البلدجي، عبد الله بن محمود بن مودود: Mukhtar al-fatwa مختار الفتوى.
A compendium describing the legal views of Abu Hanifa أبو حنيفة. On the author (died 683/1284) and the mss. of this still unedited text cf. GAL I 382 nr.1 and S I 657 (al-Mukhtar lil-fatwa المختار للفتوى).

Ms.26.

36 folios; 18,5×12 cm; 17 and (21v ff.) 29 lines; nasta'liq. Modern half-leather binding. Owner's remark of the year 1287/1870. Handwriting of the 12-13th/18-19th century.

[1073] fol.1v-20r: Abu al-Layth al-Samarqandi أبو الليث السمرقندي: al-Muqaddima fi al-salat المقدمة في الصلاة.
On the author (died 373/983 or later) and this still unedited treatise on the obligation to pray see GAL I 196 nr.5 and S I 348 nr.5.
The end differs from ms. Berlin 3506 and has in the margin a longer passage (added by a later hand).

[1074] fol.21v-34: A devotional treatise, in Turkish.

Ms.27.

222 folios; 21,5×16 cm; 21,5×15 cm (fol.57-85); 20×14 cm (fol.86-118); 17-19 lines; naskhi by different hands. Modern half-leather binding. Copied by Hasan Abu Yusuf (? = Yusuf Ibn Hasan on fol.222v) in the year 1217/1802-3 (84r); in 1220/1805-6 (125) and in 1219/1804-5 (221v).

[1075] fol.1v-11r: Muhammad Ibn Muhammad Ibn Ahmad Sibt al-Maridini محمد بن محمد بن أحمد سبط المارديني: Kifayat al-qunu' fi al-amal bi-al-rub' al-maqtu' كفاية القنوع في العمل بالربع المقطوع.

On the author (died 912/1506) and his still unedited astronomical treatise on the use of the "cut" quadrant, an excerpt by the author himself from his Izhar al-sirr al-mawdu' fi al-amal bi-al-rub' al-maqtu' إظهار السر الموضوع في العمل بالربع المقطوع cf. GAL II 169 nr.8 and S II 216 nr.8.
The chapters are written in red ink; tables on fol.2v and 3r; a few glosses in the margin.

[1076] fol.11r-16r: Muhammad Ibn Muhammad Ibn Ahmad Sibt al-Maridini محمد بن محمد بن أحمد سبط المارديني: Risala fi al-amal bi-al-rub' al-mujayyab رسالة في العمل بالربع المجيب.
According to BROCKELMANN the text has also the title al-Risala al-Shihabiya al-Fathiya fi al-a'mal al-jaybiya fi al-rub' al-mujayyab الرسالة الشهابية الفتحية في الأعمال الجيبية في الربع المجيب . Cf. GAL II 168 nr.7 and S II 216 nr.7. - Beginning and end (with slight differences) are as ms. Berlin 5818. - The chapters are written in red ink.

[1077] fol.17r-22r: Sibt al-Maridini سبط المارديني: al-Risala al-fathiya fi al-amal al-mujayyab الرسالة الفتحية في العمل المجيب, with many glosses in the margin.
Cf. the preceding text.

[1078] fol.22r-25r: A collection of notes about the sinus quadrant, in Arabic and Turkish (7 paragraphs).

[1079] fol.25v-26: A fragment of a poem in Turkish.

[1080] fol.27v-46v: Khalil Ibn al-Hajji Muhammad Sulaqzade خليل بن الحاجي محمد صولاق زاده: Sharh Mukhtasar al-Andalusi fi fann al-Khalil شرح مختصر الأندلسي في فن الخليل.
A commentary on Abu al-Jaysh al-Andalusi أبو الجيش الأندلسي , Kitab al-Arud al-Andalusi كتاب العروض الأندلسي (see below fol.49v-53v). The

author is not mentioned by BROCKELMANN; he died 1095/1684 (see KAHHALE IV 119). Of this text, which up to now was unknown, no further copy is recorded.

[1081] fol.46v-47v: A fragment on metrics.

[1082] fol.49v-53v: Abu al-Jaysh al-Andalusi أبو الجيش الأندلسي: Kitab al-Arud al-Andalusi كتاب العروض الأندلسي.
On the author (died 626/1229) and this compendium on metrics cf. GAL I 310 and S I 544. A hitherto unknown commentary is on fol.27v-46v.
Keywords are often written with red ink.

[1083] fol.55v-84r: Ibn al-Hajib ابن الحاجب: al-Shafiya الشافية, with many glosses in the margin.
On this compendium about morphology and its author (died 646/1249) cf. GAL I 305 nr.II and S I 535 nr.II.

[1084] fol.86v-118r: Anonymous verses in Turkish with specification of their metres in Arabic.

[1085] fol.119v-121r: Ibrahim Ibn Muhammad Kuzi Büyükzade al-Qaysari إبراهيم بن محمد كوزي بيك زاده القيصري: Risala mujiza fi haqq al-basmala رسالة موجزة في حق البسملة.
On the author (died 1253/1837) see KAHHALE I 105.
BROCKELMANN does not mention the author; KAHHALE mentions a Risala fi al-basmala رسالة في البسملة , but no ms.

[1086] fol.122v-124: Ibrahim Ibn Muhammad Kuzi Büyükzade al-Qaysari إبراهيم بن محمد كوزي بيك زاده القيصري: Risala fi kalimat "amma ba'du" رسالة في كلمة "أما بعد" .
On the author cf. the preceding text. This title is not mentioned in

any bio-bibliographical source.

[1087] fol.124v-125r: Ibrahim Ibn Muhammad Kuzi Büyükzade al-Qaysari إبراهيم بن محمد كوزي بيك زاده القيصري: A grammatical treatise without title on the nominative (al-marfu' المرفوع).
On the author cf. above.

[1088] fol.125v-127v: Ibrahim Ibn Muhammad Kuzi Büyükzade al-Qaysari إبراهيم بن محمد كوزي بيك زاده القيصري: Risalat al-fann al-awwal رسالة الفن الأول.
On the author cf. above. The title of this treatise about semantics is not mentioned anywhere.

[1089] fol.127v-128r: Excerpts from theological works, like Tanbih al-ghafilin تنبيه الغافلين by Abu al-Layth al-Samarqandi أبو الليث السمرقندي and Mishkat al-masabih مشكاة المصابيح by Shams al-Din Muhammad Ibn Abd Allah al-Khatib al-Tibrizi شمس الدين محمد بن عبد الله الخطيب التبريزي who wrote this treatise on tradition in 737/1336 (see GAL I 364; II 195; S I 621; S II 262).

[1090] fol.128v-129r: Ibrahim Ibn Muhammad Kuzi Büyükzade al-Qaysari إبراهيم بن محمد كوزي بيك زاده القيصري: A semantic treatise without title on the term (lafz لفظ).
On the author cf. above.

[1091] fol.129r-132r: al-Ushi, Ali Ibn Uthman al-Farghani الأوشي، علي بن عثمان الفرغاني: al-Qasida al-lamiya fi al-tawhid = Bad' al-amali or qasidat yaqulu al-abd القصيدة اللامية في التوحيد = بدء الأمالي أو قصيدة يقول العبد.
In part with Turkish translation and commentary. On the author who wrote in 569/1173, and this creed see GAL I 429 nr.I and S I 764 nr.I.

[1092] fol.133v-214v: Abd al-Wahhab (ms.: Abd Allah) Ibn Husayn Ibn Wali al-Din al-Amidi عبد الوهاب (المخطوطة : عبد الله) بن حسين بن ولي الدين الآمدي: Sharh al-waladiya شرح الولدية.
On this still unedited commentary on Sachaqlizade ساچقلي زاده(died 1150/1737 or 1145:1732-3), al-Risala al-waladiya fi fann al-munazara الرسالة الولدية في فن المناظرة(about the art of disputation) see GAL II 370 nr.5b and S II 498 5b.
The commented text is overlined in black.

[1093] fol.215r-216r: Musa Efendi Bahlawan Tuqadi موسى أفندي بهلوان توقادي: Risala fi al-qiyas al-ghayr al-muta'arif رسالة في القياس الغير المتعارف.
KAHHALE XIII 41f. mentions the author (died 1133/1721) and this treatise on logic, but knew of no ms. copy.

[1094] fol.216r-v: Excerpts from different works relating to the preceding themes.

[1095] fol.217r-221v: Najm al-Din Ali Ibn Umar al-Qazwini al-Katibi نجم الدين علي بن عمر القزويني الكاتبي: al-Risala al-Shamsiya fi al-qawa'id al-mantiqiya الرسالة الشمسية في القواعد المنطقية, part I (al-tasawwurat التصورات)
.
Our ms. omits the preface and contains the beginning of the al-Risala al-Shamsiya until the end of maqala مقالة1, fasl فصل. On the text and its author (died 675/1276 or 693/1294) see GAL I 466; S I 845.

Ms.28.

131 folios; 20,5×14 cm; 21 lines; naskhi. Modern half-leather binding. Hand of the 12th/18th century.

[1096] fol.1v-18r: Anonymous: Infitah sa'adat انفتاح سعادات.

A fragment of an eschatological work which is known as Kitab ahwal al-qiyama = Daqa'iq al-akhbar fi dhikr al-janna wa-al-nar كتاب أحوال القيامة = دقائق الأخبار في ذكر الجنة والنار (cf. ms.8, fol.113v-149v and the fragments in ms.29, fol.5r-11r; 11r-20v).

[1097] fol.18r-25r: A fragment of an anonymous work called Bustan al-salwana بستان السلوانة (ms. al-slwyt السلويت).

The text contains the following chapters:

18r: al-salat wa-al-zakat الصلاة والزكاة.

19v: fi dhikr shawq al-khala'iq ila al-mahshar في ذكر شوق الخلائق إلى المحشر.

20r: fi dhikr harr al-qiyam في ذكر حر القيام.

20v: fi sifatay liwa' al-hamd في صفتي لواء الحمد.

22r: fi dhikr a'zam al-sa'at fi al-dunya wa-al-akhira في ذكر أعظم الساعات في الدنيا والآخرة.

22v: shuhud al-a'da' ala nafsihi شهود الأعضاء على نفسه.

23v: fi dhikr al-sirat في ذكر الصراط.

[1098] fol.25r-52r: A fragment of an anonymous devotional work called Salah al-arwah wa-tariq ila dar al-falah صلاح الأرواح وطريق إلى دار الفلاح.

This title is not mentioned by BROCKELMANN (GAL); further mss. are Berlin 8863 and 8864. It conforms to ms. Berlin 8863, fol.71v-106r, with slight divergences at the end and without the chapters of Berlin 8863, fol.78r-85r. This means that in our ms. approximately the first half is missing.

In the Berlin mss. the text is ascribed to Ibn al-Jawzi ابن الجوزي . This cannot be correct as AHLWARDT shows in his description of ms. Berlin 8864. The unknown author wrote after 671/1272, the year of Abu Abd Allah Muhammad Ibn Ahmad Ibn Abi Bakr al-Qurtubi's أبو عبد الله محمد بن أحمد بن أبي بكر القرطبي death whose commentary on the Koran is mentioned in ms. Berlin 8864 on fol.68v.

[1099] fol.52r-57v: A fragment of an anonymous eschatological work called Kitab al-tadhkira كتاب التذكرة.
The text is different from al-Qurtubi's القرطبي Kitab al-tadhkira bi-ahwal al-mawta wa-ahwal al-akhira كتاب التذكرة بأحوال الموتى وأحوال الآخرة (GAL I 415 nr.2; S I 737 nr.2); cf. the ms. Heidelberg Or. 267, spec. vol.II, fol.36v ff. - The text contains the following chapters:
fol.52r: Bab fi dhikr al-anhar fi al-janna باب في ذكر الأنهار في الجنة.
fol.53r: Bab fi dhikr al-hur al-in باب في ذكر الحور العين.
fol.55v: Bab fi dhikr ma'idat al-khuld باب في ذكر مائدة الخلد.
fol.56r: Bab fi dhikr ru'ya باب في ذكر رؤية.
fol.56v: Bab fi ma'rifat ayyam al-dunya fi al-janna باب في معرفة أيام الدنيا في الجنة.

[1100] fol.58r-77v: A fragment of Salah al-arwah fi tariq al-arwah صلاح الأرواح في طريق الأرواح.
On the text cf. above fol.25r-52r. This copy contains the chapters Bab ma yanji min ahwal yawm al-qiyama باب ما ينجي من أحوال يوم القيامة (fol.58r = ms. Berlin 8863, fol.11v); Bab fadl al-hajj باب فضل الحج (fol.58v = ms. Berlin 8863, fol.6v); then (fol.58v ff.) all the chapters of ms. Berlin 8863, fol.17v-39r, with one exception: our ms. has on fol.66r: Bab fi fadl bi-ismi Allah باب في فضل بسم الله , whilst the Berlin ms.8863 has on fol.27v: Bab fi fadl al-karam باب في فضل الكرم.
It is possible that also the folios 103v-104r (Bab fadl al-zakat باب فضل الزكاة) of our ms. belong to this text: this anonymous passage can be found between two excerpts from Rawnaq al-tafasir رونق التفاسير(see the following text) and is also in ms. Berlin 8863, fol.5r!

[1101] fol.78r-131r: A fragment of Rawnaq al-tafasir رونق التفاسير.
This devotional work has the complete title Rawnaq al-tafasir fi haqq al-anbiya' رونق التفاسير في حق الأنبياءand is ascribed in other mss. to

Muhammad Ibn Najib al-Qarahisari محمد بن نجيب القرحصاري(9th/15th century): see GAL II 229; S II 320. Our ms. contains the stories about Isma'il إسماعيل(78r); Abraham (79v); Nebucadnezar (86v, 90v); the birth of Mary (92r); Adam (96r); the birth of Yahya Ibn Zakariya' يحيى بن زكرياء(104r); wonders of Jesus (106r); Uhud أحد (116v); the fall of Satan (120v); Cain and Abel (122v); the death of Adam (125v) and the gold calf (127v).

Ms.29.

147 folios; 21,5×16 cm; 21×12cm (fol.23-34); 21×15 cm (fol.35-60); 19,5×15 cm (fol.61). 15-31 lines. Naskhi by different hands. Paper occasionally stained with water and damaged (fol.19ff.; 35ff.); repaired with some loss of text on fol.11, 12, 102, 136; two perforations in fol.34. Different ages. Hand of the 11-12th/17-18th century; some parts may be older. Fol.11r mentions as copyist of the text fol.5r-11r Da'ud Ibn Ali.

[1102] fol.1r-2r: A prayer (munajat مناجاة) against pestilence, in verse with Takhmis تخميس(in red ink).

[1103] fol.2v-4v: Nur al-Din (or: Asil al-Din) al-Dimyati نور الدين (أو أصيل الدين) الدمياطي: Manzumat asma' Allah al-husna منظومة أسماء الله الحسنى. On this prayer cf. GAL S II 361 nr.1 and 481; it is also called al-Qasida al-lamiya القصيدة اللامية, al-Qasida (or: al-Manzuma) al-Dimyatiya القصيدة (أو المنظومة) الدمياطيةand Khawass asma' Allah al-husna خواص أسماء الله الحسنى(see ms. Berlin 3753). The author died 921/1515; he is also called Shams al-Din Abu Abd Allah Muhammad al-Diruti al-Dimyati شمس الدين أبو عبد الله محمد الديروطي الدمياطي.

[1104] fol.5r-11r: A fragment of Kitab ahwal al-qiyama = Daqa'iq al-akhbar fi dhikr al-janna wa-al-nar كتاب أحوال القيامة = دقائق الأخبار في ذكر الجنة

والنار.

This eschatological work is completely preserved in ms.8, fol.113v-149v and contains only the end (= ms.8, fol.142v11-149v). A further fragment is the following text and ms.28, fol.1v-18r.

[1105] fol.11r-20v: A fragment of Kitab ahwal al-qiyama = Daqa'iq al-akhbar fi dhikr al-janna wa-al-nar كتاب أحوال القيامة = دقائق الأخبار في ذكر الجنة والنار.

See the preceding text. Our fragment is identical with ms.8, fol.125r21-133r13 (end of the chapter fi dhikr nafkhat al-sur lil-ba'th في ذكر نفخة الصور للبعث).

[1106] fol.21r-22v: A fragment (the end) of a work on Islamic law. The text must have been written after the end of the 9th/15th century; fol.21v, -4 is cited Jami' al-fatawi جامع الفتاوي which according to Hajji Khalifa, Kashf al-zunun II nr.392 is written by al-Hamidi (or al-Humaydi) al-Hanafi الحميدي الحنفي (died 880/1475) and of which mss. are preserved (see GAL II 226).

[1107] fol.23r-34v: A fragment of a devotional work.

The text refers to the Islamic tradition and cites fol.26v17 the Shafi'ite Abd al-Azim al-Mundhiri عبد العظيم المنذري who died 656/1258 (GAL I 367; S I 627).

The fragment contains the following chapters:

24v: fi qira'at surat al-kahf yawma al-jum'a في قراءة سورة الكهف يوم الجمعة.

25r: fi kalimat al-tawhid في كلمة التوحيد.

25v: dhikr ذكر.

30r: fi ma yunha an-hu min al-tahajur wa-al-taqatu' في ما ينهى عنه من التهاجر والتقاطع.

32v: fi al-mizah في المزاح.

33r: fi al-mufakhara في المفاخرة.

34r: fi al-birr wa-al-sila في البر والصلة.

[1108] fol.35r-59v: A fragment of Abd al-Wahhab Ibn Ahmad Ibn Ali al-Sha'rani عبد الوهاب بن أحمد بن علي الشعراني: Tanbih al-mughtarrin fi al-qarn al-ashir ala ma khalafu fi-hi salafuhum al-tahir تنبيه المغترين في القرن العاشر على ما خالفوا فيه سلفهم الطاهر.

Author and title are not mentioned; fol.44v, ult.f. mentions "Sayyidi Ali al-Khawwass سيدي علي الخواص " i.e. the teacher of al-Sha'rani, namely Nur al-Din Ali al-Khawwass al-Burullusi نور الدين علي الخواص البرلسي (GAL II 335; S II 464). The text describes the exemplary behaviour of former Sufis; the main passages start with wa-min akhlaqihim ومن أخلاقهم (as in ms. Berlin 3099). On the author (died 973/1565) and the text see GAL II 337 nr.12; S II 465 nr.12.

[1109] fol.61v: The beginning of an anonymous treatise on horses.

[1110] fol.63r-67v: Shah Wali Ibn Muhammad شاه ولي بن محمد: Bikr al-waqt fi ma'rifat suluk ibn al-waqt wa-abi al-waqt بكر الوقت في معرفة سلوك ابن الوقت وأبي الوقت.

The title is mentioned fol.63v3f. and the author fol.63r3. The colophon has the title Bayan suluk ibn al-waqt fi tariq abi al-waqt بيان سلوك ابن الوقت في طريق أبي الوقت . It mentions as the year of the death of our author 27 Sha'ban 1013/18.1.1605. - The treatise is an introduction to mysticism, written by the author at the age of 80 (fol.63r5ff.). The text and the author are not mentioned in BROCKELMANN (GAL) and KAHHALE. al-Muhibbi المحبي , Ta'rikh khulasat al-athar fi a'yan al-qarn al-hadi ashar تأريخ خلاصة الأثر في أعيان القرن الحادي عشر (Bulaq 1290/1873-4) IV 462, 1ff. mentions with the same year of death (however a different month: 13 Dhu al-Qa'da) Shah Wali al-Ayni al-Khalwati al-Hanafi شاه ولي العيني الخلوتي الحنفي who may be identical with Muhammad Shah Wali Ibn Muhammad al-Askari محمد شاه ولي بن محمد العسكري , the author of a commentary on Sura 41, 53 in ms. Berlin 1007.

[1111] fol.68r-69r: Ibn al-Arabi ابن العربي: al-Futuhat al-Makkiya, a fragment الفتوحات المكية.
On the author (died 638/1240) and this well-known work see GAL I 442 nr.10 (11) and S I 792 nr.11.

[1112] fol.69r-71r: Abu al-Mawahib (= Ibn Zaghdun al-Tunisi al-Shadhili) (أبو المواهب (= ابن زغدون التونسي الشاذلي) : Hizb al-uns حزب الأنس.
On the author (died 882/1477) see GAL S II 152. The prayer which is not mentioned in GAL is identical with ms. Berlin 3097 (the beginning only).

[1113] fol.71v-111r: Abu al-Mawahib (= Ibn Zaghdun al-Tunisi al-Shadhili) (أبو المواهب (= ابن زغدون التونسي الشاذلي) : Qawanin hikam al-ishraq ila kull al-sufiya bi-jami' al-afaq قوانين حكم الإشراق إلى كل الصوفية بجميع الآفاق.
On the author cf. preceding text. The title is also Kitab al-tasawwuf كتاب التصوف (fol.71v). On the mss. of this still unedited text cf. GAL S II 152. It is not completely identical with ms. Berlin 3028 and sometimes has additions.
The arrangement of the folios is not correct at the end: fol.113-115 belong to fol.71 and after fol.115 at least one folio is missing.

[1114] fol.111r-112v: Ibn al-Arabi ابن العربي: Hilyat al-abdal wa-ma yazharu an-ha min al-ma'arif wa-al-ahwal حلية الأبدال وما يظهر عنها من المعارف والأحوال.
Of this mystical treatise, a guide to the ultimate happiness which was composed in 599/1202, our ms. contains the first half (ends in the fasl fi al-samt فصل في الصمت). Cf. GAL I 444 nr.28 (29); S I 796 nr.29; OSMAN YAHYA, Histoire et classification de l'oeuvre d'Ibn Arabi (Damas 1964) I 291f. (nr.237).

[1115] fol.116r-117v: Excerpts from Hadith-collections.

Fol.117r refers to the Masabih مصابيح, apparently the Masabih al-sunna (al-sunan) مصابيح السنة (السنن) by Husayn Ibn Mas'ud al-Farra' al-Baghawi حسين بن مسعود الفراء البغوي(died 516/1122 or 510/1117: see GAL I 363; S I 620).

[1116] fol.118r-v: A fragment (the end) of a poem in praise of the prophet and his followers.
In the margin of 118r al-Dimyati الدمياطيis mentioned as author. However only the last verse is identical with the end of al-Dimyati's Manzuma منظومةas preserved in fol.2v-4v of our ms.

[1117] fol.119v-147r: Muhammad al-Ghulami محمد الغلامي: Kitab Mahbukat al-tarafayni كتاب محبوكات الطرفين.
A collection of poems, with an introduction. On the author (died 1176/1762) see KAHHALE XII 32 (our text is mentioned as Diwan shi'r ديوان شعر , without any ms.).

Ms.30.

58 folios; 20×14,5 cm; 11-13 lines; naskhi. Paper and half-leather binding (original) slightly damaged. Copied around 1102/1690-1 and 1110/1698-9 (57v). Owner's remark with the years 1265/1848-9 (2r; 41v) and 1276/1859-60 (32v).

[1118] fol.3v-40v: al-Birkawi (al-Birgili) البركوي (البرگلي) : Izhar al-asrar إظهار الأسرار.
Incomplete at the end. With many glosses. On the author (died 981/1573) and this grammar cf. GAL II 441 nr.20; S II 656 nr.20.

[1119] fol.41v-48r: al-Birkawi (al-Birgili) البركوي (البرگلي) : al-Awamil al-jadida العوامل الجديدة.
On this treatise about particles cf. GAL II 441 nr.21; S II 665 nr.21.

- The chapters are written with red ink; a few glosses in the margin.

[1120] fol.53v-57v: al-Birkawi (al-Birgili) (البركوي (البرگلي)) : al-Awamil al-jadida العوامل الجديدة.
See the preceding text.

Ms.31.

32 folios; 17,5×12 cm; 13 lines; naskhi; flexible and figured leather-binding (slightly damaged); hand of the 12-13th/18-19th century.

[1121] fol.1v-31v: al-Qazwini al-Katibi القزويني الكاتبي: al-Risala al-shamsiya fi al-qawa'id al-mantiqiya الرسالة الشمسية في القواعد المنطقية.
On the author (died 675/1276 or later) and the text of this treatise on logic see GAL I 466 nr.I and S I 845 nr.I.

Ms.32.

84 folios; 21×15 cm; 15-27 lines; naskhi (different hands). Modern half-leather binding. Copied in 1260/1844 by Muhammad Ibn Muhammad al-Hassi (?) al-Wahi (?) (28v; 35r) in 1182/1768-9 (84r) and in 1160/1747 (49r).

[1122] fol.1r-3v: Anonymous: Risalat ajwiba sab'a ashar fi haqq kalimat nasr (= Risala fi haqq nasr) رسالة أجوبة سبعة عشر في حق كلمة نصر (رسالة في حق نصر) .
A philological explanation of the word nasara نصر. The author cites Isam al-Din (= Ibrahim Ibn Muhammad Ibn Arabshah al-Isfara'ini) (عصام الدين (= إبراهيم بن محمد بن عرب شاه الإصفرائني) who died 944/1537 see GAL II 410; S II 571). Therefore he must have written after the

beginning of the 10th/16th century.

[1123] fol.3v-4v: Excerpts from Arabic and Turkish works (e.g. on the genealogy of the prophet Muhammad fol.3v14-18 and on analogy fol.4r1-15).

[1124] fol.5r: Sachaqlizade ساچقلي زاده: Zubdat al-munazara زبدة المناظرة
On the author (died 1150/1737) and a second ms. of the still unedited text about the art of disputation cf. GAL II 370 nr.7. The text is different from the Risala fi fann al-munazara رسالة في فن المناظرة (GAL II 370 nr.5 and S II 498 nr.5).

[1125] fol.5v-10r: Sachaqlizade ساچقلي زاده: Radd al-Jalal (= al-Dawwani) رد الجلال (الدواني) .
A critique of al-Dawwani's use of some expressions (kalimat كلمات) in his commentary on the Aqa'id al-Adudiya العقائد العضدية (= Aqa'id العقائد by Adud al-Din al-Iji عضد الدين الإيجي ; see GAL II 209 nr.VII and S II 291 nr.VII). On the author cf. preceding text and on al-Dawwani cf. below fol.10v-11r. Our text is not mentioned anywhere.

[1126] fol.10r15-23: Excerpt in Turkish.

[1127] fol.10v-11r1: Jalal al-Din al-Dawwani جلال الدين الدواني: Risalat maratib al-wujud رسالة مراتب الوجود.
On the author (died 907/1501) cf. GAL II 217 and S II 306. The title of this philosophical-mystical treatise is not mentioned anywhere.

[1128] fol.11r: Jalal al-Din al-Dawwani جلال الدين الدواني: Risala fi haqq tawjih tashbih kama sallayta رسالة في حق توجيه تشبيه كما صليت.
On the author see preceding text. A treatise on the prayer-formula Allahumma salli ala Muhammad wa-ala Al Muhammad kama sallayta

ala Ibrahim wa-ala Al Ibrahim اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم .

The still unedited text is identical with ms. Berlin 2291 which has the title Risala fi bayan al-tashbih fi Allahumma salli ala Muhammad رسالة في بيان التشبيه في اللهم صل على محمد (mentioned in GAL II 217 nr.9); furthermore, it is identical with ms. Leiden 2048 which has the title Risala fi tawjih al-tashbih alladhi tadammanahu lafz kama tasallayta ala Ibrahim رسالة في توجيه التشبيه الذي تضمنه لفظ كما تصليت على إبراهيم(mentioned in GAL II 217 nr.10); thus the texts in GAL II 217 nr.9 and 10 are identical! According to GAL S II 307 nr.10 it has also the title Risalat al-tawjih fi tashbih al-tasliya رسالة التوجيه في تشبيه التصلية.

[1129] fol.11v1-16: Abu Sa'id al-Khadimi أبو سعيد الخادمي: Risala fi istithna' "illa ma sha'a rabbuka" "رسالة في استثناء "إلا ما شاء ربك .

On the author (full name: Abu Sa'id Muhammad Ibn Murtada Ibn Uthman al-Khadimi أبو سعيد محمد بن مرتضى بن عثمان الخادمي; died 1176/1762) see GAL II 351 and S II 663. The title of this text is not mentioned anywhere.

[1130] fol. 11v17-12r1: Anonymous: Risala ishkaliya رسالة إشكالية.

On the logical incompatibility of contraries.

[1131] fol.12r-12v11: Anonymous: Tariq ithbat al-mulazama طريق إثبات الملازمة.

On syllogism, perhaps by Ahmad Ibn Ahmad al-Ayntabi أحمد بن أحمد العينتابي(see the description of fol.36v-38v).

[1132] fol.12v12-ult.: An explanation of al-hamd الحمدas a homonym.

[1133] fol.13r: Sharh Fatihat al-fuqara' شرح فاتحة الفقراء.

A fragment of a commentary on the Koran, in Turkish.

[1134] fol.14r-28v: Da'ud Efendi داوود أفندي: Ma'lumat معلومات, in Turkish.

The author (11-12th/17-18th century; see GAL S I 843 nr.17 and a short biography of scholars written at the end of the 11th/17th century: see ms. Berlin 10144, fol.149v-153v) has collected according to the colophon excerpts in Turkish from a commentary on al-Iji الإيجي , al-Mawaqif المواقف (on this work see GAL II 208; S II 289) and from aqa'id-books.

[1135] fol.29r-v: An anonymous: Risala رسالة, in Turkish on the theological schools of the Hanafites (Abu Mansur al-Maturidi أبو منصور الماتريدي) and Shafi'ites (al-Ash'ari الأشعري).

[1136] fol.30v-35r: al-Birkawi (al-Birgili) (البركوي) (البرگلي) : Tuhfat al-mustarshidin fi bayan madhahib firaq al-muslimin تحفة المسترشدين في بيان مذاهب فرق المسلمين.

On the author (died 981/1573) and the mss. (2 mss.) of the still unedited heresiographical text see GAL II 440 nr.4. It has also the titles Risala fi bayan turuq maqalat al-firaq kullihim رسالة في بيان طرق مقالات الفرق كلهم (fol.30v above) and Risala mukhtasara fi bayan turuq min maqalat ahl al-sunna 30) رسالة مختصرة في بيان طرق من مقالات أهل السنةv8).

[1137] fol.35r-36r: al-Muhaqqiq al-Sharif المحقق الشريف: Risala fi al-masa'il al-mukhtalifa bayna al-Maturidiya wa-al-Ash'ari (sic) رسالة في المسائل المختلفة بين الماتريدية والأشعري.

The author may be al-Sayyid al-Sharif al-Jurjani السيد الشريف الجرجاني (died 816/1413: see GAL II 216; S II 305) who is called al-Muhaqqiq al-Sharif in the Berlin ms. 1790.

The text is not mentioned anywhere. It is different from the following treatises: Kitab al-Masa'il al-khilafiya bayna al-Maturidiya wa-al-Ash'ariya كتاب المسائل الخلافية بين الماتريدية والأشعرية , ms. Vienna 2111

(Mixt.1112), fol.1v-81r; Muhammad al-Isbari Qadizade محمد الإسبري قاضي زاده (wrote around 990/1582), Mumayyizat madhhab al-Maturidiya an al-madhahib al-ghayriya مميزة مذهب الماتريدية عن المذاهب الغيرية , ms. Berlin 2492 (mentioned in GAL S II 346 below); Yahya Ibn Ali Ibn Nasuh Naw'i يحيى بن علي بن نصوح نوعي (died 1007/1598; cf. GAL II 443), Risala fi al-farq bayna madhhab al-Asha'ira wa-al-Maturidiya رسالة في الفرق بين مذهب الأشاعرة والماتريدية , ms. Leiden 1882, fol.39r-40r and Abd al-Rahim Ibn Ali Shaykhzade al-Hanafi عبد الرحيم بن علي شيخ زاده الحنفي , Nazm al-fara'id fi bayan al-masa'il allati waqa'a fiha al-ikhtilaf bayna al-Maturidiya wa-al-Ash'ariya نظم الفرائد في بيان المسائل التي وقع فيها الاختلاف بين الماتريدية والأشعرية(printed Cairo 1323/1905).
However, there are some similarities to the more extensive Kitab al-Rawda al-bahiya كتاب الروضة البهية by Abu Udhba أبو عذبة (lived around 1125/1713): cf. e.g. fol.35r, -3ff. with Abu Udhba (ed. Haydarabad 1322/1904) p.44, 7ff. Both texts may have used a common source, namely the still unedited commentary (written in 757/1356) by Nur al-Din Muhammad al-Shirazi نور الدين محمد الشيرازي on Taj al-Din al-Subki تاج الدين السبكي , Nuniya النونية (cf. on this GAL S II 346 below). - A second ms. (title: Risala fi al-masa'il al-niza'iya bayna al-Maturidi wa-al-Ash'ari رسالة في المسائل النزاعية بين الماتريدي والأشعري): see Union Catalogue (as p.13) 77.

[1138] fol.36v-38v: Ahmad Ibn Ahmad al-Ayntabi أحمد بن أحمد العينتابي: Radd al-ashkal رد الأشكال.
A critique of the logical figures. Author and title cannot be identified. The text is followed (38v) by the same title and beginning as the treatise on fol.12r-12v11: this treatise starts similarly to the Radd al-ashkal with the word i'lam اعلم ; therefore it too may be composed by Ahmad Ibn Ahmad al-Ayntabi.

[1139] fol.39r: Anonymous: Risala fi jam' al-addad رسالة في جمع الأضداد
On terms with contrary meanings. There is no identical text among

the books on addad in the Berlin collection.

[1140] fol.39v-42: Excerpts from texts in Arabic and Turkish.

[1141] fol.43r-49r: Umar Ibn al-Husayn al-Amidi عمر بن الحسين الآمدي: A treatise on common teachings of the philosophers, theologians (mutakallimun متكلمون), Ash'rites and Maturidites; no title. The author wrote around 1162/1749 (see ms. Berlin 7136 = GAL II 27) and died 1200/1786 (KAHHALE VII 282). Our text is not mentioned anywhere.

[1142] fol.49v-52r: Excerpts from late theological and philosophical works.

[1143] fol.52v: Muhammad Ibn Hamza al-Aydini al-Güzelhisari محمد بن حمزة الآيديني الگزلحصاري: Risala fi nazar al-dhimmiya ila al-muslima رسالة في نظر الذمية إلى المسلمة.
On the author (died 1116/1704) and the mss. of this still unedited text about legal questions concerning a non-Muslim woman in a Muslim environment see GAL II 437 nr.5 (1 ms.).

[1144] fol.53r-54r: Excerpts from late Arabic and Turkish texts.

[1145] fol.54v-55: An enumeration of Islamic sects.

[1146] fol.56r-57v: Muhammad Ibn Hamza al-Aydini al-Güzelhisari محمد بن حمزة الآيديني الگزلحصاري: Risala fi al-istinja' رسالة في الاستنجاء.
About hygiene as prescribed by Islam. On the author see above (fol.52v). The text is identical with ms. Maktabat al-Awqaf (Bagdad) 1473 and is mentioned (1 ms.) in GAL II 437 nr.26. According to fol.57v the text was composed by the author in 1109/1697.

[1147] fol.58r-59r: Notes in Arabic and Turkish.

[1148] fol.59v: Khutbat al-nikah خطبة النكاح.
A sermon on the occasion of a marriage (different from those in the mss. - collection of Berlin).

[1149] fol.61r-84r: A Turkish commentary to al-Zanjani الزنجاني: al-Tasrif al-Izzi التصريف العزي.
Cf. with the commented text ms. Berlin 6615. On the commented text about morphology and the author (lived about 625/1257) see GAL I 283 and S I 497.

Ms.33.

41 folios; 21×14,5 cm; 19 lines; naskhi. Modern half-leather binding. Hand of the 11-12th/17-18th century.

[1150] fol.1v-38r: An anonymous commentary on Mukhtasar fi ma'rifat istikhraj a'mal al-layl wa-al-nahar fi rub' al-da'ira al-musammat bi-rub' al-da'ira مختصر في معرفة استخراج أعمال الليل والنهار في ربع الدائرة المسماة بربع الدائرة .
The title of the commented text can be found on fol.2v; its author is Yahya Ibn Muhammad Ibn Muhammad al-Ru'ayni al-Khattab يحيى بن محمد بن محمد الرعيني الخطاب (died 995/1587). The commented text, an astronomical treatise about the quadrants, is also known as Risala fi ma'rifat istikhraj a'mal al-layl wa-al-nahar bi-rub' al-jayb رسالة في معرفة استخراج أعمال الليل والنهار بربع الجيب and as Risala fi istikhraj al-layl wa-al-nahar min rub' al-da'ira al-musamma bi-rub' al-mujayyab رسالة في استخراج الليل والنهار من ربع الدائرة المسماة بربع المجيب . For further mss. of this still unedited text cf. GAL II 393 nr.2. It is in fact an extract from the Rasa'il رسائل of Abu Abd Allah Muhammad Sibt al-Maridini أبو عبد الله محمد

سبط المارديني (died 912/1506: cf. GAL II 167 and S II 215) and of other scholars (cf. fol.2v, -3f.).
Our text is identical with the second known ms. (Berlin 5827) and has (like the Berlin ms.) on fol.37v-38 an appendix and on fol.38r9ff. A fragment of a Rajaz-poem which is ascribed to Kamal al-Damiri كمال الدميري (ms. Berlin: al-Dhikri! الذكري) and which has the title al-Yawaqit fi ma'rifat al-mawaqit اليواقيت في معرفة المواقيت .
In the margin are added a few glosses in Turkish.

[1151] fol.38v-40v: Astronomical tables with the names of the fixed stars. Fol. 39v mentions the year 1830.

Ms.34.

171 folios; 20×13,5 cm; 15 lines; naskhi. Paper sometimes repaired and stained with water. Modern half-leather binding. Hand of the 11-12th/17-18th century.

[1152] al-Quduri, Ahmad Ibn Muhammad Ahmad Ibn Ja'far القدوري، أحمد بن محمد أحمد بن جعفر: Mukhtasar al-Quduri fi furu' al-Hanafiya مختصر القدوري في فروع الحنفية.
The first folio is missing and the ms. starts in chapter 1 (Kitab al-Tahara كتاب الطهارة). On the author (died 428/1037) and this compendium of Hanafite law cf. GAL I 175 nr.1 and S I 295 nr.1. Many glosses on the margin of the beginning.

Ms.35.

134 folios; 18,5×13,5 cm; 19 lines; naskhi; text within red frame. Modern half-leather binding. Hand of the 12th/18th century. Several owner's remarks on fol.3r; one of them is by al-Hafiz Jubayr Ibn

Umar Efendi, Aleppo 1244/1828-9.

[1153] fol.3v-134r: Isam al-Din Ibrahim Ibn Muhammad Ibn Arabshah al-Isfara'ini عصام الدين إبراهيم بن محمد بن عرب شاه الإسفرائني: Glosses on al-Taftazani التفتزاني, Sharh ala al-aqa'id al-Nasafiya شرح على العقائد النسفية (= al-Aqa'id العقائد by Najm al-Din al-Nasafi نجم الدين النسفي)
On the author of the glosses (died 944/1537) see GAL II 410f and S II 571 and on the glosses cf. GAL I 428y (= I2 549, -9) and S I 760y.
The commented text is introduced by qala قال or qawluhu قوله in red ink.

Ms.36.

75 folios; 20×14,5 cm; 10-15 lines; naskhi. Modern half-leather binding. Hand of the early 13th/19th century. - Fol.52r mentions Rajab 1268/April 1852; fol.75r the year 1247/1831 and the copyist Umar al-Miskin Ibn Husayn al-Ukawi (also mentioned 57v and - as Abd al-Ahqar Molla Umar - on fol. 52r).

[1154] fol.1v-52r: al-Birkawi (al-Birgili) (البركوي) (البرگلي) : Manzuma منظومة.
A poetical explanation of theological terms. On the author (died 981/1573) see GAL II 440 and S II 654). The text cannot be identified with one of those mentioned by BROCKELMANN (GAL).

[1155] fol.53v-57v: Abu Hanifa أبو حنيفة: Wasiya وصية.
On this creed see F. SEZGIN, GAS I, 1967, p.416 nr.V. Cf. also ms. nr.19.

[1156] fol.58v-75r: al-Hasan al-Alami al-Quzani الحسن العلمي القوزني: Qasidat Siraj al-tariqa قصيدة سراج الطريقة.

The author and this mystical poem are mentioned in Isma'il Pasha al-Baghdadi إسماعيل باشا البغدادي (died 1339/1920), Idah al-maknun fi al-dhayl ala kashf al-zunun إيضاح المكنون في الذيل على كشف الظنون (a supplement to Hajji Khalifa, Kashf al-zunun) ed. RIFAT BILGE II, Istanbul 1945, p.7 (with the additional nisba al-Rumi الرومي). Nothing is known about the author; according to the colophon (fol.75r, 10-75v, 1) he belonged to the school of the Hanafites and Maturidites and was a member of the Naqshbandiya-order.

Ms.37.

91 folios; 21×13 cm; ±20 lines; naskhi. The copyist used green, black, yellow and red ink. Modern half-leather binding. The colophon which was added by a later hand (84r) mentions Rajab 1043/January 1634 as the date of the copy.

[1157] fol.3v-84v: Muhammad Ibn Sa'id al-Busiri محمد بن سعيد البوصيري: Qasidat al-burda (= al-Kawakib al-durriya fi madh al-khayr al-bariya) (قصيدة البردة (= الكواكب الدرية في مدح الخير البرية) , with takhmis تخميس and Turkish commentary.
On the author (died 694/1294) and this poem in praise of Muhammad cf. GAL I 264 nr.I and S I 467 nr.I. The text of the qasida is written in yellow ink. A further ms. is nr.47, fol.103r-115v.

Ms.38.

380 folios; 12×15,5 cm; 14 lines; vocalized, carefully written regular naskhi. Text within gold frame; points and titles of the Suras in gold ink. First page with gold vignettes inside blue colour. In a few cases paper and text are damaged; some places are badly repaired. Because of much use the paper is sometimes dirty. Some

folios are loose. Original leather binding with vignettes (slightly damaged). Hand of the 9th/15th or 10th/16th century.

[1158] A complete copy of the Koran القرآن, followed by a prayer (du'a' khatm al-qur'an دعاء ختم القرآن).

Ms.39.

125 folios; 23,5×17 cm; 21 lines; naskhi. Original leather binding with vignettes. Copied by Abd al-Mu'ti al-Qudsi. Hand of the 12th/18th century.

[1159] fol.1v-3r: Bibliographical introduction to Zayn al-Abidin Ibn Ibrahim Ibn Nujaym al-Misri al-Hanafi زين العابدين بن إبراهيم بن نجيم المصري الحنفيand (fol.2v, -8ff.) the contents of this unedited ms. On the Egyptian jurist (died 970/1563) see GAL II 310; S II 425.

[1160] fol.3v-8v: Ibn Nujaym al-Misri ابن نجيم المصري: al-Khayr al-baqi fi jawaz al-wudu' min al-fasaqi الخير الباقي في جواز الوضوء من الفساقي. Further mss.: see GAL II 311 nr.7; S II 426 nr.7.

[1161] fol.8v-10r: Ibn Nujaym al-Misri ابن نجيم المصري: Muqaddima latifa fi dhikr al-af'al allati tuf'al fi al-salat ala qawa'id al-madhahib al-arba'a مقدمة لطيفة في ذكر الأفعال التي تفعل في الصلاة على قواعد المذاهب الأربعة. Further mss.: see GAL II 311 nr.6 and S II 426 nr.6.

[1162] fol.10r-14r: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fi al-qawl al-naqi ala al-muftari رسالة في القول النقي على المفتري.

Further mss.: see GAL II 311 nr.9; S II 426 nr.9.

[1163] fol.14r-15v: Ibn Nujaym al-Misri ابن نجيم المصري: al-Mas'ala al-

khassa fi al-wakala al-amma المسألة الخاصة في الوكالة العامة.
Further mss.: see GAL S II 427 nr.47.

[1164] fol.15v-19r: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fi raf' al-ghisha' an waqtay al-asr wa-al-isha' رسالة في رفع الغشاء عن وقتي العصر والعشاء.
Further mss.: see GAL II 311 nr.5 and S II 426 nr.5.

[1165] fol.19v-25r: Ibn Nujaym al-Misri ابن نجيم المصري: al-Tuhfa al-mardiya fi al-aradi al-Misriya التحفة المرضية في الأراضي المصرية.
Further mss.: see GAL II 311 nr.16 and S II 426 nr.16.

[1166] fol.25r-27r: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fi al-talaq al-mutlaq ala al-ibra' رسالة في الطلاق المطلق على الإبراء.
Further mss.: see GAL II 311 nr.8 and S II 426 nr.8.

[1167] fol.27r-31r: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fi talab al-yamin رسالة في طلب اليمين.
Further mss.: see GAL II 311 nr.15 and S II 426 nr.15. – The text is also known as Risala fi imra'a aqarrat inda hakim maliki al-madhhab رسالة في امرأة أقرت عند حاكم مالكي المذهب (fol.27r9); nr.75 in BROCKELMANN (GAL II 311) is therefore identical with our text.

[1168] fol.31r-39v: Ibn Nujaym al-Misri ابن نجيم المصري: Tahrir al-maqal fi mas'alat al-istibdal تحرير المقال في مسألة الاستبدال.
Further mss.: see GAL II 311 nr.10 and S II 426 nr.10.

[1169] fol.39v-42v: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fima dabatahu ahl al-naql fi khabar al-fasd bi-al-ta'un رسالة فيما ضبطه أهل النقل في خبر الفصد بالطاعون.
Further mss.: see GAL S II 426 nr.32.

[1170] fol.42v-45v: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fi al-rushwa lil-qadi wa-ghayrihi = Risala fi al-rushwa wa-aqsamiha رسالة في الرشوة للقاضي وغيره = رسالة في الرشوة وأقسامها.
Cf. fol.3r2 and GAL II 311 nr.14 and S II 426 nr.14.

[1171] fol.45v-46v: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fi al-kana'is al-misriya رسالة في الكنائس المصرية.
A further ms.: see GAL S II 426 nr.31.

[1172] fol.46v-51r: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fi iqamat al-ta'zir ala al-mufsid bi-la da'wa رسالة في إقامة التعزير على المفسد بلا دعوى.
Further mss.: see GAL II 311 nr.18 and S II 426 nr.18, with the titles: Risala fi iqamat al-qadi al-ta'zir ala ahl al-tazwir رسالة في إقامة القاضي التعزير على أهل التزوير(cf. our ms. fol.3r3) and Risala fi iqamat al-qadi al-ta'zir ala al-mu'tadin رسالة في إقامة القاضي التعزير على المعتدين.

[1173] fol.51r-53v: Ibn Nujaym al-Misri ابن نجيم المصري : Risala fi mas'alat dukhul awlad al-banat taht lafz al-walad wa-al-awlad wa-bayan al-ikhtilaf fi dhalika wa-tahrir al-asahh al-aqwa رسالة في مسألة دخول أولاد البنات تحت لفظ الولد والأولاد وبيان الاختلاف في ذلك وتحرير الأصح الأقوى .
A further ms.: see GAL S II 426 nr.37 (title: Dukhul awlad al-banat taht lafz al-banat دخول أولاد البنات تحت لفظ البنات).

[1174] fol.54r-55r: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fi bayan ma yasqut wa-ma la yasqut min al-huquq bi-al-isqat رسالة في بيان ما يسقط وما لا يسقط من الحقوق بالإسقاط.
A further ms.: see GAL S II 427 nr.38.

[1175] fol.55r-57r: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fi bayan al-iqta'at wa-mahalliha wa-man yastahiqquha رسالة في بيان الإقطاعات ومحلها ومن يستحقها.

Further mss.: see GAL II 311 nr.11; S II 426 nr.11.

[1176] fol.57r-58r: Ibn Nujaym al-Misri ابن نجيم المصري : Risala fi hukm man yatawalla al-hukm ba'd mawt na'ib al-muslimin na'ib al-balad al-musamma fi zamanina bi-al-bashat = (fol.3r5) Risala fi man yatawalla (ms. yatawallad) al-hukm ba'd mawt al-Bashat رسالة في حكم من يتولى الحكم بعد موت نائب المسلمين نائب البلد المسمى في زماننا بالباشات = رسالة في من يتولى (المخطوطة : يتولد) الحكم بعد موت الباشات .
A further ms.: see GAL S II 427 nr.39 (title as in fol.37r5 of our ms.).

[1177] fol.58v-59r: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fi al-safina idha ghariqat wa-inkasarat رسالة في السفينة إذا غرقت وانكسرت.
The text has no title; cp. fol.58v, -3 and index fol.3r6. The same title (with one ms.) can be found in BROCKELMANN, GAL II 311 nr.72. Our text is identical with the title in GAL II 311 nr.70 (one ms.): Risala fi mas'alat isti'jar al-safina رسالة في مسألة استئجار السفينة .

[1178] fol.59r-62r: Ibn Nujaym al-Misri ابن نجيم المصري: Risalatay Kha'ir Bek رسالتي خائر بك.
The title can be found on fol.3r7. GAL II 311 nr. 69 mentions a second ms. with the title Risala fi shart kitab al-waqf Kha'ir Bek al-Nasiri رسالة في شرط كتاب الوقف خائر بك الناصري .

[1179] fol.62r-68v: Ibn Nujaym al-Misri ابن نجيم المصري: Risala tashtamilu ala anwa' min al-khalal رسالة تشتمل على أنواع من الخلل.
It is not clear whether this text is also part of the Rasa'il-collection which is mentioned in GAL II 311 nr.27; S II 426 nr.27.

[1180] fol.68v-71v: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fi talab al-amr al-sharif = Risala fi hukm shart waqf Qansuh al-Ghuri رسالة في طلب الأمر الشريف = رسالة في حكم شرط وقف قانصوه الغوري.

Further mss.: see GAL II 311 nr.52.

[1181] fol.71v-74v: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fi sura waqfiya ikhtalafa al-ajwiba fiha رسالة في صورة وقفية اختلف الأجوبة فيها.
The text is perhaps identical with Risalat waqf al-walad aw walad al-walad رسالة وقف الولد أو ولد الولد(mentioned in GAL II 311 nr.53; cf. fol.72r1ff.). - Not yet clear is the identity with Risala fi al-waqf رسالة في الوقف(GAL II 311 nr.63) and with Risala fi ihtilaf nazar al-waqf رسالة في اختلاف نظر الوقف(GAL II 311 nr.65).

[1182] fol.74v-77r: Ibn Nujaym al-Misri ابن نجيم المصري: Risala allati istaqarra alayha al-hal thaniyan رسالة التي استقر عليها الحال ثانيا.
A further ms.: see GAL S II 427 nr.40.

[1183] fol.77v-79v: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fi Nikah al-fuduli hal huwa sahih aw la رسالة في نكاح الفضولي هل هو صحيح أو لا.
A further ms.: see GAL S II 427 nr.41.

[1184] fol.79v-81r: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fima tasma' fihi al-shahada hisbatan رسالة فيما تسمع فيه الشهادة حسبة.
A further ms.: see GAL S II 427 nr.42: Risala fima tasma' fi shahadat al-hisba رسالة فيما تسمع في شهادة الحسبة.

[1185] fol.81v-83v: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fi matruk al-tasmiya amdan رسالة في متروك التسمية عمدا.
A further ms.: see GAL S II 427 nr.43.

[1186] fol.83v-88v: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fi ta'liq talaq al-mar'atayni bi-tatbiq al-ukhra رسالة في تعليق طلاق المرأتين بالتطبيق الأخرى.
Two further mss.: see GAL S II 426 nr.33.

[1187] fol.88v-90r: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fi surat da'wa istibdal ghayrin رسالة في صورة دعوى استبدال غير.
The index fol.3r4 has the title Risala fi surat da'wa al-istibdal رسالة في صورة دعوى الاستبدال. The title is not mentioned in BROCKELMANN.

[1188] fol.90r-91v: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fi surat faskh al-ijara al-tawila رسالة في صورة فسخ الإجارة الطويلة.
Further mss.: see GAL II 311 nr.12; S II 426 nr.12.

[1189] fol.91v-93v: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fi surat bay' al-waqf la ala wajh al-istibdal رسالة في صورة بيع الوقف لا على وجه الاستبدال.
The title is mentioned fol.3r13. A further ms.: see GAL S II 427 nr.44.

[1190] fol.93v-100v: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fi bayan al-kaba'ir wa-al-sagha'ir رسالة في بيان الكبائر والصغائر.
For further mss. and an old printing (Istanbul 1304/1886) see GAL II 311 nr.4 and S II 426 nr.4.

[1191] fol.101r-105r: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fi al-istishab رسالة في الاستصحاب.
A further ms.: see GAL II 311 nr.74.

[1192] fol.105r-107v: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fi al-nadhr bi-al-tasadduq رسالة في النذر بالتصدق.
Further mss.: see GAL II 311 nr.68; S II 427 nr.45 (= Risaa fi al-nadhr bi-al-tasdiq رسالة في النذر بالتصديق).

[1193] fol.107v-116r: Ibn Nujaym al-Misri ابن نجيم المصري: al-Risala al-thalathuna = Risala fi al-hukm bi-la taqaddum da'wa wa-khusuma الرسالة الثلاثون = رسالة في الحكم بلا تقدم دعوى وخصومة.

Further mss.: see GAL II 311 nr.25 and S II 426 nr.25.

[1194] fol.116v-117r: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fi al-tanaqud fi al-da'wa رسالة في التناقض في الدعوى.
The title is mentioned fol.116r. = Risala fima yu'add mutanaqidan fi al-da'wa رسالة فيما يعد متناقضا في الدعوىGAL S II 426 nr.35 (1 ms.).

[1195] fol.117r-118r: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fi mas'alat al-jinayat wa-al-ratibat wa-al-mu'ashsharat رسالة في مسألة الجنايات والراتبات والمعشرات.
Further mss.: see GAL II 311 nr.59 (title: Risala fi al-jinaya رسالة في الجناية) and S II 426 nr.34 (wrongly al-jibayat الجباياتinstead of al-jinayat الجنايات; title: Fi mas'alat al-jibayat(!) wa-al-murattabat wa-al-mu'ashsharat في مسألة الجبايات (!) والمرتبات والمعشرات).

[1196] fol.118r-120v: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fi al-da'wa wa-ma yata'allaq bi-ha رسالة في الدعوى وما يتعلق بها.
Perhaps identical with the Risala fi mas'ala min kitab al-da'wa رسالة في مسألة من كتاب الدعوى(mentioned in GAL II 311 nr. 60).

[1197] fol.120v-125v: Ibn Nujaym al-Misri ابن نجيم المصري: Risala fi al-hudud fi al-fiqh رسالة في الحدود في الفقه.
A further ms.: see GAL II 311 nr.61(1).

Ms.40.

286 folios; 21×15 cm; 15-19 lines; naskhi. Modern half-leather binding. Copied 1093/1682 (42r; 98r; 191v) and 1094/1683 (286r) by Ali Ibn Abd al-Karim Ibn Ya'qub in the Madrasa Jamila Khatun of Daranda (42r; 286r).

[1198] fol.2v-42r: Jalal al-Din al-Dawwani جلال الدين الدواني: Kitab

ithbat al-wajib = al-Risala al-qadima كتاب إثبات الواجب = الرسالة القديمة.
The end differs slightly from ms. Berlin 2328. Many glosses in the margin. On the author (died 907/1501) and further mss. of this still unedited theological treatise see GAL II 217 nr.11 and S II 307 nr.11.

[1199] fol.43v-98r: Molla al-Hanafi ملا الحنفي: Sharh ala ithbat al-wajib li-mawlana Jalal al-Din al-Dawwani شرح على إثبات الواجب لمولانا جلال الدين الدواني.
A commentary by Molla al-Hanafi (died about 900/1494) on the preceding text by al-Dawwani. On fol.43v-57v many glosses have been written in the margin, some anonymous, others by Rasul Efendi رسول أفندي , Muhi al-Din محي الدين ; the glosses do not include those mentioned in GAL II 217 nr.11 and S II 307 nr.11. The commented text is introduced by qawluhu قوله in red ink or overlined sometimes in red.

[1200] fol.103v-191v: Jalal al-Din al-Dawwani جلال الدين الدواني: Sharh al-Aqa'id al-Adudiya شرح العقائد العضدية.
A commentary by al-Dawwani (died 907/1501) on Adud al-Din al-Iji's عضد الدين الإيجي Creed (Aqa'id عقائد); cf. GAL II 209 nr.VII and S II 291 nr.VII. Many glosses in the margin: they are anonymous or ascribed to "Isam عصام " "Muhi al-Din محي الدين " (= Muhi al-Din Muhammad Ibn al-Khatib محي الدين محمد بن الخطيب , GAL S II 292v?), "Ahmad أحمد " (= Ahmad Haydar? أحمد حيدر See below), " Mas'ud مسعود ", "Muhammad Amin محمد أمين ", "al-Khalkhali الخلخالي (cf. the following text), "Yusuf al-Qarabaghi يوسف القرباغي " (cf. GAL S II 291 nr.VII/1b) , "Jamal al-Din جمال الدين ", "Mahmud Hasan محمود حسن ", "Ahmad Haydar " (cf. GAL II 209 nr.VII/1c; S II 291 nr.VII/1c).
Commented text and glosses are within a red frame. The text of al-Iji is overlined in red.

[1201] fol.192v-286r: Husayn al-Khalkhali حسين الخلخالي: Glosses on al-Dawwani الدواني, Sharh al-Aqa'id al-Adudiya شرح العقائد العضدية.
Cf. preceding text. On the author (died 1014/1605) and further mss. of this still unedited text see GAL II 209 nr.VII 1a and S II 291 nr.VII 1a. - Many glosses in the margin; they are anonymous or ascribed to "Chelebi چلبي ", "Muhi al-Din محي الدين " (see preceding text), "Abd al-Rahman عبد الرحمن ", "Ahmad Haydar أحمد حيدر " (see fol.103v), "Taj al-Din تاج الدين ", "Sa'd al-Din سعد الدين ", "Mirzagan ميرزگان " (see GAL S II 292z), "Isfahani إصفهاني ", "Zayn al-Din زين الدين ", "Qasim قاسم ".
Text and glosses are within a red frame (till fol.269v). The commented text is introduced by qawluhu قولهin red ink.

Ms.41.

215 folios; 29×20 cm; 29 lines; naskhi; paper in part repaired. Modern binding. Copied Muharram 1050/June 1640 by Ramadan Ibn al-Hajj Hasan Ibn al-Shaykh Abd Allah and collated by Zakariya' Efendi Ibn Muhi Efendi during Dhu al-Qa'da 1050/February 1641 (fol.214r).

[1202] al-Baydawi البيضاوي: Anwar al-tanzil wa-asrar al-ta'wil أنوار التنزيل وأسرار التأويل.
On the author (died 716/1316) and this commentary on the Koran (our ms. contains the text as far as the end of Sura 18 = Surat al-Kahf سورة الكهف) see GAL I 417 and S I 738. - The first half of the ms. contains many glosses in the margin (anonymous or by Shaykhzade شيخ زاده and Khosraw خسرو on whom cf. GAL S I 738 I 4 and 739 I 12).

Ms.42.

38 folios; 23×16 cm; 22-34 lines; regular naskhi, some folios by a different hand. Strong, partially brown and repaired paper. Some folios are misplaced (cf. below). Modern half-leather binding. Copied by Ali al-Sufi al-Bakri al-Shafi'i (18r) during 1210/1795-6.

[1203] fol.1r-18r: Muhammad Murad al-Üzbeki al-Naqshbandi محمد مراد الأزبكي النقشبندي: Silsilat al-dhahab fi al-suluk wa-al-adab سلسلة الذهب في السلوك والأدب, with anonymous commentary.
On the author (died 1132/1720) of the still unedited commented text (in red ink) and on further mss. see GAL II 446 and S II 663. Text and commentary are identical with ms. Berlin 2197 (title: Tuhfat al-ahbab fi al-suluk ila tariq al-ashab تحفة الأحباب في السلوك إلى طريق الأصحاب) and Brit. Mus. Suppl. 244.

[1204] fol.18r-30r; 32r-38v: Taj al-Din Ibn Zakariya' al-Uthmani تاج الدين بن زكرياء العثماني: Adab al-muridin آداب المريدين.
On the author (died 1050/1640) and on further mss. cf. GAL II 419 and S II 618. The title of the text in our ms. is al-Risala fi bayan adab al-mashyakha wa-al-muridin al-talibin wa-shara'itihima الرسالة في بيان آداب المشيخة والمريدين الطالبين وشرائطهما .
The beginning is missing. Cf. however ms. Berlin 3189.
The text has some lacunas and some folios are misplaced; the correct order is: fol.18r, 6-18v, ult. (= Berlin 3189, 1v, 1-2r, 10); 32r, 1-38v, ult. (= Berlin 3189, 3r, 7-10v, 10) ; 19r, 1-30r, ult. (= Berlin 3189, 11v, 10-30r, 2). After 18v and 38v the text is incomplete: Berlin 3189, 2r, 10-3v, 7 and 10v, 10-11v, 10 are missing.

[1205] fol.30v-31v: A mystical explanation of an invocation of God (dhikr ذكر).
The end is missing.

Ms.43.

41 folios; 20×14,5 cm; 16 lines; naskhi; strong, partially glazing paper. Modern half-leather binding. Hand of the 12-13th/18-19th century.

[1206] Abd al-Karim Ibn Ibrahim Ibn Abd al-Karim al-Kaylani (al-Jili) (عبد الكريم بن إبراهيم بن عبد الكريم الكيلاني (الجيلي) : Sharh mushkilat al-futuhat al-Makkiya شرح مشكلات الفتوحات المكية.
On the author (died 832/1428) and on further mss. cf. GAL I 572; S I 792. The author is not mentioned; cf. however ms. Berlin 2874. The end is missing.

Ms.44.

75 folios; 21×17 cm; 15 lines; naskhi and nasta'liq. Modern half-leather binding. Hand of the 13th/19th century.

[1207] fol.1v-74r: Ali Ibn Zahir al-Witri علي بن ظاهر الوتري : Fawa'id jalila takshifu an ma'na wahdat al-wujud wa-masa'il qalila taqrabu asla ma dhahaba ilay-hi ahlu al-irfan wa-al-shuhud فوائد جليلة تكشف عن معنى وحدة الوجود ومسائل قليلة تقرب أصل ما ذهب إليه أهل العرفان والشهود .
On the author (died 1322/1904 in Medina) see GAL S II 776. According to the introduction and a note by Uthman Ibn Abd al-Salam al-Daghistani عثمان بن عبد السلام الداغستاني (Mufti of Medina) on fol.74v this text is a summary of Abd al-Ghani al-Nabulusi's عبد الغني النابلسي Kitab wahdat al-wujud wa-mir'at al-shuhud كتاب وحدة الوجود ومرآة الشهود . Neither title is mentioned by BROCKELMANN (GAL). Possibly the text ascribed to al-Nabulusi is based on two different texts, namely the Kitab idah al-maqsud man ma'na wahdat al-wujud كتاب

إيضاح المقصود من معنى وحدة الوجود (cf. on this text ms.323, fol.86-93v) and the Sharh mir'at al-wujud شرح مرآة الوجود (mentioned in the list published by G. FLÜGEL in Zeitschrift der Deutschen Morgenländischen Gesellschaft 16, p.664).

Ms.45.

273 folios; 20×14,5 cm; 19-21 lines; naskhi (different hands); nasta'liq fol.229v-272v. Original leather binding with vignettes. Copied in 1057/ 1647 (73v; 75v; 79v); 1061/1650 (16v; 41r; 53r; 107v; 116r; 125r); 1148/ 1735 (224r); 965/1558 by Khalil Ibn Hamza Ibn Khalil (272v) and 984/1577 by Abd Allah Ibn Sa'id al-Yamani (127r-184r).

[1208] fol.1r1-6: Enumeration of the 10 Aristotelian categories. Written in red ink.

[1209] fol.1r7-1v: Four fragments from a work about alchemy. At the end of the first section (1r below) Abd al-Jabbar al-Hamadani عبد الجبار الهمداني is mentioned as author. On his treatise about alchemy (Risala/Tadhkira fi al-kimiya' رسالة / تذكرة في الكيمياء) cf. F. SEZGIN, GAS I 625 nr.5. The authenticity is doubtful: cf. M. ULLMANN, Die Natur- und Geheimwissenschaften im Islam, Leiden 1972, p.222. - For a complete ms. in Los Angeles see A. Z. ISKANDAR, A Descriptive List of Arabic Mss., Leiden 1984, p.48: al-Nasir al-Hakim Abd al-Jabbar al-Hamadani الناصر الحكيم عبد الجبار الهمداني , al-Hikma al-ilahiya الحكمة الإلهية .

[1210] fol.3r-10v: al-Risala al-badriya fi al-sunna al-fajriya الرسالة البدرية في السنة الفجرية.
The unknown author refers in this treatise and in the following texts mainly to Hanafite books about fiqh. The text on fol.98r-101v reports a question about the correct pronunciation of the word Amin

أمين directed to the author in the Sulayman Pasha mosque (built in 1528) on the citadel of Cairo. Cp. also fol.121v4f. - On fol.41r3 the author cites the Hanafite jurist Nuh Ibn Mustafa نوح بن مصطفى (died 1070/1659 in Cairo; cf. GAL II 314; S II 432). This citation and the note on fol.16v, according to which the text fol.11r-16v is composed by our author in 1057/1647 prove that he was a contemporary of Nuh Ibn Mustafa. He must have been a Hanafite jurist who knew Turkish (see fol.102r-105v) and who stayed in Cairo at times. The date given on fol.16v conforms to the date of the compilation, of the Surrat al-fatawi صرة الفتاوي by Sadiq Muhammad Ibn Ali al-Saqizi صادق محمد بن علي الساقزي (died 1099/1688); therefore we may conclude that our author is al-Saqizi and that our texts are parts of al-Saqizi's Surrat al-fatawi (mss.: s. GAL II 436 and S II 648; Mingana 331(1200) and Princeton, Garrett collection nr.1247).

[1211] fol.11r-16v: al-Salat al-nuriya fi al-sunan al-zuhriya الصلاة النورية في السنن الظهرية.

[1212] fol.17r-22v: Tark al-bahraj li-karahat al-shatranj ترك البهرج لكراهة الشطرنج.

[1213] fol.23r-24v: Risalat anwa' al-taharat fi tathir al-najasat رسالة أنواع الطهارات في تطهير النجاسات.
The text is identical with fol. 54r-55v.

[1214] fol.25r-26v: Risalat fath al-qadir sharh masa'il al-bi'r رسالة فتح القدير شرح مسائل البئر.
The text is identical with fol. 59v-60v.

[1215] fol.27r-30r: Risalat wad' al-yadayn fi al-salawat al-khams wa-al-idayn رسالة وضع اليدين في الصلوات الخمس والعيدين.

[1216] fol.31r-33v: A fragment about taslim تسليم.

[1217] fol.35r-41r: Kamal al-ruquq fi salat al-masbuq كمال الرقوق في صلاة المسبوق.

[1218] fol.42r-49v: Ta'yin al-niyat fi al-khams salawat تعيين النيات في الخمس صلوات.

[1219] fol.50r-53r: Khawass al-hars fi bihar al-fard خواص الحرص في بحار الفرض.
The text is identical with fol. 56v-59r.

[1220] fol.54r-55v: = text fol.23r-24v.

[1221] fol.56r: An anonymous fragment without title.

[1222] fol.56v-59r: = text fol.50r-53r.

[1223] fol.59v-60v: (al-)Masa'il al-sab'a fi al-bi'r wa-kayfa yakunu ahwal ma'a al-bi'r المسائل السبعة في البئر وكيف يكون أحوال ماء البئر.
The text is identical with fol.25r-26v. It is incomplete: it ends on fol.59v14 and starts then again.

[1224] fol.62r-66v: Risalat al-tashwiq fi takbir al-tashriq رسالة التشويق في تكبير التشريق.

[1225] fol.67r-69r: Risalat al-tashriq fi bayan al-ta'rif رسالة التشريق في بيان التعريف.

[1226] fol.70r-72v: Risalat al-taqyid (li-)al-tanafful fi al-id رسالة التقييد للتنفل في العيد.

[1227] fol.73r-75v: Risalat al-ghunya fi mash al-lihya رسالة الغنية في مسح اللحية.

[1228] fol.76r-79v: Hikmat al-fikr fi sajdat al-shukr حكمة الفكر في سجدة الشكر.

[1229] fol.80r-82r: Risalat al-isti'la' fi bayan al-istinja' رسالة الاستعلاء في بيان الاستنجاء.
Possibly incomplete at the end, because the colophon is missing and fol.82v-83r are blank.

[1230] fol.84r-89v: Tabyin al-kalam fi alfaz al-salam تبيين الكلام في ألفاظ السلام.

[1231] fol.90r-95v: Dhikr kitab al-lama'an lil-Imam al-Nasihi wa-min kitab al-da'awat min mu'allafat al-Ghazzali ذكر كتاب اللمعان للإمام الناصحي ومن كتاب الدعوات من مؤلفات الغزالي.
About the invocation of God (dhikr) and the prayer (du'a' دعاء). al-Imam al-Nasihi and his Kitab al-Lama'an cannot be identified. The Kitab al-Da'awat ascribed to al-Ghazzali is preserved in ms. Berlin 3515, fol.59v-62v: it follows al-Ghazzali's Kitab al-Tasawwuf fi al-ibadat كتاب التصوف في العبادات . MAURICE BOUYGES, Essai de chronologie des oeuvres de al-Ghazali (Algazel), Beyrouth 1959, p.101, nr.114 supposes an identity of the Kitab al-Da'awat with the Risala fi al-ibadat رسالة في العبادات . However the above-mentioned ms. Berlin 3515 proves that both texts are different - unless the Kitab al-Da'awat is part of the Risala fi al-ibadat = Kitab al-Tasawwuf fi al-ibadat.

[1232] fol.98r-101v: Aqwal al-mufassirin fi lafzat al-amin أقوال المفسرين في لفظة الأمين.

[1233] fol.102r-105v: Shaqq al-dajaj wa-tark al-lajaj شق الدجاج وترك

اللجاج.
Fol.105v4ff. contain (in two variants) a fatwa فتوى in Turkish concerning the cleaning of chickens (already cited on fol.24v and 55v); it is directed to the Mufti مفتي of Istanbul (24v), Abu al-Su'ud أبو سعود (died 982/1574: see GAL II 438). Abu al-Su'ud is also known as an author of fatwas: see P. HORSTER, Zur Anwendung des islamischen Rechts im 16. Jahrhundert, Bonn 1935 (= Bonner orientalistische Studien 10), p.1ff. and ELKE EBERHARD, Osmanische Polemik gegen die Safawiden im 16, Jahrhundert nach arabischen Handschriften, Freiburg 1970 (= Islamkundliche Untersuchungen 3), Index; MEHMET ERTUGRUL DÜZDAG: Şeyhülislâm Ebussuud Efendi Fetvaları ışıgında 16. asır türk hayatı. Istanbul 1972.

[1234] fol.106r-107v: I'lam al-malahida wa-izhar al-zanadiqa إعلام الملاحدة وإظهار الزنادقة.

[1235] fol.108r-116r: al-Istirfaf fi al-istikhlaf الاسترفاف في الاستخلاف.

[1236] fol.117r-120v: Risalat al-Tabyin fi kayfiyat al-ta'min رسالة التبيين في كيفية التأمين.

[1237] fol.121r-125r: Tabyin al-muddat fi kayfiyat al-takbirat تبيين المدات في كيفية التكبيرات.

[1238] fol.127r-184r: Ibn Ata' Allah al-Shadhili ابن عطاء الله الشاذلي: Talkhis al-tanwir fi isqat al-tadbir تلخيص التنوير في إسقاط التدبير.
An anonymous compendium of al-Shadhili (died 709/1309), al-Tanwir fi isqat al-tadbir التنوير في إسقاط التدبير. On this mystical text of al-Shadhili see GAL II 118 and S II 145.
Our compendium is more extensive than the anonymous compendium in ms. Berlin 3090/1 (not mentioned in GAL). As a

comparison with the Cairo edition of 1973 (by MUSA MUHAMMAD ALI موسى محمد علي and ABBAD AL-AL AHMAD AL-IRABI عباد العال أحمد العرابي) shows, the compendium in our ms. (copied 984/1577) has many variants which sometimes offer better readings.
The chapter-headings are written in red ink.

[1239] fol.184v-185r: A fragment of a mystical work.

[1240] fol.186v-190v: Muhammad Ibn Qutb al-Din Muhammad al-Razi al-Tahtani محمد بن قطب الدين محمد الرازي التحتاني: Tahrir al-qawa'id al-mantiqiya (= al-Qutbi) (تحرير القواعد المنطقية (القطبي) , preface with anonymous commentary.
As a comparison with ms. Berlin 5258 shows, the text of al-Tahtani (died 766/1364) which is commented by an anonymous author, is a commentary on Najm al-Din al-Katibi نجم الدين الكاتبي (died 675/1276 or 693/1294), al-Risala al-Shamsiya fi al-qawa'id al-mantiqiya الرسالة الشمسية في القواعد المنطقية , part I (al-tasawwurat التصورات). On the numerous glosses on al-Qutbi see GAL I 466 and S I 845.
The commented text of al-Tahtani is overlined in red or introduced by qawluhu قولهin red ink. The commentary is different from the explanation on fol.192v-193v.

[1241] fol.191r-192r: al-Firuzabadi الفيروزابادي: Sharh adab al-bahth شرح آداب البحث. On the expression dimnu qawlihi wa-rutbatuhu ضمن قوله ورتبته.
Author and title are mentioned fol.2r. The author may be identical with Muhammad Ibn Ya'qub al-Firuzabadi محمد بن يعقوب الفيروزابادي who died 817/1415 (GAL II 181; S II 234). However the title is not mentioned anywhere. The text is a semantic treatise on the use of the terms risala رسالة , muqaddama مقدمة (sic) and mawdu' موضوع .

[1242] fol.192v-193v: Muhammad Ibn Qutb al-Din Muhammad al-

Razi al-Tahtani محمد بن قطب الدين محمد الرازي التحتاني: Tahrir al-qawa'id al-mantiqiya (= al-Qutbi) (تحرير القواعد المنطقية (القطبي) . Preface with anonymous commentary which is different from the text on fol.186v-190v.

[1243] fol.194r-198v: al-Khazraji الخزرجي: al-Qasida al-Khazrajiya القصيدة الخزرجية.
On the author (died about 650/1252) and this poem on metrics see GAL I 312 and S I 545.

[1244] fol.198v-199r: Dhikr man shahida Badran ذكر من شهد بدرا.
An alphabetical enumeration (as far as the letter "S س") of participants in the battle of Badr in the year 2/624.

[1245] fol.201v-224r: I'anat al-majdin fi tashih al-din bi-sharh umm al-barahin إعانة المجدين في تصحيح الدين بشرح أم البراهين.
An anonymous commentary to al-Sanusi السنوسي(died 892/1486 or 895), Umm al-barahin (= Aqidat ahl al-tawhid al-sughra عقيدة أهل التوحيد الصغرى). On this creed of al-Sanusi see GAL II 251 and S II 353.
The commented text of al-Sanusi is written in red ink.

[1246] fol.224v-226r: Safi al-Din al-Hilli صفي الدين الحلي: al-Kafiya al-badi'iya fi al-mada'ih al-nabawiya الكافية البديعية في المدائح النبوية.
In the margin of this poem in praise of the prophet the rhetorical figures are mentioned in red ink. On the author (died 750/1349) and the text cf. GAL II 160 nr.3 and S II 199 nr.3. - Our text is not complete; it has only 83 verses and not 143.

[1247] fol.229v-251r: Shah Husayn Efendi al-Antaki شاه حسين أفندي الأنطاكي: al-Risala al-Husayniya fi fann al-adab : الرسالة الحسينية في فن الآداب, with commentary by Ali al-Fardi Ibn Mustafa al-Qaisari علي الفردي بن مصطفى القيصري.

The commented text of Shah Husayn Efendi al-Antaki (died 1130/1718) is overlined in black. Our ms. has neither author nor title; cf. however ms. Berlin 5335. Two more mss. of this text on the art of dispute (adab al-bahth آداب البحث) of which an extract has been printed in Istanbul (1276/1859) are mentioned GAL S II 482 (cf. GAL II 356 nr.4).

[1248] fol.251v-252r: An enumeration and explanation of 15 kinds of simple and compound judgements.

[1249] fol.252v-272v: Qul Ahmad (Ibn Muhammad Ibn Khidr) قول أحمد (بن محمد بن خضر) : Hashiya ala al-fawa'id al-Fanariya حاشية على الفوائد الفنارية.

On the text see GAL I 465 nr. I 2a; S I 842 nr. I 2a. The commented text, the Fawa'id فوائد of al-Fanari الفناري (died 834/1431; cf. GAL II 233; S II 328) is introduced by qawluhu قوله in red ink; it is a commentary to the Kitab al-Isaghuji كتاب الإيساغوجي by al-Abhari الأبهري (died 663/1264). BROCKELMANN follows the ms. Berlin 5240 and dates the Hashiya "about 950/1543"; our text is written some years later, in 965/558 (fol.272v).

[1250] fol.273r-v: A short enumeration and description of the five "outward" (al-zahira الظاهرة) and "inward" (al-batina الباطنة) senses. The text is a summary of a chapter in Ibn Sina ابن سينا, al-Shifa' الشفاء: cf. Avicenna's De anima (Arabic text), being the psychological part of Kitab al-shifa' كتاب الشفاء, ed. F. RAHMAN, London 1959, p.41-45.

Ms.46.

184 folios; 18×11 cm; 14-32 lines; naskhi (different hands). The paper of fol.71r and 75v has the Russian mark Kevsko fabriki nr.4. Some folios are loose. Original leather binding. Copied 28 Rajab

1301/24.5.1883 (fol.169r; 175v) by Muhammad Ibn al-Hasan al-Hasani al-Khorasani (s. fol.175v and 22r) who according to a note on fol.22r bequeathed the text 22v-106r together with other books to his descendants.

[1251] fol.3r: A prayer.
The margin and part of fol.2v contain an enumeration of magical letters and numbers in Persian.

[1252] fol.3v-5r: Ibn Sina ابن سينا: al-Risala al-muntakhaba fi ma'alim haqiqat al-nafs wa-ma yattasilu bi-dhalika الرسالة المنتخبة في معالم حقيقة النفس وما يتصل بذلك.
This philosophical treatise of Ibn Sina (died 428/1037) on the soul is incomplete at the end. The text ends in the edition of A. NADER (al-Nafs al-bashariya inda Ibn Sina النفس البشرية عند ابن سينا , Beirut 1968, p.29-38) on p.34, ult. In this edition it has the title Risala fi ma'rifat al-nafs al-natiqa wa-ahwaliha رسالة في معرفة النفس الناطقة وأحوالها (also in the edition of AHMAD FU'AD AL-AHWANI أحمد فؤاد الأهواني ; Ahwal al-nafs أحوال النفس , Cairo 1371/1952, p.181-192). - The text is also preserved in the ms. Maktabat al-Awqaf (Baghdad) 13837/25 (without author and title); it is different from the works with the following titles:
1) Risala fi al-nafs رسالة في النفسwhich is mentioned GAL I 455 nr.29 and S I 818 nr.29; a further ms. is Wien 2301 (Mixt.866, 6), fol.66v-71r.
2) Risala fi quwa al-nafs = Mabhath an al-quwa al-nafsaniya رسالة في قوى النفس = مبحث عن القوى النفسانية (Hadiya lil-amir Nuh Ibn Mansur al-Samani هدية للأمير نوح بن منصور الساماني which is mentioned with mss. and editions in GAL I 455 nr.30 and S I 818 nr.30; the ms. Berlin 5341 (no title; called in AHLWARDT Risala fi quwa al-nafs = GAL I 455 nr.30) is different. Further editions: see LANDAUER in Zeitschrift der deutschen morgenländischen Gesellschaft 29, 1876, p.339-372 and A.F. AL-AHWANI, Ahwal al-nafs, Cairo 1371/1952, p.143-178.

3) Risala fi (bayan) al-nafs al-natiqa wa-ahwaliha رسالة في (بيان) النفس الناطقة وأحوالها which is mentioned in GAL I 455 nr.31 and S I 818 nr.31.
4) Risala fi Ahwal al-nafs رسالة في أحوال النفس which is mentioned in GAL I 455 nr.32 and S I 818 nr.32; editions: A.F. AL-AHWANI, Ahwal al-nafs, Cairo 1371/1952, p.45-142, also with the title Risala fi al-nafs wa-baqa'iha wa-ma'adiha رسالة في النفس وبقائها ومعادها ; the same title can be found in the edition of HILMI ZIYA ÜLKEN, Ibn Sina Risaleleri II, Istanbul 1953 (= Istanbul Üniversitesi Edebiyat Fakültesi yayinlarindan 552), p.109-154.
The text of our ms. is, as a comparison with the catalogues can prove, identical with the Risala fi ilm al-nafs رسالة في علم النفس which is mentioned in GAL I 455 nr.36 (BROCKELMANN has wrongly mentioned S. LANDAUER as editor of the text).
For further information about Ibn-Sina-mss. dealing with the soul and sometimes wrongly classified by BROCKELMANN (GAL) cf. G.C. ANAWATI, Essai de bibliographie Avicennienne, Le Caire 1950, Index p.368 s.v. "al-nafs".

[1253] fol.7v-10v: (al-)Kawakib al-durriya الكواكب الدرية .= perhaps al-Kawakib al-durriya bi-usul al-jafriya الكواكب الدرية بأصول الجفرية by Salim al-Wa'iz al-Mawsili سليم الواعظ الموصلي (mentioned in GAL S II 1042 nr.47 among authors who cannot be identified; further mss.: see R. MACH, Catalogue of Arabic manuscripts (Yahuda section) in the Garrett collection, Princeton University Library Princeton, N.J. 1977, nr.5147 (with a preface which is missing in our ms.).
The text of our ms. conists of 8 chapters and deals with the magic of letters.

[1254] fol.22v-106r: Muhammad Ibn al-Husayn al-Husayni al-Khorasani محمد بن الحسين الحسيني الخرساني: Najat al-ibad fi yawm al-ma'ad نجاة العباد في يوم المعاد.
A devotional work written by a not identifiable Shi'ite from

Khorasan. According to the colophon the text was finished 4 Rajab 1298/8.5.1881. Author and title are neither in BROCKELMANN (GAL) nor in KAHHALE.

[1255] fol.106v-107r: An excerpt from Muhammad Ibn Zakariya' al-Qazwini محمد بن زكرياء القزويني: Aja'ib al-makhluqat عجائب المخلوقات.
On the author (died 682/1283) and the text see GAL I 481 and S I 882.

[1256] fol.107v-109v: A fragment of a theological work (text with commentary), in Persian.

[1257] fol.110v-131r: An anonymous work about rhetoric (balagha بلاغة).
The text cites Safi al-Din al-Hilli صفي الدين الحلي (died 749/1349: cf. GAL S II 199) but is written much later: fol.130v-2 mentions as a formula "Shaykh al-Islam lil-dawla al-Uthmaniya wa-al-mufti bi-al-Qustantiniya al-mahmiya شيخ الإسلام للدولة العثمانية والمفتي بالقسطنطينية المحمية ". The author seems to be an Iranian; he mentions the judge (al-qadi القاضي , once also written al-qadi! القادي) of Tabaristan, Muhammad Bek محمد بك 125r) and a man called Muhammad Zaki al-Derbendi محمد زكي الدربندي 125r).

[1258] fo1.131v-132v: Poems ascribed to Yazid Ibn Mu'awiya يزيد بن معاوية.
On the poems ascribed to Yazid Ibn Mu'awiya cf. F. SEZGIN, GAS II, Leiden 1975, p.316f. - Our text is not identical with the printed versions and not in PAUL SCHWARZ, Escorial-Studien I, Stuttgart 1922, p.56ff.

[1259] fol.133v: A fragment of al-Majlisi المجلسي, Bihar al-anwar بحار الأنوار(book 9). On this Shiite encyclopaedia by al-Majlisi (died

1110/1700) cf. GAL S II 573 nr.4.

[1260] fol.134r-164r: al-Tibyan fi suwar al-qur'an التبيان في سور القرآن. An anonymous explanation of the names of Suras and Koranic expressions, composed by the author during Muharram 1302/October 1884. The author cites al-Suyuti السيوطي (cf. GAL II 143ff.; S II 178ff.) and Shiite commentaries on the Koran (e.g. al-Tabarsi الطبرسي , Majma' al-bayan li-ulum al-qur'an مجمع البيان لعلوم القرآن , on which cf. GAL S I 708).

[1261] fol.165r-167v: Fragments and notes, containing prayers and theological questions.

[1262] fol.167v-169r: Muhammad Ibn Zakariya' al-Razi محمد بن زكرياء الرازي: Bur' al-sa'a برء الساعة.
On the author (died 313/925) and this medical treatise see F. SEZGIN, GAS III (Leiden 1970) 284f. and M. ULLMANN, Die Medizin im Islam, Leiden/Köln 1970, p.127. - A second copy with Persian translation is in our ms. on fol.176r-182r.

[1263] fol.169v-175v: Qosta Ibn Luqa al-Ba'labakki قسطا بن لوقا البعلبكي: Kitab li-Abi Muhammad al-Hasan Ibn Makhlad fima amaluhu fi tadbir badanihi fi safarihi ila al-hajj كتاب لأبي محمد الحسن بن مخلد فيما عمله في تدبير بدنه في سفره إلى الحج.
On the author (born about 205/820) and this still unedited treatise on the treatment of diseases during the pilgrimage (hajj حج) cf. F. SEZGIN, GAS III (Leiden 1970) 271; M. ULLMANN, Die Medizin (see preceding section) p.127.

[1264] fol.176r-182r: Muhammad Ibn Zakariya' al-Razi محمد بن زكرياء الرازي: Bur' al-sa'a برء الساعة.
Arabic text with Persian commentary by Muhammad Ibn al-Hasan

al-Husayni (ms. al-Hasani) al-Khorasani : محمد بن الحسن الحسيني (المخطوطة الحسنى) الخرساني. A second copy of the Arabic text is fol.167v-169r.

[1265] fol.182v-183: Some notes and prayers.

Ms.47.

145 folios; 20×14,5 cm; 19-21 lines; Yemenite naskhi by different hands. Original leather binding (repaired). Hand of the 11th/17th century. According to fol.78r the ms. was acquired 1184/1770 by Husayn Ibn Ahmad in the Yemenite town Barat برط . Some parts of the ms. are copied later; 102v mentions Rabi' II 1307/November 1889 and 115v Jumada I 1207/December 1792.

[1266] fol.1r-98v: Ibrahim Ibn Abd al-Rahman Ibn Abi Bakr al-Azraq إبراهيم بن عبد الرحمن بن أبي بكر الأزرق: Tashil al-manafi' fi al-tibb wa-al-hikma تسهيل المنافع في الطب والحكمة.
This medical compendium about diseases and remedies has neither author nor title and is incomplete at the end. The chapter-headings are written in red ink.
A comparison with the edition Cairo 1886 proves that our text is a shorter recension which was compiled by the author (lived in the 9-10th/15-16th century) perhaps before the longer (printed) version and for his own use: On this and on the sources of the text cf. H. DAIBER, Neue Handschriftenfunde aus dem Jemen und aus der Südosttürkei. Die Erstversion des Tashil al-manafi' fi al-tibb wa-al-hikma. - In: Zeitschrift der Deutschen Morgenländischen Gesellschaft, Suppl. III/1, Wiesbaden 1977, p.661-668.

[1267] fol.101v-102v: Shams al-Din Abu Abd Allah al-Diruti al-Dimyati شمس الدين أبو عبد الله الديروطي الدمياطي: al-Qasida al-Dimyatiya القصيدة

الدمياطية.
On the author (died 921/1515) and the mss. of this still unedited poem about the names of God see GAL S II 481 (cf. S II 361 nr.15 and GAL II 254 nr.15).

[1268] fol.103r-115v: al-Busiri البوصيري: Qasidat al-Burda قصيدة البردة, with anonymous commentary.
On the author (died 694/1294) and the text of this poem in praise of the prophet see GAL I 265 nr.1 and S I 467 nr.1.

[1269] fol.116r-145r: A poem in praise of the prophet, with takhmis تخميس.

Ms.48.

254 folios; 23,5×17 cm; 20 lines; Yemenite naskhi. Chapters written with red ink or great letters. Modern half-leather binding. Copied Jumada II 1337/March 1919.

[1270] al-Mu'ayyad billah Yahya Ibn Hamza Ibn Ali Ibn Ibrahim Ibn Rasul Allah المؤيد بالله يحيى بن حمزة بن علي بن إبراهيم بن رسول الله: Kitab al-Tasfiya lil-qulub min daran al-awzar wa-al-dhunub كتاب التصفية للقلوب من درن الأوزار والذنوب.
On the Zaidite author (died 747/1346 or 749/1348) and two further mss. of this ethical work based on the Koran and the Hadith (unedited) cf. GAL SII 242 and H. DAIBER, Das theologisch-philosophische System des Mu'ammar Ibn Abbad al-Sulami معمر بن عباد السلمي (gest. 830 n.Chr.), Beirut-Wiesbaden 1975, p.511.

Ms.49.

124 folios; 24×17,5 cm;19 lines; Yemenite naskhi. Chapter-headings and single words often in red, green or blue ink. Modern half-leather binding. Copied Jumada II 1350/October 1931 (84r; 85r; 94r) and Rajab 1350/November 1931 (121v) in San'a'/Yemen.

[1271] fol.5r-84r: Safi al-Din Ahmad Ibn Abd Allah al-Jundari صفي الدين أحمد بن عبد الله الجنداري: Simt al-juman fi sharh al-Risala al-nasiha lil-ikhwan سمط الجمان في شرح الرسالة الناصحة للإخوان.
An extensive commentary on the first half of Imam al-Mansur billah Abd Allah Ibn Hamza Ibn Sulayman إمام المنصور بالله عبد الله بن حمزة بن سليمان (died 614/1217 or 613/1216), al-Risala al-nasiha lil-ikhwan الرسالة الناصحة للإخوان (1 ms. is mentioned GAL I 404 nr.13). The commentary was finished by the author in 1310/1892 (fol.84r) and contains numerous heresiographical details based on old Mu'tazilite and Zaidite sources; cf. H. DAIBER, Mu'ammar (see ms.48) p.512 n.2. Two further mss. are Leiden Or. 6360 and 6637(1). The commentary is not mentioned by BROCKELMANN (GAL).

[1272] fol.85v-94r: Ibn al-Murtada ابن المرتضى: al-Bahr al-zakhkhar, al-Muqaddima (Bab fi al-milal al-kufriya) البحر الزخار، المقدمة (باب في الملل الكفرية) .
This is a section of a longer work; the author (died 840/1437) and the title of the longer work about fiqh and dogmatics (including in the introduction our chapter about Islamic sects) is not mentioned in the ms. Cf. however the edition by ALI IBN ABD AL-KARIM IBN MUHAMMAD AL-FADIL SHARAF AL-DIN علي بن عبد الكريم بن محمد الفاضل شرف الدين , Beirut 1394/1975, I p.36-51.

[1273] fol.95r-121v: Ahmad Ibn Shu'ayb al-Nasa'i أحمد بن شعيب النسائي: Kitab Khasa'is Amir al-Mu'minin Ali Ibn Abi Talib كتاب خصائص أمير المؤمنين علي بن أبي طالب.
On the author (died 303/915) and this collection of traditions about

Ali Ibn Abi Talib and his family cf. F. SEZGIN, GAS I (Leiden 1967) 168 (with the title Kitab al-Khasa'is fi fadl Ali Ibn Abi Talib كتاب خصائص في فضل علي بن أبي طالب). The text is now newly printed in Najaf 1388/1969.
On fol.95r the copyist has added a short biographical note about al-Nasa'i.

Ms.50.

110 folios; 20,5×14,5 cm; 16-21 lines. Unvocalized Yemenite naskhi, often without diacritical points. Original leather binding (repaired) with vignettes: cf. the type nr.96 in MAX WEISWEILER, Der islamische Bucheinband des Mittelalters, Wiesbaden 1962, p.55. Hand of the 10th/16th century.

[1274] fol.11r-60v: al-Mansur billah al-Qasim Ibn Muhammad Ibn Ali Ibn Rasul Allah al-Zaydi al-Alawi al-Mu'tazili المنصور بالله القاسم بن محمد بن علي بن رسول الله الزيدي العلوي المعتزلي : Kitab al-Asas li-aqa'id al-akyas fi ma'rifat rabb al-alamin wa-adlihi fi al-makhluqin wa-ma yattasilu bi-dhalika min usul al-din كتاب الأساس لعقائد الأكياس في معرفة رب العالمين وعدله في المخلوقين وما يتصل بذلك من أصول الدين .
On the author (died 1029/1620) and this dogmatic treatise see GAL II 405 nr.6 and S II 406 nr.6. Our ms. is incomplete at the beginning; in the edition of A. NADER (Beirut 1980) our text starts with p.112, 14.
The text has also the title al-Asas al-mutakaffil bi-kashf al-iltibas الأساس المتكفل بكشف الالتباس (see ms. Berlin 5145 and GAL S II 551 nr.1). Our ms. bears the title Iddat al-akyas fi ilm al-asas عدة الأكياس في علم الأساس (fol.1r). Apparently this is the third title of our text; contrary to the note in ms. Berlin 10307, fol.15, 16 (taken over by DAIBER, Mu'ammar - as above ms.48 - p.511 n.2) our title does not contain a commentary on al-Asas al-mutakaffil.

[1275] fol.62r-99v: al-Mansur billah al-Qasim Ibn Muhammad Ibn Ali Ibn Rasul Allah al-Zaydi al-Alawi al-Mu'tazili المنصور بالله القاسم بن محمد بن علي بن رسول الله الزيدي العلوي المعتزلي: Kitab al-Irshad ila sabil al-rashad كتاب الإرشاد إلى سبيل الرشاد.

Four mss. of this theological treatise are mentioned in GAL II 405 nr.4 and S II 559 nr.4.

[1276] fol.99v-108v: Khutbat al-wada' خطبة الوداع.

A farewell sermon by the prophet Muhammad, transmitted by al-Qadi al-Imam Shams al-Din (Abu al-Fadl) Ja'far Ibn Ahmad (Ibn Abd al-Salam) Ibn Abi Yahya القاضي الإمام شمس الدين (أبو الفضل) جعفر بن أحمد (بن عبد السلام) بن أبي يحيى (died 573/1177).

The text is identical with ms. Berlin 4029/8 (transmitted by Ahmad Ibn Muhammad Ibn al-Qasim al-Akwa' أحمد بن محمد بن القاسم الأكوع). Cf. DAIBER, Mu'ammar (as above ms.48) p.512, note.

[1277] fol.109r: Some excerpts from Hadith-collections.

[1278] fol.109v-110r: A prayer.

Ms.51.

293 folios; 20×12 cm; ±15 lines. Regular, vocalized naskhi (damaged in a few places). Some folios are loose, slightly damaged and with water stains. Original leather binding with vignettes. The text is within a gold frame; fol.1v and 2r contain coloured geometrical ornaments. The chapter-headings of the Suras are written in red ink and within a gold frame. On the margin are sometimes vignettes in golden, blue, red or black colour. Hand of the 12th/18th century. Fol.293r mentions the year 1232/1816-17 and fol.1r the year 1294/1877.

[1279] A complete copy of the Koran القرآن.

Ms.52.

67 folios; 23,5×19,5 cm; different copyists. Original red leather binding with vignettes. In the ms. the following dates can be found: Jumada I 1305/January 1888 (first cover, inner side); 1226/1811 (12r); 1244/1828 (7r) and 1251-1265/1835-1868 (second cover, inner side).

[1280] A student's notebook with many excerpts in Turkish and (in a few cases) in Arabic.
From devotional books and poems. Authors and titles are: Abd al-Nafi' al-Ayntabi عبد النافع العينتابي(11r); Sachaqlizade ساچقلي زاده(12v); Fawa'id tata'allaqu bi-hay'ati al-insan فوائد تتعلق بهيئة الإنسان(14r-v); Ayntabi Asim Efendi عينتابي عاصم أفندي(25v); Takhmis Sultan Salim تخميس سلطان سليم(26v).

Ms.53.

3 folios; 20,5×14,5 cm; 17 lines; naskhi; paper partially damaged and stained with water. Hand of the 12th/18th century.

[1281] Fragments of an ethical-theological work.
On fol.1r starts a chapter about the true dream and its correct interpretation (fi al-ru'ya al-saliha wa-husn al-ibara في الرؤية الصالحة وحسن العبارة); fol.2v starts a chapter about the good behaviour of people to each other (husn al-mu'amala wa-al-mu'ashara ma'a al-nas حسن المعاملة والمعاشرة مع الناس).

Ms.54.

37 folios; 20×14,5 cm; 19-21 lines; naskhi. Paper partially with water stains. Handwriting of the 12th/18th century.

[1282] Fragments of a treatise on the law of succession.
With a few glosses in the margin. Chapter-headings are written in red ink. Fol.2v starts the Bab muqasamat al-jadd باب مقاسمة الجد; 10r the Bab fi tawrith dhawi al-arham باب في توريث ذوي الأرحام(with many fusul فصول). - Lacunas are between 7v and 8r; 14v and 15r.

Ms.55.

10 folios; 20,5×14,5 cm; 17 lines; nasta'liq. Hand of the 12th/18th century.

[1283] Muhi al-Din al-Talishi (al-Taliji) (محي الدين التالشي (التالجي) : Hashiya ala sharh Isaghuji حاشية على شرح إيساغوجي, with many notes in the margin.
The ms. contains the first 10 folios of the glosses by al-Talishi (al-Taliji) - introduced by aqulu أقول in red ink - to the Sharh Isaghuji (introduced by qala قال in red ink), a commentary by Husam al-Din al-Hasan al-Kati حسام الدين الحسن الكاتي (died 760/1359) on al-Abhari الأبهري (died 663/1264), Kitab al-Isaghuji كتاب الإيساغوجي . Further mss. of these still unedited glosses are mentioned in GAL I 465 nr.II 1d and S I 842 nr. II 1d. Their author is mentioned by Hajji Khalifa, Kashf al-zunun (ed. G. FLÜGEL I 503); therefore they must have been written before the 11th/17th century and after the 8th/ 14th century.

Ms.56.

8 folios; 12,5×16,5 cm; 17 lines; naskhi. Lacuna after fol.6. Hand of the 9th/15th century (or older).

[1284] Husayn Ibn al-Yunini حسين بن اليونيني: Urjuza أرجوزة(on religious themes), with commentary (sharh شرح) by the author.
Husayn Ibn al-Yunini is mentioned as the unidentified author of a work on Hadith in GAL S II 938 nr.87. Our author must be different from Husayn al-Yunini who died 1294/1877 (KAHHALE IV 49).

Ms.57.

4 folios; 8,5×11,5 cm; 15 lines; vocalized naskhi; slightly damaged paper. Hand of the 12-13th/18-19th century.

[1285] Fragments from the Koran القرآن.

Ms.58.

4 folios; 14,5×20 cm; 15 lines; naskhi; repaired paper. Hand of the 11th/17th century.

[1286] Fragment of a work on the laws of inheritance (Mirath ميراث). Key-words are written in red ink.

Ms.59.

6 folios; 15×21 cm; 15 lines; naskhi. Hand of the 12th/18th century.

[1287] A fragment of a work on the prayer (salat صلاة), its times

and conditions. Key-words are written in red ink.

Ms.60.

10 folios; 11×15 cm; 9 lines; vocalized naskhi. Paper damaged; last folio is incomplete. Hand of the 11-12th/17-18th century.

[1288] A fragment of a book on prayers (du'a' دعاء).

Ms.61.

6 folios; 10,5×14,5 cm; varying number of lines (max. 21 lines); small naskhi; paper slightly damaged. Hand of the 12th/18th century.

[1289] A student's notebook. Contains on fol.5r-6v (incomplete at the end) an explanation of mystical technical terms.

Ms.62.

6 folios; 10,5×14,5 cm; 16 lines; naskhi. Hand of the 12th/18th century.

[1290] Fragment of a student's notebook in Arabic and sometimes in Persian, contains instructions to the novice (al-murid المريد), followed by an explanation of six different kinds of sects (firaq فرق) and of mystical technical terms.

Ms.63.

19 folios; 15,5×21 cm; 20 lines; naskhi; incomplete at the end.

Hand of the 12th/18th century.

[1291] Mawlid sayyid walad irfan al-nabi al-mukhtar مولد سيد ولد عرفان النبي المختار.

On the Prophet's birthday, with many poems and legends. The text is different from the mss. on mawlid al-nabi مولد النبيin the Berlin library (see AHLWARDT).

Ms.64.

3 folios; 15×20 cm; 17 lines; naskhi. Paper damaged. Hand of the 12th/18th century.

[1292] fol.1v-3v: al-Shaykh Alawan الشيخ علوان: Aqida عقيدة.

This is the creed (aqida) of Alawan Ali Ibn Atiya Ibn Hasan Ibn Muhammad Ibn al-Haddad al-Hamawi علوان علي بن عطية بن حسن بن محمد بن الحداد الحموي(died 936/1530). On two more mss. of this still unedited text see GAL S II 437 nr.2.

The text is followed by the beginning of an Aqida by al-Yafi'i al-Yamani اليافعي اليمني(mentioned in GAL S II 228 nr.18).

Ms.65.

7 folios; 15,5×21 cm; 19 lines; naskhi. Hand of the 12th/18th century.

[1293] Fragment of a book on prayers. The text contains some Suras.

Ms.66.

18 folios; 15,5×21 cm; 13 lines; clear naskhi, incomplete at the beginning and end. Hand of the 11th/17th century.

[1294] A book on prayers, specified according to their times.

Ms.67.

10 folios; 13×21 cm; 12 lines; clear naskhi. Written 1323/1905 by Ahmad al-Madani. Owner: al-Hajj Nur Muhammad in Damascus.

[1295] Ahmad Ibn Muhammad al-Buni أحمد بن محمد البوني: al-Durra al-fakhira ala ramz al-shajara الدرة الفاخرة على رمز الشجرة.
On predictions up to the year 1029/1619. GAL S I 802 nr.25b mentions two more mss. of this still unedited text which is written by a pupil of the great Sufi Ibn al-Arabi الصوفي ابن العربي . According to these mss. the predictions end with the year 1246/1830; therefore the end of our ms. is apparently missing.

Ms.68.

34 folios; 17×21,5 cm; 25 lines; naskhi. Incomplete at the beginning and at the end. Handwriting of the 10th/16th century.

[1296] A commentary on verses of early Islamic poets. The text mentions Farwa Ibn Musayl Ibn al-Harith al-Muradi فروة بن مسيل بن الحارث المرادي; al-Farazdaq الفرزدق; Thabit Qutna ثابت قطنة; Imru' al-Qays امرؤ القيس; Jarir جريرetc.

Ms.69.

4 folios; 14×20 cm.; 19 lines; naskhi. Copied by Muhammad

Husayn Ibn Abd al-Karim al-Hamzawi. Hand of the beginning 14th/20th century.

[1297] fol.1-2v: Abd al-Salam al-Shatti عبد السلام الشطي: al-Mawrid al-latif fi al-mawlid al-sharif المورد اللطيف في المولد الشريف.
The author of this poem on the birthday (mawlid مولد) of the prophet lived 1256-1295/1840-1878 (cf. GAL S III 341; KAHHALE V 226). According to our ms. the text (not mentioned in GAL or KAHHALE) was versified in 1290/1873.

Ms.70.

18 folios; 13,5×18 cm; 19 lines; clear naskhi. Paper (margin) slightly damaged. Copied 822/1419 by Muhammad Ibn Hasan Ibn Ali al-Nawahi.

[1298] Muhammad Ibn Abd al-Da'im al-Birmawi محمد بن عبد الدائم البرماوي : Sharh al-sudur bi-sharh zawa'id al-shudhur شرح الصدور بشرح زوائد الشذور.
A commentary by al-Birmawi (died 831/1427) on Jamal al-Din Abd Allah Ibn Hisham al-Ansari جمال الدين عبد الله بن هشام الأنصاري(died 761/1360), Shudhur al-dhahab fi ma'rifat kalam al-Arab شذور الذهب في معرفة كلام العرب(about grammar). GAL II 24 nr. 4a mentions 2 mss. of this still unedited text.

Ms.71.

38 folios; 10,5×18 cm; 13 lines; vocalized naskhi. Chapter-headings in blue ink. The text is framed by gold and blue lines. Glosses in the margin. Paper slightly damaged. Hand of the 11th/17th century.

[1299] A Book containing prayers for the Prophet. Incomplete at the beginning and at the end.

Ms.72.

7 folios; 11×16 cm; 13 lines; not very elegant naskhi. Copied in 1168/1755.

[1300] Qissat Bahlul قصة بهلول.
An entertaining narrative, versified. The text is different from Qissat Bahlul in ms. Berlin 8929e and 8935/2. The text is followed (6r-7r) by a prayer.

Ms.73.

6 folios; 15×21 cm; 19 lines; unvocalized, not very elegant naskhi. Hand of the 12th/18th century.

[1301] fol.1r-5v: Burhan (ms. Burham) al-Din al-Birmawi برهان (المخطوطة : برهام) الدين البرماوي: Muqaddima tata'allaqu bi-al-mutawallid bayna mughallatin wa-ghayrihi مقدمة تتعلق بالمتولد بين مغلط وغيره.
In place of mughallatin the ms. has in the text mughallazin مغلظ which seems to be an inferior variant. The text is an interesting treatise on juridical responsibility of those who have deformities. Neither title nor author are mentioned in bio-bibliographical sources. The colophon states that the text was compiled in 1061/1650 and annotated in 1080/1669. The author mentions several times as his teacher (ustadh أستاذ , shaykh شيخ) Shihab (al-Din) al-Qalyubi شهاب (الدين) القليوبي(died 1069/1658: see GAL II 364) and al-Shabramallisi الشبراملسي (wrote around 1021/1612: see GAL II 365); both are authors of books on medicine and occult sciences.

[1302] fol.5v-6v: Fragment of a work on legal questions and answers by the famous jurist al-Shafi'i الشافعي(died 204/820). The text is perhaps identical with Masa'il fi al-fiqh sa'alaha Abu Yusuf wa-Muhammad (Ibn al-Hasan al-Shaybani) al-Shafi'i wa-ajwibatuha مسائل في الفقه سألها أبو يوسف ومحمد (بن الحسن الشيباني) الشافعي وأجوبتها (mss. see F. SEZGIN, GAS I 490 VIII).

Ms.74.

8 folios; 18×25 cm; 27 lines; naskhi. Paper and text slightly damaged. Hand of the 9th/15th century.

[1303] Fragment of a work on Hadith, mainly about etiquette. The unknown author mentions as his sources the canonical Hadith-collections (al-Tirmidhi الترمذي , al-Bukhari البخاري , Muslim مسلم , al-Nasa'i النسائي) , but also (1r11) al-Hakim Abu Abd Allah الحاكم أبو عبد الله and his al-Mustadrak المستدرك . This is al-Mustadrak ala al-sahihayn المستدرك على الصحيحين by Muhammad Ibn Abd Allah Ibn Muhammad al-Hakim al-Nisaburi محمد بن عبد الله بن محمد الحاكم النيسابوري (died 405/1014; see GAL I 166). This enables us to determine the date of this work; it must be composed after the 4th/10th century.

Ms.75.

5 folios; 14×19 cm; 13 lines; naskhi; single words in red ink. Copied by Abd al-Latif al-Azhari. Hand of the 10th/16th century.

[1304] Isma'il Ibn Abi Bakr Ibn al-Muqri' al-Shawari al-Shaghdari al-Yamani (died 837/1433) إسماعيل بن أبي بكر بن المقرئ الشاوري الشغدري اليمني: Wasiya وصية.

This exhortation to piety is identical with the qasida قصيدة in ms. Berlin 7896 (nr.3; mentioned in GAL II 191 nr.5). Added to the verses is a takhmis تخميس which is also in ms. Berlin 7896, nr.3 (collection Sprenger 540, fol.474v-476r) and ascribed there to Ibn al-Khayyat al-Yamani ابن الخياط اليمني.

Ms.76.

59 folios; 13×16 cm; 15 lines; naskhi; loose folios; paper damaged. Chapter-headings in red ink. Hand of the 11th/17th century.

[1305] Fragment of a book on interpretation of dreams (in Rajaz-metres).
The text is different from the mss. Berlin 4263ff.

Ms.77.

28 folios; 14,5×21 cm; 15 lines; naskhi. Beginning missing. Copied by Muhammad Ibn Mahmud al-Hariri al-Ahmadi al-Shafi'i in 977/1569.

[1306] fol.1-26v: An instruction book on prayers, their performance and times.
The author is not mentioned. Fol.3r2-4 refers to Siraj al-Din al-Bulqini سراج الدين البلقيني (died 805/1403; cf. GAL II 93; S II 114), called Shaykh al-Islam شيخ الإسلام and to his son qadi al-qudat Alam al-Din قاضي القضاة علم الدين , called shaykhuna شيخنا . This means that the author was a contemporary of Alam al-Din (died 868/1463: see GAL II 96 nr.32) and must have lived in the 9th/15th century.

[1307] fol.26v-28r: Arba'un hadithan min al-sihah wa-al-hisan

أربعون حديثا من الصحاح والحسان.

No author is mentioned. On fol.28v a different hand has added: qad farragha min tastir hadha al-kitab ahwaj khalq Allah al-malik al-wahhab ila rahmat al-aziz al-hakim al-tawwab al-Shaykh Muhammad Ibn Muhammad al-shahir bi-Ibn al-Bayluni al-Shafi'i al-madhhab al-ahmadi al-mashrab قد فرغ من تسطير هذا الكتاب أحوج خلق الله الملك الوهاب إلى رحمتي العزيز الحكيم التواب الشيخ محمد بن محمد الشهير بابن البيلوني الشافعي المذهب الأحمد المشرب . The author mentioned here, Ibn al-Bayluni, cannot be identical with Muhammad Fath Allah Ibn Mahmud Ibn Muhammad al-Halabi al-Bayluni محمد فتح الله بن محمود بن محمد الحلبي البيلوني(977-1042/1570-1632: GAL II 274; S II 385), because the ms. was written in 977/1569 (see above). Furthermore, the bio-bibliographical sources on al-Halabi al-Bayluni (see also KAHHALE VIII 53; XI 117; XIII 410) do not refer to any work on Arba'un hadithan.

Ms.78.

17 folios; 10,5×15,5 cm; 16 lines; vocalized clear naskhi. Chapter-headings in red ink. Paper partially damaged. Copied 1125/1713.

[1308] fol.1v-13r: Ibrahim al-Laqani إبراهيم اللاقاني: Jawharat al-tawhid جوهرة التوحيد.

This creed is written in Rajaz-verses. Cf. on it and on the author (died 1041/1631) GAL II 316; S II 436 (nr.5).

[1309] fol.13v-17v: Student's notes. Fol.14r contains Abd al-Ghani al-Nabulusi عبد الغني النابلسي, Nazm asma' Allah al-husna نظم أسماء الله الحسنى.

Ms.79.

25 folios; 13×17,5 cm; 12 lines; vocalized naskhi. Copied by Ahmad Agha Ibn Arab in 1283/1866.

[1310] Mawlid al-nabi مولد النبي.
It is not clear whether the copyist (katib كاتب) is also the author.

Ms.80.

4 folios; 11,5×16,5 cm; 18 lines; naskhi; hand of the 12th/18th century.

[1311] Two treatises (Risalatani رسالتان) by Shaykh Yunus al-Kurdi شيخ يونس الكردي, on mystical questions.
The author is perhaps identical with Yusuf Ibn Husayn al-Kurdi al-Shafi'i يوسف بن حسين الكردي الشافعي who died 804/1402 and is said to have joined the mystical congregation of the Salihiya صالحية (KAHHALE XIII 294). The author refers 2v, -3 to al-shaykh Taha الشيخ طه and to the Fusus فصوص by Ibn al-Arabi ابن العربي.

Ms.81.

60 folios; 10×14 cm; 17 lines; naskhi. The paper shows some traces of damp which do not, however, impair the text. Turkish hand of the 12th/18th century. The first folio (beginning of the text) and the end are missing.

[1312] Ya'qub Ibn Idris al-Qaramani Qara Ya'qub يعقوب بن إدريس القرماني قرة يعقوب: Ishraq al-tawarikh إشراق التواريخ.
The title can be found on fol.1v3. The text is identical with ms. Berlin 9589 from which the author (died 833/1429: cf. GAL II 223; S II 313) can be identified. Further mss. of this still unedited text on

history from Adam to Muhammad, his relatives and companions, including a chapter on huffaz حفاظand theological schools are mentioned in GAL. Contrary to BROCKELMANN (GAL) the text of the Berlin ms. and Ishraq al-tawarikh are identical; as our ms. shows, the Berlin ms. is not an excerpt from Ishraq al-tawarikh. A comparison with the Berlin ms. shows that in our ms. the last chapter about theological schools and Hadith-scholars, about a'immat al-madhahib أئمة المذاهب and a'immat al-hadith أئمة الحديث is missing. One of the sources on early Islamic history is (according to fol.8r4f.) Abu Mansur al-Ghawass أبو منصور الغواص , Uyun al-tafasir عيون التفاسير . This book is mentioned by BROCKELMANN (GAL S II 986 nr.32) as an unidentifiable book (wrongly in the chapter on exegesis of the Koran and referring to one ms., Berlin Oct.1467). As our ms. shows, this must have been written before the 8th/14th century.

Ms.82.

20 folios; 16×21,5 cm; 20 lines; naskhi. The text is on the margin in a few cases slightly damaged (loss of some letters). Hand of the 12-13th/18-19th century.

[1313] A treatise on Muhammad's midnight journey to the seven heavens (al-isra' الإسراء), with commentary.
The commented text (introduced by qawluhu قوله in red ink) mentions fol.4v11 al-Hafiz Abu al-Qasim Sulayman Ibn Ahmad al-Tabarani الحافظ أبو القاسم سليمان بن أحمد الطبراني (died 360/971; cf. GAL S I 279) and the commentary mentions among later authors on fol.7r, -8 al-Suyuti السيوطي (died 911/1505). This may be interpreted as the terminus post quem of the commented text (after the 4th/10th century) and commentary (after the 10th/16th century).

Ms.83.

6 folios; 16×22,5 cm; 20 lines; naskhi. Paper sometimes damaged. With a small astronomical map on the last folio. Hand of the 12th/18th century.

[1314] An anonymous astronomical poem in Rajaz-metres.

Ms.84.

10 folios; 16×22,5 cm; 19 lines; clear naskhi. The commented text in red ink. Hand of the 12th/18th century.

[1315] Hasan Ibn Ali al-Madabighi حسن بن علي المدابغي: Sharh Hizb al-Nawawi شرح حزب النووي.
A commentary by al-Madabighi (died 1170/1757; GAL II 328; S II 455) on a prayer (called hizb) by al-Nawawi (died 676/1278; see GAL S I 685 nr.XXII. BROCKELMANN mentions one ms. of this still unedited text.

Ms.85.

48 folios; 15×21,5 cm; 21 lines; naskhi. Commented text in red ink. Hand of the 11th/17th century.

[1316] Khalid al-Azhari خالد الأزهري: al-Muqaddima al-Azhariya fi ilm al-arabiya المقدمة الأزهرية في علم العربية, with commentary (sharh شرح) by the author.
A commentary by al-Azhari (died 905/1499; cf. GAL II 27; S II 22) on his own small grammar.

Ms.86.

28 folios; 15×20,5 cm; 18 lines; naskhi. Single words in red ink. Hand of the 12th/18th century. The beginning is missing.

[1317] Commentary on a work about grammar.
The commented text is perhaps Sharaf al-Din Abu Abd Allah Muhammad Ibn Abd Allah al-Mursi al-Sulami شرف الدين أبو عبد الله محمد بن عبد الله المرسي السلمي (died 655/1257), al-Dawabit al-kulliya fima tamassu al-haja ilay-hi min al-Arabiya الضوابط الكلية فيما تمس الحاجة إليه من العربية . The text of al-Mursi (cf. on him GAL I 312; S I 546; KAHHALE X 244f.) is only preserved in ms. Berlin 6614; of this ms. the chapters on fol.16r ff. correspond to the chapters in our ms. (beginning in the chapter on al-jam' الجمع). The bio-bibliographical sources do not mention any commentary on al-Mursi's treatise. Our ms. is said to have been written (tamma al-kitab ala yad katibihi... تم الكتاب على يد كاتبه) by Ibrahim Ibn Shaykh Ahmad al-Biqa'i إبراهيم بن شيخ أحمد البقاعي , perhaps also the author of our commentary.

Ms.87.

7 folios; 15×20,5 cm; 11 lines; naskhi. With glosses by Muhammad Ibn Khalil al-Ajluni al-Ja'fari, dated 1097/1685.

[1318] al-Laqani اللاقاني: Jawharat al-tawhid جوهرة التوحيد.
A poem on the unity of God, in Rajaz-verses. On text and author (died 1041/1631) cf. GAL II 316 nr.1 and S II 436.

Ms.88.

10 folios; 10,5×15,5 cm; 15 lines; naskhi. Hand of the 12th/18th

century. The text is incomplete.

[1319] A treatise on juridical questions concerning impurity (najasa نجاسة), an excerpt from Ahmad Ibn al-Imad أحمد بن العماد, Kitab al-Fari'a كتاب الفريعة.
This book is not mentioned in any bio-bibliographical source. Cf. a similar treatise on impurity by Ahmad Ibn al-Imad al-Aqfahsi أحمد بن العماد الأقفهسي (died 808/1405; cf. GAL II 93; S II 110) on impurity in ms. Berlin 3634 (nr.9: fol.97-104 without title) and his Manzuma fi al-ma'fuwat منظومة في المعفوات (GAL II 94 nr.4; S II 110).

Ms.89.

4 folios; 16×22 cm; 11 lines; naskhi; hand of the 12th/18th century.

[1320] Ali Ibn Uthman al-Ushi al-Farghani علي بن عثمان الأوشي الفرغاني: al-Qasida al-Lamiya fi al-tawhid = Bad' al-amali or Qasidat yaqulu al-abd القصيدة اللامية في التوحيد = بدء الأمالي = قصيدة يقول العبد.
On the author who wrote around 569/1173 and this poem about the unity (tawhid توحيد) of God see GAL I 429 nr.15 I; S I 764.
Many glosses in the margin and between the lines. Further mss. are nr. 111 and 167.

Ms.90.

8 folios; 12×19 cm; 19 lines; naskhi written by Muhammad Salim al-Hamzawi in 1308/1891, apparently from a copy dated on the title-page 1303/1885.

[1321] Mahmud al-Hamzawi محمود الحمزاوي: Tarjamat ilm al-hal al-

mukhtasar ترجمة علم الحال المختصر.
The author (died 1305/1887: see description of ms. nr.93) is said to have been mufti مفتي of Damascus. The text gives an explanation of religious duties and of juridical terms like ahkam af'al al-mukallafin أحكام أفعال المكلفين, al-fard الفرض, al-wajib الواجب, al-sunna السنة etc.

Ms.91.

10 folios; 11,5×18 cm; 16 lines; naskhi. Fol.7v-10v are blank. Hand of the 13th/19th century.

[1322] fol.1-7r: Abd Allah al-Sukkari عبد الله السكري: Hadith la salata li-man lam yaqra' bi-fatihat al-kitab حديث لا صلاة لمن لم يقرأ بفاتحة الكتاب.
An interpretation of this tradition (mentioned in al-Tirmidhi الترمذي , Sunan سنن , Mawaqit 115 ;69 مواقيت; Ibn Maja ابن ماجة , Sunan, Iqama 11 إقامة) by reference to many hadith collections. The author, a scholar from Damascus (lived 1230-1329/1815-1912: see KAHHALE VI 53) is said to have been a governor according to the Hanafite school (al-hakim fi al-madhhab al-Hanafi الحكيم في المذهب الحنفي). Our text is not mentioned in the list of works given by KAHHALE.

Ms.92.

37 folios; 9×12,5 cm; 14 lines; modern naskhi. Written 1331/1913.

[1323] fol.1-19v: Muhammad Khalil Hamzawi محمد خليل حمزاوي: Nukhbat(?) al-tawhid wa-al-awrad نخبة (؟) التوحيد والأوراد.
A collection of questions and answers about the principles of Islam, apparently written for school-purposes. On the author who can not be identified with certainty, cf. the description of ms. nr.90.

[1324] fol.20v-25: Prayers in the form of poems.

[1325] fol.26v-28r: A collection of prophetical sayings.

[1326] fol.28v-31r: Ali Ibn Uthman al-Ushi al-Farghani علي بن عثمان الأوشي الفرغاني: al-Qasida al-Lamiya fi al-tawhid القصيدة اللامية في التوحيد.
On the text see the description of ms. nr.89.

[1327] fol.31v-34r: al-Shaybani الشيباني: Aqida عقيدة.
On text and author (died 189/805) see SEZGIN, GAS I 431 nr.X.

[1328] fol.34v-37r: al-Laqani اللاقاني: al-Jawhara fi al-tawhid الجوهرة في التوحيد.
On text and author (died 1041/1631) see GAL II 316 and S II 436.

Ms.93.

4 folios; 13×20,5 cm; 19 lines; carefully written naskhi. Copied 1328/1910.

[1329] fol.1-3r: Mahmud Efendi Hamzawi محمود أفندي حمزاوي: al-Kawakib al-Zahira fi al-arba'in al-mutawatira الكواكب الزاهرة في الأربعين المتواترة.
The full name of the author who died 1305/1887 (see KAHHALE XII 200; GAL S II 775) is Mahmud Ibn Muhammad Nasib Ibn Husayn Ibn Yahya Hamza al-Husayni al-Hanafi محمود بن محمد نسيب بن حسين بن يحيى حمزة الحسيني الحنفي . The title of our text, a collection of forty prophetic sayings (arba'un hadithan أربعون حديثا) is mentioned in KAHHALE.

Ms.94.

11 folios; 14,5×19,5 cm; 25 lines; naskhi. Chapter-headings in red ink. Paper, slightly damaged by worms. Hand of the 10th/16th century.

[1330] fol.1v-3r: Hadith Abi Yazid al-Bistami حديث أبي يزيد البسطامي.
On the early Islamic mystic al-Bistami (died 261/875 or 264/877) see F. SEZGIN, GAS I 645. A second copy is ms. nr.97. - The text is published by ABD AL-RAHMAN BADAWI عبد الرحمن بدوي , Shatahat al-sufiya شطحات الصوفية , Cairo 1949 (repr. Kuweit 1976), p.173-176: Qissat Abi Yazid al-Bistami ma'a al-rahib قصة أبي يزيد البسطامي مع الراهب . Three more mss. (with the title Masa'il al-ruhban مسائل الرهبان) are mentioned in F. SEZGIN, GAS I 646.

[1331] fol.3v-4v: An anecdote about the female mystic Tuhfa تحفة, told by the mystic Sari al-Saqati سري السقطي(died 253/867).
The text can be found (slightly different) in Ibn Qudama al-Maqdisi ابن قدامة المقدسي(died 620/1223), Kitab al-Tawwabin كتاب التوابين, ed. G. MAKDISI (Damas 1961) p.272-280 = ed. ABD al-QADIR al-ARNA'UT عبد القادر الأرناؤوط(Beirut 1974) p.290-296; in al-Ibshihi الإبشيهي(died 850/1446), al-Mustatraf fi kull fann mustazraf المستطرف في كل فن مستظرف (Bulaq 1279/1862) p.181-183 = French translation by G. RAT (Paris-Toulon 1899) p.469-473 and in Hurayfish حريفش(died 801/1398), al-Rawd al-fa'iq fi al-mawa'iz wa-al-raqa'iq الروض الفائق في المواعظ والرقائق(Cairo 1308/1890) p.200-203 (long version).

[1332] fol.4v-5r: An episode about an Israelite, transmitted by Wahb Ibn Munabbih وهب بن منبه. Perhaps from the Isra'iliyat إسرائيليات by Wahb (died 110/728 or 114/732)? Cf. F. SEZGIN, GAS I 306.

[1333] fol.5r-6r: Sayings and prayers prescribed by Muhammad محمد in special situations.
Compiled from Hadith-collections, mostly by Ibn al-Sunni ابن السني

(d.364/974: see SEZGIN, GAS I 198). The compilator may have used Ibn al-Sunni's Kitab Amal al-yawm wa-al-layla كتاب عمل اليوم والليلة (cf. the contents of Ibn al-Sunni's work according to the Berlin ms. nr.3505). Further sources are al-Nasa'i النسائي(died 303/915), al-Tirmidhi الترمذي, Muslim مسلمand Abu Da'ud أبو داوود.

[1334] fol.6v-7v: Abu al-Hasan al-Shadhali أبو الحسن الشاذلي: al-Hizb al-kabir الحزب الكبير.
On this still unedited prayer of the famous mystic Nur al-Din Abu al-Hasan Ali Ibn Abd Allah Ibn Abd al-Jabbar al-Hasani al-Idrisi al-Mi'mari al-Shadhali نور الدين أبو الحسن علي بن عبد الله بن علد الجبار الحسني الإدريسي المعماري الشاذلي (died 656/1258) see GAL I 449 nr.5 and S I 805 nr.6 (sic). The end is missing, as a comparison with the Berlin ms. 3875 shows.

[1335] fol.8r-9r: al-Shadhali الشاذلي: Hizb al-nur حزب النور.
The author is not mentioned, but cf. ms. Berlin 3880 which is an extract from al-Shadhali, Hizb al-nur and Hizb al-tahrim حزب التحريم.
No further ms. is known.

[1336] fol.9v-11r: (al-Shadhali الشاذلي): Hizb al-sada al-wiqaya حزب السادة الوقاية.
Like the preceding and the following text this may be composed by al-Shadhali. The title is not mentioned in BROCKELMANN (GAL) and KAHHALE.

[1337] fol.11r-v: al-Shadhali الشاذلي: Hizb al-bahr حزب البحر.
The text is mentioned in GAL I 449 nr.4 nd S I 805 nr.5. Cf. ms.131.

Ms.95.

4 folios; 13×20,5 cm; 19 lines; clear naskhi. Copied 1328/1910 by the same copyist as ms. nr.92.

[1338] Mahmud al-Hamzawi محمود الحمزاوي: al-Qutuf al-daniya fi khubth ajr al-zaniya القطوف الدانية في خبث أجر الزانية.
About the prohibition on earning money by prostitution. The text is not mentioned by KAHHALE or BROCKELMANN (GAL); see description of ms. nr.93.

Ms.96.

7 folios; 10×16 cm; 7 lines; naskhi. Single words in red ink. Hand of the 12th/18th century. On the title-page is written the name Muhammad As'ad al-Hamzawi (with the year 1273/1856); this may be As'ad Ibn Nasib Ibn Husayn al-Hamzawi from Damascus (1238-1307/1823-1890; cf. KAHHALE II 250).

[1339] Abu al-Jaysh al-Andalusi al-Ansari أبو الجيش الأندلسي الأنصاري: Kitab al-Arud al-Andalusi كتاب العروض الأندلسي.
On the author (died 626/1229) and the text, a poem about metrics, see GAL I 310; S I 544.

Ms.97.

5 folios; 15×20,5 cm; 47 lines; small naskhi. Hand of the 13th/19th century.

[1340] A collection of excerpts from different works about sayings ascribed to Islamic authorities, mainly on religious duties. The following treatise is of interest: fol.4v-5r: Abu Yazid al-Bistami أبو يزيد البسطامي : Hadith حديث .
The text is identical with ms.94, fol.1v-3r, but the end is lacking

(ms.94, fol.3r11-21).

Ms.98.

14 folios; 14×20,5 cm; 25 lines; naskhi. Hand of the 13th/19th century.

[1341] Abu al-Hasan Ibn Ammar al-Shurunbulali أبو الحسن بن عمار الشرنبلالي: Nur al-idah wa-najat al-arwah نور الإيضاح ونجاة الأرواح.
About religious duties. On the author (died 1069/1658) and on further mss. of this text and its commentaries see GAL II 313 nr.4 and S II 430 nr.4.

Ms.99.

23 folios; 13×17,5 cm; 15 lines; clear naskhi. Single words in red ink. Sometimes notes are added on the margin. The beginning is missing and pages are missing after fol.1, 7, 9, 11 and 12. Hand of the 9th/15th century.

[1342] Abd al-Rahim al-Iraqi عبد الرحيم العراقي: Tabsirat al-mubtadi' wa-tadhkirat al-muntahi = Maqasid al-muhmala = Alfiyat al-Iraqi تبصرة المبتدئ وتذكرة المنتهي = مقاصد المهملة = ألفية العراقي.
As a comparison with ms. Berlin 1076 shows, this text is based on Ibn al-Salah al-Shahrazuri ابن الصلاح الشهرزوري (died 643/1243), Kitab Aqsa al-amal wa-al-shawq fi ulum hadith al-rasul = Kitab Ma'rifat anwa' al-ulum كتاب أقصى الأمل والشوق في علوم حديث الرسول = كتاب معرفة أنواع العلوم (cf. GAL I 359 nr.1), a book about technical terms in hadith. al-Iraqi (died 826/1423; cf. GAL II 65f., nr.7) gives a summary of its contents in the form of rajaz-verses; further mss.: see GAL I2 442 nr.b; S I 612 nr.c.

Ms.100.

10 folios; 17×22,5 cm; 21-36 lines; naskhi. The copyist did not complete his copy; fol. 6v till the end are blank. Hand of the 11th/17th century.

[1343] Shurut al-salat شروط الصلاة.
The text is identical with ms. Berlin 3538 (without author) which was copied around 1140/1727. = Ibn Kamal Pasha ابن كمال باشا(died 940/1533), Shurut al-salat (GAL II 45 and S II 670 nr.55)?

Ms.101.

15 folios; 14×21,5 cm; 13 lines; clear and partially vocalized naskhi. Single words in red ink. Copied 1117/1705. The beginning is missing. The colophon gives the following title:

[1344] Muqaddima مقدمة.
A treatise on religious duties.

Ms.102.

11 folios; 13×19,5 cm; ±17 lines; carefully written naskhi, with red frame and gold vignette on fol.2v (beginning of the text); notes in the margin; hand of the 12th/18th century.

[1345] fol.2v-10v: Abd al-Rahim al-Bura'i al-Yamani عبد الرحيم البرعي اليمني : Diwan fi al-mada'ih al-rabbaniya wa-al-nabawiya = al-Diwan al-mawsum bi-al-nabawiyat fi madh sayyid al-sadat, an anonymous extract ديوان في المدائح الربانية والنبوية = الديوان الموسوم بالنبويات في مدح سيد السادات .

On al-Bura'i (lived about 450/1058) and his Diwan see GAL I 259; S I 459.

[1346] fol.10v-11r: Abd al-Rahman Ibn Muhammad Ibn Muhammad al-Imadi عبد الرحمن بن محمد بن محمد العمادي: Qasida قصيدة.
On al-Imadi (died 1051/1641) see GAL I 291. The Qasida is different from those in ms. Berlin 7974.

Ms.103.

12 folios; 13,5×21,5 cm; 34 lines. Single words in red ink. Copied by Muhammad Salim al-Hamzawi al-Husayni during 1312/1894.

[1347] Husayn al-Hisni حسين الحصني: Diwan al-safa' li-ahl al-wafa'. al-Durr al-nafis min kalam Ibn Idris ديوان الصفاء لأهل الوفاء. الدر النفيس من كلام ابن إدريس.
A collection of religious qasidas قصيدة of al-Shafi'i الشافعي , made by the Damascene Shafiite Husayn al-Hisni (died 1173/1760 in Damascus: see KAHHALE IV 62). According to the colophon this collection was finished in 1152/1739. The text is not mentioned in GAL or KAHHALE.

Ms.104.

22 folios; 14,5×21 cm; 22 lines; naskhi. Paper and text in a few cases damaged. Beginning and perhaps also the end of the text are missing (there is no colophon). Hand of the 11th/17th century.

[1348] al-Tibb al-nabawi الطب النبوي.
The text is an interesting collection of medical sayings by the prophet Muhammad, but refers also to Hippocrates, Thabit Ibn

Qurra ثابت بن قرة, Ibn Sina (al-Qanun) (ابن سينا (القانون) . The compiler has taken most of his material from authors of the 8th/14th and 9th/15th century. Therefore the text must have been compiled not before the 9th/15th century.

Ms.105.

7 folios; 13×18 cm; 25 lines; naskhi. Hand of the 11th/17th century.

[1349] Ahmad Ibn Imad al-Din al-Aqfahsi Ibn al-Imad أحمد بن عماد الدين الأقفهسي ابن العماد: Manzuma fi al-ma'fuwat منظومة في المعفوات.
The text is identical with the commented text of ms. Berlin 3632 and deals with those kinds of impurity which are excusable. On author (died 808/1405) and text (still unedited) see GAL II 94 nr.4 and S II 110 nr.4 (3 mss.).

Ms.106.

30 folios; 16×22 cm; 29 lines; naskhi. Beginning and end are missing; lacuna after fol.22. Hand of the 12th/18th century.

[1350] A fragment of Zakariya' al-Ansari زكرياء الأنصاري: Fath al-wahhab bi-sharh manhaj al-tullab فتح الوهاب بشرح منهج الطلاب, with extensive commentary.
On al-Ansari (died 926/1520) cf. GAL II 99; on his summary of al-Nawawi's النووي (died 676/1278) Minhaj al-talibin منهاج الطالبين (an extract from al-Rafi'i الرافعي , al-Muharrar المحرر and a handbook of Shafiite jurisprudence), called Manhaj al-tullab and on his commentary to this summary, called Fath al-wahhab (mentioned fol.26v, -5) cf. GAL I 396 and S I 681 nr.18.

The text lays much stress on philological questions; the author of the commentary must have been (according to 23r) a younger pupil of the Hanbalite Abu al-Mawahib أبو المواهب (died 1126/1714; cf. GAL II 327; S II 455).

Ms.107.

24 folios; 15×21 cm; 29 lines; naskhi. Single words in red ink. Beginning missing. Copied by Abd al-Karim Ibn Ali during 1118/1706.

[1351] Izz al-Din Abd al-Salam Ibn Ahmad Ibn Ghanim al-Maqdisi عز الدين عبد السلام بن أحمد بن غانم المقدسي: Hall al-rumuz wa-mafatih al-kunuz حل الرموز ومفاتيح الكنوز.
On the author (died about 678/1279) and this interesting text which intends to give an explanation of mystical terms and their deeper meaning cf. GAL I 451 nr.2 and S I 809 nr.2. A further ms. is nr.155. - The text was published in Cairo 1317/1899.

Ms.108.

8 folios; 18,5×26 cm; 19 lines; carefully written naskhi.

[1352] A fragment of a Hadith-work on different subjects, mainly regulations concerning hunting.
fol.1v: al-fasl al-thani fi sayd al-bahr الفصل الثاني في صيد البحر.
fol.4v: al-fasl al-thalith fi dhikr al-kilab wa-iqtina'iha الفصل الثالث في ذكر الكلاب واقتنائها.
fol.5r: al-kitab al-ashir fi al-sifat الكتاب العاشر في الصفات.
The compiler refers mainly to the well-known canonical collections of al-Nasa'i النسائي, Muslim مسلم, al-Tirmidhi الترمذي, al-Bukhari البخاري

and Malik Ibn Anas مالك بن أنس.

Ms.109.

15 folios; 17,5×25,5 cm; 16 lines; naskhi. Single words in red ink. Last folio by a later hand. Incomplete at the beginning and end; lacuna after fol.10v. Hand of the 8th/14th or 9th/15th century.

[1353] A fragment of an Adab-work, containing anecdotes of an ethical nature.
The compiler often refers to classical poets and anthologies (Abu Tammam أبو تمام; al-Bukhturi البختري; Mutanabbi متنبي; al-Akhtal الأخطل; Ibn al-Rumi ابن الرومي; al-Tanukhi التنوخي).

Ms.110.

12 folios; 14,5×20,5 cm; 24 lines; clear naskhi; chapter-headings in red ink. Text incomplete. Hand of the 13th/19th century.

[1354] Fragment of a work on Hanafite fiqh.
The fragment contains two books, namely on al-tahara الطهارةand on al-salat الصلاة.

Ms.111.

4 folios; 15,5×21,5 cm; 13 lines; naskhi; on the margin a few glosses. Hand of the 12th/18th century.

[1355] Ali Ibn Uthman al-Ushi al-Farghani علي بن عثمان الأوشي الفرغاني: al-Qasida al-Lamiya fi al-tawhid القصيدة اللامية في التوحيد.
See the description of ms. nr.89. On fol.3v-4r follow excerpts from

Hadith-collections.

Ms.112.

6 folios; 11×15 cm; 17 lines; carefully written naskhi. Owner's remark with the year 1280/1864. Hand of the 12th/18th century.

[1356] fol.1-5v: Abd al-Rahman Ibn Mustafa al-Husaini al-Aydarusi عبد الرحمن بن مصطفى الحسيني العيدروسي: Risala fi al-tariqa al-naqshbandiya = al-Nafha al-Aydarusiya fi al-tariqa al-Naqshbandiya رسالة في الطريقة النقشبندية = النفح العيدروسية في الطريقة النقشبندية.
On the author (died 1192/1778) and the still unedited text about the real teaching of the Naqshbandiya cf. GAL II 352 nr.1 and S II 478 nr.1. The end of our text differs from the end of ms. Berlin 2198, but is identical with the end of ms. Berlin 2199.

[1357] fol.6r-v: The genealogy (nasab نسب) of al-Aydarusi العيدروسي.

Ms.113.

14 folios; 15×20 cm; 15 lines; naskhi. Single words in red ink. Notes in the margin. Hand of the 12th/18th century.

[1358] Isma'il Ibn Muhammad Jarrah Ibn Abd al-Hadi al-Ajluni al-Jarrahi إسماعيل بن محمد جراح بن عبد الهادي العجلوني الجراحي: Risala fi takhrij arba'in hadithan رسالة في تخريج أربعين حديثا.
On the author (died 1162/1749) and the text cf. GAL II 309 and S II 422. BROCKELMANN (GAL) mentions 3 mss. and an edition of Alexandria 1301/1883. Our text has in the mss. Berlin 1532-4 the title Iqd al-jawhar al-thamin fi arba'in hadithan min ahadith al-mursalin عقد الجوهر الثمين في أربعين حديثا من أحاديث المرسلين (as recorded by

BROCKELMANN). Our ms. ends with tradition nr.39 which means that only one folio is missing at the end.

Ms.114.

9 folios; 14,5×20 cm; 19-20 lines; naskhi by two different hands. Commented text in red ink. In a later note on fol.1r the year 1226/1811 is mentioned. Hand of the 12th/18th century.

[1359] fol.1-8v: Abu Yahya Zakariya' al-Ansari أبو يحيى زكرياء الأنصاري : al-Adwa' al-bahija fi ibraz daqa'iq al-munfarija الأضواء البهجة في إبراز دقائق المنفرجة.

On al-Ansari (died 926/1520) and his text, a commentary on al-Tawzari التوزري (died 505/1113 or 513/1119), al-Qasida al-munfarija القصيدة المنفرجة or al-Faraj ba'd al-shidda الفرج بعد الشدة cf. GAL I 268f. and S I 473f.

[1360] fol.8v-9v: An anecdote, transmitted by Izz al-Din Ibn Jama'a عز الدين بن جماعة (died 819/1416) and ascribed by isnad إسناد to Muhammad Ibn Sirin محمد بن سيرين (died 110/729).

On Ibn Sirin, a well-known ascetic and interpreter of dreams, cf. F. SEZGIN, GAS I 633f.

Ms.115.

10 Folios; 16×22,5 cm; 27 lines; naskhi. Single words in red ink. Hand of the 13th/19th century.

[1361] Muhammad Amin Ibn Abidin محمد أمين بن عابدين: Shifa' al-alil wa-ball al-ghalil fi hukm al-wasiya bi-al-khatamat wa-al-tahalil شفاء العليل وبل الغليل في حكم الوصية بالختمات والتهاليل.

On the Hanafite author from Damascus (died 1252/1836 or 1258/1842) and his text cf. GAL S II 773 nr.23. The author discusses juridical questions (e.g.: is it permissible to receive money for teaching the Koran?) and tries to give answers based on earlier authorities and traditions. - Incomplete at the end.

Ms.116.

15 folios; 15,5×22 cm; 19 lines; naskhi. Single words in red ink. Hand of the 10th/16th century.

[1362] Dhakhirat al-mutawassilin bi-madh sayyid al-mursalin ذخيرة المتوسلين بمدح سيد المرسلين.
A Diwan ديوان in praise of the prophet Muhammad, in alphabetical order (the last letter of each verse). The title is not mentioned in any bio-bibliographical source. - Incomplete at the beginning (1 folio) and end (5-10 folios).

Ms.117.

10 folios; 13×17,5 cm; 21 lines; naskhi. Commented text in red ink. The text has a remark by the third owner from the year 978/1570. Hand of the 10th/16th century.

[1363] Ibn al-Hajib ابن الحاجب: Mukhtasar al-muntaha fi al-usul مختصر المنتهى في الأصول, with commentary by Adud al-Din عضد الدين(= al-Adudiya العضدية).
A commentary by the well-known Adud al-Din al-Iji عضد الدين الإيجي (died 756/1355) to Ibn al-Hajib's (died 646/1249) handbook about the principles of Malikite jurisprudence. Cf. GAL I 306 nr.VIII/3 and S I 537f. (printed Istanbul 1307/1889).

Ms.118.

80 folios; 16,5×23 cm; 23 lines; naskhi. Commented text in red ink. Hand of the 12th/18th century.

[1364] al-Kafrawi الكفراوي: Sharh al-Ajurrumiya شرح الآجرومية.
A commentary by Hasan Ibn Ali al-Kafrawi حسن بن علي الكفراوي(died 1202/1788) on the grammar (Ajurrumiya آجرومية) by Ibn Ajurrum ابن آجروم(died 723/1323); cf. GAL II 238 nr.18 and S II 333f. nr.18. Beginning and end are missing.

Ms.119.

12 folios; 10,5×16 cm; 15 lines; maghribi. Single words in red ink. Copied 1254/1838.

[1365] al-Sanusi, Muhammad Ibn Yusuf Ibn Umar السنوسي، محمد بن يوسف بن عمر: Aqidat ahl al-tawhid al-sughra = Umm al-barahin عقيدة أهل التوحيد الصغرى = أم البراهين.
On this wellknown creed of al-Sanusi (died 892/1486 or 895/1490) see GAL II 250 nr.II and S II 353 nr.II.

Ms.120.

17 folios; 15×20 cm; 18 lines; maghribi. Commented text in red ink. Hand of the 13th/19th century.

[1366] Muhammad Salih Ibn Sayyid Abd al-Rahman Ibn Salim al-Awjali محمد صالح بن سيد عبد الرحمن بن سليم الأوجلي : Ta'liq mukhtasar ala al-manzuma allati jama'tu fiha ma yadkhalu tahta qawli "la ilaha illa

Allah (wa-)Muhammadun rasul Allah" min al-aqa'id تعليق مختصر على (المنظومة التي جمعت فيها ما يدخل تحت قول " لا إله إلا الله (و) محمد رسول الله " من العقائد).

A commented theological interpretation of the formula about the unity of God according to the Islamic creeds (aqa'id عقائد). Text and author are not mentioned in the bio-bibliographical sources.

Ms.121.

10 folios; 17×23 cm; 19 lines; maghribi. Single words in red and blue ink. Hand of the 13th/19th century.

[1367] al-Suyuti السيوطي: Kitab al-rahma fi al-tibb wa-al-hikma كتاب الرحمة في الطب والحكمة.

A compendium on medicine, ascribed to al-Suyuti (died 911/1505) also in other mss. and in the printed versions. On this text and its sources cf. ALBERT DIETRICH, Medicinalia Arabica, Göttingen 1966 (= Abhandlungen der Akademie der Wissenschaften in Göttingen, Philologisch-historische Klasse, 3.Folge, Nr.66), p.207 and H.DAIBER, Neue Handschriftenfunde (see above p.42, ms.47) p.666, n.11 and 667, n.26.

The text is incomplete and contains only the first few sections. Notes in the margin.

Ms.122.

26 folios; 14×19 cm; 25 lines; naskhi. Copied 1198/1783.

[1368] Ibn Hisham, Abd Allah Ibn Yusuf Ibn Abd Allah ابن هشام، عبد الله بن يوسف بن عبد الله: al-I'rab an qawa'id al-i'rab الإعراب عن قواعد الإعراب, with commentary by Khalid Ibn Abd Allah al-Azhari خالد بن عبد الله الأزهري(= Muwassil al-tullab ila qawa'id al-i'rab موصل الطلاب إلى قواعد الإعراب).

Grammatical treatise on i'rab إعرابby Ibn Hisham (died 761/1360),

with extensive commentary by al-Azhari al-Jarjawi الأزهري الجرجاوي (died 905/1499); cf. GAL II 24 nr.3b; 27 and S II 18 nr.3b; 22. - Notes in the margin.

Ms.123.

18 folios; 16,5×22 cm; 19 lines; naskhi. Copied 1173/1759 (fol.15v).

[1369] fol.1v-3r: Abd al-Ghani al-Nabulusi عبد الغني النابلسي: Iqd durrin nazamtuhu li-man kana fi nayl al-kamalat عقد در نظمته لمن كان في نيل الكمالات .

The title of this qasida قصيدة (containing a prayer) is mentioned fol.1v4. The author (mentioned fol.1v2) is the well-known mystic Abd al-Ghani al-Nabulusi (died 1143/1731; cf. GAL II 345ff. and S II 473ff.). The title cannot be found among the known titles of works by al-Nabulusi.

[1370] fol.3v-5v: Abd al-Ghani al-Nabulusi عبد الغني النابلسي: al-Istighfara الاستغفارة.

A prayer (istighfara) in 99 verses. All except the last eight verses begin with astagfiru Allah أستغفر الله. A further ms. (Berlin 3941/2) is mentioned in GAL II 346 nr.24.

[1371] fol.6r-15r: A very detailed and unique description by an eyewitness (apparently the unknown copyist) of an earthquake in and around Damascus during the month Rabi' I 1173/October 1759 (see fol.7r).

[1372] fol.15v: Qasida, without title and referring to the description of the earthquake on fol. 6r-15r, by the same hand.

[1373] fol.16r-18r: Qasida, without title, perhaps referring to the above-mentioned earthquake of Damascus, by a different hand.

Ms.124.

20 folios; 17×22,5 cm; 25 lines; naskhi. Chapters in red ink. Hand of the 12th/18th century.

[1374] al-Marghinani, Ali Ibn Abi Bakr Ibn Abd al-Jalil al-Farghani المرغناني، علي بن أبي بكر بن عبد الجليل الفرغاني: Bidayat al-mubtadi' بداية المبتدئ. The text is identical with ms. Berlin 4487 and is a compendium of Hanafite law by al-Marghinani (died 593/1197); cf. GAL I 376 nr.I and S I 644 nr.I. - The copy is incomplete and ends on fol.16r.

Ms.125.

14 folios; 15,5×21 cm; 15 lines; naskhi. Single words in red ink. Copied 1154/1741.

[1375] al-Maqsud fi al-sarf المقصود في الصرف.

On this anonymous treatise about grammar which is sometimes ascribed to Abu Hanifa أبو حنيفة and which has been commented by al-Birkawi البركاوي (al-Birgili البرگلي ; died 981/1573) see GAL S II 657 nr.25. The text without commentary (as in our ms.) can also be found in the mss. Berlin 6796-6797.

Ms.126.

43 folios; 16×22,5 cm; 33 lines; naskhi. Copied 1261/1845.

[1376] al-Akhdari الأخضري: al-Sullam al-murawniq fi al-mantiq السلم المرونق في المنطق, with commentary (hashiya حاشية) by Ibrahim al-Bajuri إبراهيم الباجوري(written 1226/1811).
On al-Akhdari (wrote 943/1534) and his treatise on logic in 94 Rajaz-verses and the commentary by al-Bajuri (died 1277/1861) cf. GAL S II 705 nr.1y. - Because the first folio is missing the author of the text cannot be found in the ms.; cf. however the edition Cairo 1385/1966 (Hashiyat al-Bajuri ala al-sullam fi ilm al-mantiq حاشية الباجوري على السلم في علم المنطق).

Ms.127.

16 folios; 14×21 cm; 19 lines; unvocalized naskhi, mostly without diacritical points. The paper and some of the text in the upper margin is damaged. Copied by Muhammad Ibn Hamza Ibn Muhammad Ibn Ahmad Ibn Abi al-Saqr al-Qurashi in Damascus during 551/1156.

[1377] Abu al-Husayn Yahya Ibn al-Hasan Ibn Ja'far Ibn Ubayd Allah Ibn al-Husayn Ibn Ali Ibn al-Husayn Ibn Ali Ibn Abi Talib أبو الحسين يحيى بن الحسن بن جعفر بن عبيد الله بن الحسين بن علي بن الحسين بن علي بن أبي طالب: Tasmiyat man a'qaba min walad amir al-mu'minin Abi al-Hasan Ali Ibn Abi Talib - alay-hi al-salam تسمية من عقب من ولد أمير المؤمنين أبي الحسن علي بن أبي طالب – عليه السلام.
About the descendants of Ali Ibn Abi Talib. This book belongs to the genealogical works (nasab نسب) of early Islamic historiography. The author died 277/890 in Mekka; our text, surely identical with the Nasab Al Abi Talib نسب آل أبي طالب(mentioned by F. SEZGIN, GAS I 273) is the only one preserved from this early historian.

Ms.128.

17 folios; 17×26 cm; 19 lines; naskhi. Single words in red ink. Copied 1111/1699 (fol.2r.).

[1378] fol.1r-2r: Ibn Wahban ابن وهبان: Qayd al-shara'id wa-nazm al-fara'id قيد الشرائد ونظم الفرائض.
A fragment (the last pages) of Ibn Wahban's (died 768/1366) 400 Tawil-verses on Hanafite law. Cf. GAL II 79; S II 88.

[1379] fol.2v-17v: Badr al-Rashid, Muhammad Ibn Isma'il Ibn Mahmud Ibn Muhammad بدر الرشيد، محمد بن إسماعيل بن محمود بن محمد: Kitab fi bayan alfaz al-kufr كتاب في بيان ألفاظ الكفر.
The text is incomplete at the end. On further mss. of this still unedited text about unbelief and its terms by Badr al-Rasid (died 768/1366) see GAL II 80 and S II 88.

Ms.129.

67 folios; 9×14 cm; 9 lines; naskhi. The ms. is incomplete and has some lacunas. Fol.38r mentions the year (1)111/1699.

[1380] A fragment of a longer work on religious themes, containing a book on the fada'il فضائل (excellent qualities) mainly in the field of religion and religious duties (1-38r), an explanation of theological themes such as knowledge of God (ma'rifat Allah معرفة الله), belief (iman إيمان), Islam and doing good works (ihsan 38) (إحسانv-67v).
The text refers mainly to prophetic sayings; the first chapter is therefore also called al-ahadith al-sharifa الأحاديث الشريفة(38r).

Ms.130.

5 folios; 13,5×17,5 cm; 21 lines; naskhi. Chapters in red ink. Copied before 1133/1720 (s. owner's remark on fol.1r). Bound.

[1381] Yusuf Ibn Abd Allah al-Husayni al-Urmayuni يوسف بن عبد الله الحسيني الأرميوني: Arba'un hadithan tata'allaq bi-surat al-ikhlas أربعون حديثا تتعلق بسورة الإخلاص.
On the author (wrote around 990/1553) and this still unedited collection of traditions referring to Sura 112 cf. GAL II 326 § 7, 1 nr.2 and S II 451. The text is incomplete at the end.

Ms.131.

16 folios; 10,5×15,5 cm; ±9 lines; naskhi (different hands). Copied before 1269/1852 (cf. owner's remark on fol.3r).

[1382] fol.1v-2r: Some short prayers or instructions for prayer, copied by the well-known Damascene scholar and poet Abd al-Salam al-Shatti 1878-1840/1295-1256) عبد السلام الشطي; cf. KAHHALE V 226) who used a collection copied by Muhammad al-Umari and belonging to Abd al-Ghani al-Nabulusi عبد الغني النابلسي (died 1143/1731; see above, the description of ms. nr.123).

[1383] fol.3-9r: A collection of prayers.

[1384] fol.9v-13v: Excerpts from different authors (Hakim al-Tirmidhi حكيم الترمذي, Abu Hanifa أبو حنيفة etc.). On the prayer and its usefulness.

[1385] fol.14r-15r: Abu al-Hasan Abd Allah al-Shadhali أبو الحسن عبد الله الشاذلي: Hizb al-bahr حزب البحر.
On this famous prayer which according to the author (died 656/1258) was inspired by Muhammad himself see GAL I 449 nr.4

and S I 805 nr.5. A further ms. is nr.94, fol.11r-v.

Ms.132.

123 folios; 16×24 cm, ±10 lines; naskhi, partially vocalized. Not very carefully written copy of the 13th/19th century. Some folios are blank.

[1386] Fragments of the Koran القرآن.

Ms.133.

20 folios; 16×22,5 cm; 22 lines; naskhi. Hand of the 12th/18th century.

[1387] Abd al-Mu'ti Ibn Salim al-Simillawi عبد المعطي بن سالم السملاوي: Risala muta'alliqa bi-al-talaq wa-ghairihi ala madhhab al-Imam al-Shafi'i رسالة متعلقة بالطلاق وغيره على مذهب الإمام الشافعي.
On the author (wrote about 1110/1698) and this juridical text about marriage and divorce (= Targhib al-mushtaq fi ahkam masa'il al-talaq ترغيب المشتاق في أحكام مسائل الطلاق) see GAL S II 444. The text is incomplete at the end.

Ms.134.

32 folios; 12,5×18,5 cm; 23 lines; naskhi. Copied 1177/1763 (fol.32r).

[1388] Abd al-Ghani al-Nabulusi عبد الغني النابلسي: Ghayat al-matlub fi mahabbat al-mahbub غاية المطلوب في محبة المجبوب.
Further mss. of this still unedited text by Abd al-Ghani al-Nabulusi (died 1143/1731): see GAL II 347 nr.39a and S II 474 nr.39a. The text is composed 1096/1685 and represents the prophet as an ideal

of the udhrite (platonic) lover because of his sympathy for Zayd Ibn Haritha زيد بن حارثة .

Ms.135.

9 folios; 13×19,5 cm; 17 lines; naskhi. Copied before 1277/1860.

[1389] fol.1-5r: al-Saffarini al-Hanbali, Shams al-Din Muhammad Ibn Ahmad Ibn Salim السفاريني الحنبلي، شمس الدين محمد بن أحمد بن سالم: al-Buhur al-zakhira fi ahwal al-akhira البحور الزاخرة في أحوال الآخرة. With notes by Mustafa Ibn Mahmud Ibn Abd Allah Ibn Mustafa Ibn al-Hajj Shatti al-Baghdadi al-Hanbali مصطفى بن محمود بن عبد الله بن مصطفى بن الحاج شطي البغدادي الحنبلي.
On al-Saffarini (died 1188/1774) see GAL S II 449. The text deals with the condemnation of Yazid يزيدand is not mentioned in the bio-bibliographical sources.

Ms.136.

20 folios; 11×16,5 cm; 24 lines; naskhi. Hand of the 13th/19th century.

[1390] fol.5v-10v: Athir al-Din al-Abhari أثير الدين الأبهري: Isaghuji إيساغوجي.
With notes in Turkish in the margin of fol.6r-8r. - On this logical text and its author (died 663/1264) see GAL I 464 nr.II and S I 839 nr.II.

[1391] fol.11r-18v: Tashköprizade تاشكپري زاده: Risala fi ilm adab al-bahth رسالة في علم آداب البحث.
The text is identical with ms. Berlin 5323 and contains Tashköprizade's (died 968/1560) treatise on the art of disputation,

with his own commentary. Further mss.: GAL II 426, S II 633 13.

[1392] fol.18v-19r: An anonymous treatise about the art of disputation (munazara مناظرة).

Ms.137.

9 folios; 13,5×18 cm; 17 lines; nasta'liq, with some geometrical figures. Hand of the 12th/18th century.

[1393] An anonymous treatise on geometry.

Ms.138.

10 folios; 11×17 cm; 20 lines; naskhi. Copied before 1168/1754 (fol.8v).

[1394] al-Suyuti السيوطي: Kashf al-salsala an wasf al-zalzala كشف الصلصلة عن وصف الزلزلة.
On this text cf. GAL S II 183 nr.42. The text is recently edited by ABD AL-LATIF SA'DANI عبد اللطيف سعداني (Fez 1971) and translated into French by S.NAJJAR in Cahiers du Centre Universitaire de la Recherche scientifique 3, Rabat 1973-4.

Ms.139.

7 folios; 19×23 cm; 15 lines; naskhi. Hand of the 13th/19th century.

[1395] An anonymous grammatical treatise on conjugation (tasrif تصريف).

Ms.140.

4 folios; 17×21,5 cm; 19 lines; maghribi. Single words in red ink. Hand of the 13th/19th century.

[1396] al-Suyuti, Jalal al-Din السيوطي، جلال الدين: al-Tathbit inda al-mayyit التثبيت عند الميت.
The text is identical with ms. Berlin 2679: al-Tathbit fi ilm al-tabyit التثبيت في علم التبييت by al-Suyuti (died 911/1505). The text consists of 176 verses in Rajaz-metre about the interrogation of the dead in the tomb. Cf. GAL II 151 nr.130 and S II 187 nr.130.

Ms.141.

3 folios; 16,5×22 cm; 23 lines; maghribi. Copied 1316/1898.

[1397] Ibn Sa'dun al-Qurtubi ابن سعدون القرطبي: Urjuzat al-wildan = al-Muqaddima al-Qurtubiya أرجوزة الولدان = المقدمة القرطبية.
On this still unedited text about the 5 pillars of Islam by Ibn Sa'dun (died 567/1171) see GAL I 429 and S I 763.

Ms.142.

8 folios; 14,5×20,5 cm; 19 lines; naskhi. Single words in red ink. Hand of the 11th/17th century.

[1398] fol.1v-2v: al-Khazraji الخزرجي: al-Qasida al-Khazrajiya القصيدة الخزرجية.
On this didactical poem about Arabic metres by al-Khazraji (7th/13th century) see GAL I 312 and S I 545.

[1399] fol.3-5v: A summary of Arabic metres.
The beginning is missing.

[1400] fol.5v-7v: Bab fi dhikr al-shawahid باب في ذكر الشواهد.
Mentions the metres with examples.

[1401] fol.7v-8v: Khatama fi al-qafiya wa-ma yata'allaqu bi-ha, also called (fol.8v) al-Maqama al-sundusiya = خاتمة في القافية وما يتعلق بها المقامة السندسية.
The title of this treatise on metres is not mentioned in any bibliographical source.

Ms.143.

27 folios; 14,5×22 cm; 25 lines; naskhi. Paper and (in a few cases) text are slightly damaged. Hand of the 12th/18th century.

[1402] fol.lv-4v: Abd al-Karim al-Jili عبد الكريم الجيلي: Risalat haqiqat al-yaqin wa-zulfat al-tamkin رسالة حقيقة اليقين وزلفة التمكين.
On the problem of the perception of God's essence. On the author (died 832/1428) and this still unedited mystical text see GAL II 205 nr.6 and S II 284 nr.6. The end is missing.

[1403] fol.5r-11v: Dhikr bab mujalli mukhatabat al-insi (ikhtisar) ذكر باب مجلي مخاطبات الإنسي (اختصار) .
A fragment of a mystical treatise on the 40 "presences" (hadrat حضرات).

[1404] fol.11v-27: al-Bab al-awwal fi dhikr mujalli muhadarat al-asma' الباب الأول في ذكر مجلي محاضرات الأسماء.
Fragments of a similar work.

Ms.144.

20 folios; 16×22 cm; 13 lines; naskhi. Some pages contain notes in the margin. Copied 1264/1847.

[1405] Khalid Ibn Ahmad Ibn Husayn, Abu al-Baha' Diya' al-Din al-Naqshbandi al-Mujaddidi خالد بن أحمد بن حسين، أبو البهاء ضياء الدين النقشبندي المجددي: al-Risala al-kasbiya fi al-farq bayna al-jabr wa-al-qadr الرسالة الكسبية في الفرق بين الجبر والقدر.
According to KAHHALE IV 95 the text has also the title al-Iqd al-jawhari fi al-farq bayna kasbay al-Maturidi wa-al-Ash'ari العقد الجوهري في الفرق بين كسبي الماتريدي والأشعري . On the author of this treatise on the difference between al-Maturidi and al-Ash'ari in theological questions cf. besides KAHHALE also al-ZIRIKLI, al-A'lam II (Beirut 1969) 334. The author died 1242/1827.

Ms.145.

10 folios; 15×21,5 cm; 20 lines; naskhi. Hand of the 12th/18th century.

[1406] fol. lv-3v: Hadith al-jinn wa-al-jann حديث الجن والجان.

[1407] fol.3v-4v: Hadith ibtida' khalq Adam حديث ابتداء خلق آدم.

[1408] fol.4v-5v: Hadith dukhul al-ruh fi Adam حديث دخول الروح في آدم.
On early traditions about the Jinn and Adam.

[1409] fol.5v-9v: al-Suyuti السيوطي: Husul al-rifq bi-usul al-rizq حصول الرفق بأصول الرزق.
Traditions about prayers and acts which lead to wealth. Cf. GAL II

149 nr.86 and S II 186.

Ms.146.

10 folios; 16,5×21 cm; 22 lines; naskhi. The text begins on fol.10v and continues on fol.1r (!). Hand of the 11th/17th century.

[1410] al-Kanz al-maknun wa-al-durr al-masun الكنز المكنون والدر المصون. The author of this treatise on Islamic cosmology and eschatology (title is mentioned 10v) is not known. The text mentions fol.9v, from below Fakhr al-Din al-Razi فخر الدين الرازي ; therefore the text must be composed after 606/1209.

Ms.147.

14 folios; 14,5×20,5 cm; 21 lines; naskhi. Single words in red ink. Hand of the 11th/17th century.

[1411] fol.1v-14r: Abu al-Layth al-Samarqandi أبو الليث السمرقندي: al-Muqaddima fi al-salat المقدمة في الصلاة.
Further mss. of this still unedited text on the prayer and its conditions by Abu al-Layth (died 373/983 or later) see GAS I 448 nr.7. - The end of our ms. differs from the mss. Berlin 3506-3507.

Ms.148.

13 folios; 12×18 cm; 13 lines; nasta'liq. Chapter-headings in red ink. Hand of the 12th/18th century.

[1412] Risala mukhtasara fi qawa'id al-kalam al-qadim al-azali al-abadi رسالة مختصرة في قواعد الكلام القديم الأزلي الأبدي.
An anonymous treatise in Persian on the reading of the Koran for

beginners.

Ms.149.

7 folios; 12×18 cm; 9 lines in two columns with blue and red frame. Hand of the beginning of the 13th/19th century.

[1413] A prayer-book.

Ms.150.

12 folios; 13,5×19 cm; 15 lines; naskhi. The main text in red ink. Copied 1301/1883.

[1414] fol.1r-9v: Ibn al-Wardi ابن الوردي: Lamiya لامية, with takhmis تخميسby Abd al-Rahman Ibn Yahya al-Mallah عبد الرحمن بن يحيى الملاح.
On Ibn al-Wardi (died 749/1349), this admonition of his son (in 77 ramal-verses) and the takhmis by al-Mallah (died 1044/1634) see GAL S II 174 I 3f.

Ms.151.

16 folios; 14,5×21,5 cm; 19 lines; naskhi. Hand of the 11th/17th century.

[1415] fol.1-15v: Qissat Yusuf قصة يوسف.
The story of Joseph, different from the versions in mss. Berlin 8953-8961.

Ms.152.

31 folios; 12×20 cm; ±20 lines; naskhi. Hand of the end 13th/19th century.

[1416] fol.1v-3r; 5r-7r: Ibn Ajurrum ابن آجروم: al-Ajurrumiya الآجرومية

, with anonymous commentary.
On the author (died 723/1323) and this grammar see above nr.118.
- The text is incomplete and contains only the beginning and fragments. The copyist did not complete his text.

[1417] fol.31v-32r (the copyist started on 32r): A fragment of a text about the meaning of al-hamd lillah الحمد لله.

[1418] fol.32r: A fragment of a text about the i'rab إعراب of Basmala بسملة.

**Ms.153.
**
8 folios; 11,5×16,5 cm; 9 lines; naskhi, partially vocalized. Hand of the 12th/18th century.

[1419] Muhammad (Ibn) Budayr (Ibn Muhammad Ibn Mahmud) al-Maqdisi محمد (بن) بدير (بن محمد بن محمود) المقدسي: Risala fi ilm al-nahw (al-arabiya) رسالة في علم النحو (العربية) .
On the author (1160-1220/1747-1805) see KAHHALE IX 101. This text about grammar is not mentioned in the sources.

Ms.154.

17 folios; 13×17 cm; ll lines; naskhi. Paper damaged and text sometimes illegible. Loose folios of a ms. from the 8th/14th or 9th/15th century.

[1420] A fragment of a magic-medical work about the sympathetic effects (khawass خواص) of parts of animals.
The text has some similarity to Isa Ibn Ali عيسى بن علي (3rd/9th century), Kitab Manafi' a'da' al-hayawan كتاب منافع أعضاء الحيوان ; on this cf. M.ULLMANN, Die Naturund Geheimwissenschafteh im Islam (Leiden 1972), p.21f. and on the khawass cf. ULLMANN 393ff.

**Ms.155.
**

30 folios; 13×17,5 cm; 14 lines; naskhi; fol.14v till the end by a different hand. Hand of the 8th/14th century.

[1421] Izz al-Din Abd al-Salam Ibn Ahmad Ibn Ghanim al-Maqdisi عز الدين عبد السلام بن أحمد بن غانم المقدسي: Hall al-rumuz wa-mafatih al-kunuz حل الرموز ومفاتيح الكنوز.

The title is mentioned fol.3v. The text is incomplete at the beginning (perhaps 1 folio is missing) and at the end. A second ms. is nr.107.

Ms.156.

12 folios; 12×16,5 cm; 19 lines; naskhi. Hand of the 12th/18th century.

[1422] al-Suyuti السيوطي: Tanbih al-ghabi fi tanzih (bi-tabri'at) Ibn al-Arabi تنبيه الغبي في تنزيه (بتبرئة) ابن العربي.

On this defence of Ibn al-Arabi against the reproach of heresy by al-Suyuti (died 911/1505) cf. GAL I 448 nr.239. An edition (by ABD AL-RAHMAN AL-WAKIL عبد الرحمن الوكيل) is now available in reprint (Beirut 1980).

Ms.157.

8 folios; 11×15,5 cm; 17 lines; naskhi. Copied 1235/1819.

[1423] al-Suyuti السيوطي: al-Risala al-sultaniya الرسالة السلطانية.

About the interdiction of scholars (ulama' علماء) from visiting princes. Three more mss. of this rare and still unedited text by al-Suyuti (died 911/1505) are mentioned in GAL II 158 nr.315 and S

II 198 nr.315.

Ms.158.

8 folios; 12,5×16,5 cm; 19 lines; naskhi. Copied Sha'ban 869/March 1465.

[1424] Ibn al-Arabi ابن العربي (died 638/1240) or perhaps Shihab al-Din Hamadhani شهاب الدين همذاني (died 786/1383): Kanz al-mutalsam min sirr al-mu'azzam or al-Risala al-qudsiya fi asrar al-nuqta al-hissiya كنز المطلسم من سر المعظم أو الرسالة القدسية في أسرار النقطة الحسية.
Still unedited treatise on the symbolical meaning of the diacritical point. - Both titles can be found in the ms. and are mentioned as two different books by OSMAN YAHYA, Histoire et classification de l'oeuvre d'Ibn Arabi (Damas 1964) p.329f.; 434.

Ms.159.

15 folios; 14,5×20 cm; 21 lines; naskhi. Copied Dhu l-Qa'da 1075/May 1665.

[1425] Ahmad Ibn Muhammad al-Madani al-Ansari al-Qashshashi أحمد بن محمد المدني الأنصاري القشاشي: al-Jawab al-kafi ala al-su'al al-muwafi الجواب الكافي على السؤال الموافي.
The text contains an extensive answer to four questions by some Zaydites which had been sent to al-Qashshashi by Jamal al-Din Muhammad Ibn Abd al-Wahhab al-Samhi al-Yamani جمال الدين محمد بن عبد الوهاب السمحي اليمني . The questions deal with the difference between madhhab مذهب and firqa فرقة and related problems. The text is perhaps identical with the Risala fi ajwibat as'ilat al-Zaydiya رسالة في أجوبة أسئلة الزيدية by Safi al-Din Ahmad Ibn Muhammad Ibn Abd al-Nabi Ibn Yunus al-Badri al-Qudsi al-Yamani al-Ansari al-Qashshashi صفي الدين أحمد بن محمد بن عبد النبي بن يونس البدري القدسي اليمني الأنصاري القشاشي (died

1071/1660) of which one ms. is mentioned in GAL S II 535 § 6 nr.7. A different text is ms. Leiden Or.1515(3), fol.49r-60r (= CCO 2095): Waraqat al-masa'il fi ijabat al-sa'ilin bi-lisan al-sa'il ورقات المسائل في إجابة السائلين بلسان السائل .

Ms.160.

8 folios; 13×20,5 cm; 24 lines; naskhi; text with red frame. Hand of the 13th/19th century.

[1426] Mu'allafat Abd al-Ghani al-Nabulusi مؤلفات عبد الغني النابلسي.
A list of works by Abd al-Ghani al-Nabulusi (died 1143/1731). Cf. GAL II 345ff and S II 473ff. - The list is different from the one published by G.FLÜGEL in Zeitschrift der deutschen morgenländischen Gesellschaft 16, p.664-669.

Ms.161.

13 folios; 11,5×17 cm; 16 lines; naskhi. Copied 1173/1759.

[1427] fol.1v-5r: Abd al-Ghani al-Nabulusi عبد الغني النابلسي: al-Abhath al-mukhallasa fi hukm kayy al-himmasa الأبحاث المخلصة في حكم كي الحمصة.
On this still unedited medical treatise on cauterization (kayy al-himmasa كي الحمصة) by Abd al-Ghani (died 1143/1731) see BROCKELMANN, GAL S II 473 nr.34. The text of our ms. is different from ms. Berlin 6364 with the title al-Maqasid al-mumahhasa fi kayy al-himmasa المقاصد الممحصة في كي الحمصة (mentioned in GAL II 347 nr.34) but deals with the same theme.

[1428] fol.5r; 6r-7v: Abd al-Ghani al-Nabulusi عبد الغني النابلسي: Some short poems. The pages contain also some notes.

[1429] fol.8v-9r: A prayer. The text is copied by a later hand.

**Ms.162.
**
6 folios; 13×19 cm; 19 lines; naskhi. Titles in red ink. Hand of the 12-13th/18-19th century.

[1430] fol.1r: Some verses by Ibn Kamal Pasha ابن كمال باشا.
On this scholar (died 940/1533) cf. GAL II 449 and S II 668.

[1431] fol.1v-3v: al-Hadith al-thalith "idha tahayyartum fi al-umur fa-ista'inu min ahl al-qubur" الحديث الثالث " إذا تحيرتم في الأمور فاستعينوا من أهل القبور " .
An explanation of the tradition that people being in confusion can profit from a visit to tombs. Perhaps identical with a text by Ibn Kamal Pasha ابن كمال باشا (see above) about the secret influences of tombs on visitors of which a fragment is preserved in ms. Berlin 2466, fol.50r. The same ms. continues - as does our ms. - with the following text:

[1432] fol.4r-4v: al-Suyuti السيوطي: Risala fi mas'alat ba'th kulli abdin ala ma mata alay-hi رسالة في مسألة بعث كل عبد على ما مات عليه.
This treatise by al-Suyuti (died 911/1505) proves that the player of a flute will arrive with a flute on the day of the Last Judgement, whilst the drunkard will arrive with a jug of wine and the muezzin as a muezzin. - The same text is preserved on fol.50v of ms. Berlin 2466.

[1433] fol.5r-6v: Isbagh al-minna fi anhar al-janna إسباغ المنة في أنهار الجنة.
On the difference between the geographical names Shayhan شيحان, Jayhan جيحان, Jayhun جيحونand Sayjun سيجون.

Ms.163.

9 folios; 14,5×21 cm; 16 lines; naskhi. Hand of the 12th/18th century.

[1434] al-Suyuti السيوطي: Adhkar al-adhkar أذكار الأذكار.
On this extract from al-Nawawi النووي(died 676/1278), Hilyat (nuzhat) al-abrar حلية (نزهة) الأبرار(about sunna-like behaviour) by al-Suyuti (died 911/1505) see GAL I 397 nr.XIX and S I 685 nr.XIX.

Ms.164.

9 folios; 13×18 cm; 17 lines; maghribi. Copied during 867/1462 by Muhammad Abu al-Mawahib (fol.7r). The copyist is different from Abu al-Mawahib who is mentioned GAL II 377 § 15 (died 1126/1714!).

[1435] fol.1r-2r: Zayn al-Abidin Ali Ibn al-Husayn Ibn Ali Ibn Abi Talib زين العابدين علي بن الحسين بن علي بن أبي طالب: Wasiya وصيةto his son Abu Ja'far Muhammad Ibn Zayn al-Abidin أبو جعفر محمد بن زين العابدين.
The transmitter of this wasiya is Muhammad Ibn Ali Zayn al-Abidin Abu Ja'far al-Baqir محمد بن علي زين العابدين أبو جعفر الباقر , the 5th Imam of the twelver Shiites (died 114/732 or later). The admonitions (wasiya) of Zayn al-Abidin (died between 92/710 and 99/717) to his son are not mentioned in GAS I 526 nr.5 and are different from Risalat al-huquq رسالة الحقوق ed. ALI AL-MUSAWI علي الموسوي (Beirut 1985).

[1436] fol.2v-7r: Zayn al-Abidin Ali Ibn al-Husayn Ibn Ali Ibn Abi Talib زين العابدين علي بن الحسين بن علي بن أبي طالب: Risalat al-abid al-nasih lil-faqir Muhammad Ibn Fatih رسالة العبيد الناصح للفقير محمد بن فاتح.

The text of Zayn al-Abidin is transmitted by his son Muhammad Ibn Ali Zayn al-Abidin Abu Ja'far محمد بن علي زين العابدين أبو جعفر. It gives advices in the form of an answer to two letters by Muhammad Ibn Fatih محمد بن فاتح. The text is not mentioned by F. SEZGIN, GAS (see above).

[1437] fol.7v-9v: Zayn al-Abidin زين العابدين: A treatise on admonitions by Ali Ibn Abi Talib علي بن أبي طالب; no title. Not mentioned by F. SEZGIN, GAS (see above).

Ms.165.

16 folios; 11×16,5 cm; 12 lines; naskhi. Single sentences in red ink. Copied 1206/1791 (fol.16v).

[1438] fol.1-14r: Kitab al-Hashriya fi ahwal yawm al-qiyama كتاب الحشرية في أحوال يوم القيامة.
The title of this anonymous work about the terrors of the day of Last Judgement is not mentioned in GAL.

Ms.166.

12 folios; 11×16 cm; 14 lines; naskhi. Copied Sha'ban 1199/June 1785 (fol.8r).

[1439] fol.2-8r: Abd al-Ghani al-Nabulusi عبد الغني النابلسي: Risalat al-qawl al-mu'tabar fi bayan al-nazar رسالة القول المعتبر في بيان النظر.
A further ms. (Berlin 5447) of this treatise by Abd al-Ghani (died 1143/1731) is mentioned in GAL II 346 nr.30. The text tries to prove that it is permissible to look at someone without a beard.

Ms.167.

2 folios; 14×20 cm; 23 lines; naskhi. Handwriting of the 12th/18th century.

[1440] Ali Ibn Uthman al-Ushi al-Farghani علي بن عثمان الأوشي الفرغاني: al-Qasida al-Lamiya fi al-tawhid القصيدة اللامية في التوحيد.
See the description of ms. nr.89.

Ms.168.

8 folios; 16,5×23 cm; 29 lines; naskhi. Copied by Abd al-Karim Ibn al-Sayyid Salim al-Hamzawi during 1293/1876.

[1441] Abd al-Ghani al-Nabulusi عبد الغني النابلسي: Kitab al-Jawab al-sharif lil-hadra al-sharifa كتاب الجواب الشريف للحضرة الشريفة.
The text which was composed in Medina during 1100/1689, is not mentioned by BROCKELMANN. See however the list of Abd al-Ghani's works from the year 1105/1693 as published by G.FLÜGEL in Zeitschrift der deutschen morgenländischen Gesellschaft 16, p.668 nr.115. The treatise tries to show that the teaching of Abu Hanifa's أبو حنيفة pupil Abu Yusuf أبو يوسف (died 182/798) and Muhammad محمد (= Muhammad Ibn al-Hasan al-Shaybani محمد بن الحسن الشيباني ; died 189/805) do not differ from their teacher. No further copy is known.

Ms.169.

18 folios; 16,5×23 cm; 17 lines; naskhi. Written by Ali Ibn Husayn al-Nabulusi during 1272/1855 (autograph).

[1442] An anonymous reflection about Muhammad محمد, his family and his prophecy. The description of Muhammad shows traces of

the late legendary glorification of the Prophet. In the colophon it is stated that Ali Ibn Husayn al-Nabulusi علي بن حسين النابلسي has "composed" (nammaqahu نمّقه) this text.

Ms.170.

15 folios; 15,5×21 cm; 17 lines; vocalized naskhi. Hand of the 13th/19th century.

[1443] Ibn Hajar al-Haythami ابن حجر الهيثمي: al-Ni'ma al-kubra ala al-alam bi-mawlid sayyid walad Adam النعمة الكبرى على العالم بمولد سيد ولد آدم.
The ms. mentions the title (2v5) but not the author. The text is identical with ms. Berlin 9530 which mentions as author Ibn Hajar al-Haythami (died 973/1563); it is an extract from Ibn Hajar's Itmam al-ni'ma al-kubra إتمام النعمة الكبرى (cf. GAL II 388 nr.30) and has also the title mawlid al-nabi مولد النبي (cf. GAL S II 528 nr.29). The treatise is an eulogy on the Prophet on the occasion of his birthday (mawlid) and refers to early authorities of tradition (hadith حديث) without including the chain of transmitters.

Ms.171.

22 folios; 16×21,5 cm; 15 lines; naskhi. Single sentences in red ink. Hand of the 12-13th/18-19th century.

[1444] Mawlid al-nabi مولد النبي.
The text is identical with the mss. Berlin 9517-9518 (the end differs) in which the treatise on the birth and the childhood of Muhammad محمدis sometimes ascribed to al-Kisa'i الكسائي , to Ibn al-Jawzi ابن الجوزيand to al-Waqidi الواقدي . Our ms. mentions on fol.1r al-Waqidi and on fol.2r Ibn (al-)Jawzi.

Ms.172.

15 folios; 14×19,5 cm; 15 lines; naskhi. Single words in red ink. Copied during 1215/1800.

[1445] Mawlid al-nabi مولد النبي, ascribed to Ibn al-Jawzi ابن الجوزي. The text is similar to, but not identical with mss. Berlin 9521 and 9522 which are ascribed to Ibn al-Jawzi.

Ms.173.

8 folios; 16,5×22,5 cm; 7 lines; naskhi, partially vocalized with red ink. Sometimes notes in the margin. Hand of the 12-13th/18-19th century.

[1446] Mahmud Ibn Hamza al-Dimashqi محمود بن حمزة الدمشقي: Tuhfat al-asma' li-mawlid hasan al-akhlaq wa-al-tiba' تحفة الأسماء لمولد حسن الأخلاق والطباع.
A further ms. of this poem in praise of the Prophet by Ibn Hamza (died 1305/1887) is mentioned in GAL S II 775 nr.6.

Ms.174.

18 folios; 16×21,5 cm; 11 lines; naskhi; single words in red ink. Paper and text are slightly damaged. Copied by Ahmad Jawush in Damascus during 1223/1808.

[1447] Mawa'iz nabi Allah Musa مواعظ نبي الله موسى, also called Munajat nabi Allah Musa مناجاة نبي الله موسى.
Admonitions and sayings ascribed to Moses. The text often refers to Hadith-scholars and also contains many prophetic sayings which end in the conversation (munajat) between Muhammad and Moses (fol.10r-18v). The text is similar to the Munajat Musa in mss. Berlin

3897-3899.

Ms.175.

6 folios; 15×20,5 cm; 19 lines; naskhi. Copied 1212/1797.

[1448] Manaqib Sayyidi al-Abbas Ibn Abd al-Muttalib مناقب سيدي العباس بن عبد المطلب.

The author of this text on the merits (fada'il فضائل) of Abbas, the uncle of the Prophet, is not mentioned. Because he refers (fol.2v) to Ibn Asakir ابن العساكر (died 571/1176) the text must be composed after the 6th/12th century. Hajji Khalifa (Kashf ed. Istanbul 1941, II 1843) mentions 5 authors of works about manaqib al-Abbas مناقب العباس . The writer of our text may be one of the last two mentioned authors, namely Abu al-Qasim Isma'il Ibn Ahmad al-Samarqandi أبو القاسم إسماعيل بن أحمد السمرقندي or Abu Tahir al-Sulafi أبو طاهر السلفي . Both are not identifiable.

Ms.176.

29 folios; 15,5×21 cm; 20 lines; nasta'liq. Single words in red ink. Hand of the 13th/19th century.

[1449] fol.1v-4v: Salih Ibn Ahmad al-Sam'uni صالح بن أحمد السمعوني: Manzuma منظومة.

Author and title are not mentioned. Compare however the second text on fol.5v-29v. - on the author (died 1285/1868 in Damascus) and his still unedited poem on religious duties see KAHHALE V 3 where also the commentary (sharh شرح) by al-Sam'uni is mentioned. This commentary is also in our ms.:

[1450] fol.5v-29v: Salih Ibn Ahmad al-Sam'uni صالح بن أحمد السمعوني: Manzuma منظومة, with commentary (sharh شرح).
The commented text which is identical with fol.1v-4v is written in red ink. A comparison shows that the last page is missing.

Ms.177.

18 folios; 10,5×15 cm; 8 lines; partially vocalized naskhi. Copy of the 13th/19th century.

[1451] fol.1-16r: A prayer-book.
The text is different from those in the mss. Berlin 3643ff.

Ms.178.

16 folios; 16,5×22,5 cm; 21 lines; naskhi. A copy of the year 1280/1863.

[1452] Hikayat حكايات.
An interesting collection of anecdotes, different from those in the mss. Berlin 8931ff.

Ms.179.

2 folios; 14×20,5 cm; 28 and 19 lines; nasta'liq. Hand of the 13th/19th century.

[1453] A short study (mutala'a مطالعة) about the performance of juridical decisions.

Ms.180.

2 folios; 14×20,5 cm; 11 lines; naskhi. Hand of the 13th/19th century.

[1454] fol.1r: A short prayer.

Ms.181.

4 folios; 17,5×29,5 cm; ±27 lines; naskhi, nasta'liq. 12th/18th century (cf. below).

[1455] fol.1r: A short poem by Abu Budayr أبو بدير.
The author is perhaps the grandfather of Muhammad Ibn Budayr محمد بن بديرwho lived 1160/1747-1220/1805 (KAHHALE IX 100).

[1456] fol.1v: A short note on the alphabet, the role of letters. At the end al-Imadi العماديis mentioned as author. This must be al-Imadi al-Mufti al-Hanafi bi-Dimashq العمادي المفتي الحنفي بدمشق who is mentioned on fol.1r, apparently as owner and writer of these notes and extracts. KAHHALE III 180 mentions Hamid Ibn Ali Ibn Ibrahim Ibn Abd al-Rahim Ibn Imad al-Din Ibn Muhibb al-Din al-Dimashqi al-Hanafi al-Imadi حامد بن علي بن إبراهيم بن عبد الرحيم بن عماد الدين بن محب الدين الدمشقي الحنفي العمادي as Mufti of Damascus who lived 1103/1692 - 1171/1758 (cf. also GAL S II 434).

[1457] fol.2r-4r: Many small excerpts from Arabic poetry (Abu Tammam أبو تمام, Abu Firas أبو فراس, al-Mutanabbi المتنبيetc.).

[1458] fol.4v: Alqab hadrat al-Sultan Salim ألقاب حضرة السلطان سليم.
The text is an interesting eulogy on Selim I, the 9th Sultan of the Ottomans (from 1512-1520), it enumerates glorifying titles and names.

Ms.182.

1 folio; 13,5×l9cm; 14 and 18 lines; naskhi. Copied end of the 13th/19th century.

[1459] A fragment of a biographical lexicon, containing an excerpt from Ibn Asakir ابن العساكر(i.e. his Ta'rikh Madinat Dimashq تأريخ مدينة دمشق) and an article on Amin Efendi al-Ajlani أمين أفندي العجلاني (1218/1803 - 1283/1866).
The author mentions As'ad al-Hamzawi أسعد الحمزاوي(died 1307/1890; cf. KAHHALE II 250) who was already dead ("al-marhum المرحوم").

Ms.183.

11 folios; 15×21 cm; 13 lines; naskhi. Brown paper. Hand of the 11th/17th century.

[1460] Two fragments of a treatise on diseases, their symptoms and the influence of seasons on them.
The ms. is part of a longer text of which the 4th chapter starts on fol.6v. It can be identified with Hippocrates, Αφορισμοι (al-Fusul الفصول), incomplete at the beginning (starting with Aphor. II 53). On further mss. and an old edition (1832) see GAS III 28f.

Ms.184.

62 folios; 13×19 cm; ±10 Lines; naskhi and nasta'liq. Paper and text are damaged on fol.15; 16; 25-55. Ornaments in blue and red on several pages; painting of flowers on fol.28r. The text is written in two columns within gold frame. Hand of the 12th/18th century.

[1461] fol.1v-14r: Verses, some of them about religious themes, without author.

[1462] fol.14v-15v: Verses by Baha' al-Din al-Qirati بهاء الدين القيراطي.
This must be Burhan al-Din al-Qirati برهان الدين القيراطي(726/1326 - 781/1379) whose poems are not yet edited (cf. GAL II 14 and S II 7).

[1463] fol.16r-36r: Verses by Ibn al-Mu'tazz ابن المعتز.
On this poet (died 296/908) cf. F. SEZGIN, GAS II 569-571.

[1464] fol.36v-39v: Verses by Ibn (al-)Nabih ابن النبيه.
On this poet (died 619/1287) cf. GAL I 262 and S I 462.

[1465] fol.39v-51v: Verses by al-Hajiri الحاجري.
On Isa Ibn Sanjar al-Hajiri عيسى بن سنجر الحاجري(died 632/1235) cf. GAL I 249 and S I 443.

[1466] fol.52r-61r: Verses by al-Dimashqi الدمشقي.

[1467] fol.61v and 62v: Some more verses by different authors. Fol.61v mentions al-Sahib Ibn Abbad الصاحب بن عبادwho died 385/995; cf. F. SEZGIN, GAS II 636f.

Ms.185.

14 folios; 11,5×14,5 and 18,5 cm; ±13 lines. Hand of the 13-14th/19-20th century.

[1468] A collection of seven sermons.

Ms.186.

2 folios; 14×19 cm; ±14 lines; naskhi. Hand of the 13th/19th

century.

[1469] fol.1r-2r: A short note on the Mufti's method of jurisdiction.

Ms.187.

1 folio; 11,5×16 cm; 21 lines; maghribi. Hand of the 11th/17th century.

[1470] Mas'ala fi al-mughalsama مسألة في المغلسمة.
On the juridical question, whether it is allowed to eat an animal of which the epiglottis (ghalsama غلسمة) glided in the body and did not remain in the head. Several opinions are mentioned.

Ms.188.

4 folios; 14×19,5 cm; 13 lines; naskhi. Chapter-headings and division of the text in gold. Paper damaged. Hand of the 9th/15th century.

[1471] Fragment of a work on the Prophet (mawlid al-nabi مولد النبي). Compare similar texts in the mss. nr.169ff.

Ms.189.

6 folios; 13×17,5 cm; 15 lines; naskhi. Hand of the 11th/17th century.

[1472] Fragments of a work on grammar.

Ms.190.

4 folios; 15×20,5 cm; 22 lines; naskhi. Paper and text are slightly damaged. Hand of the 13th/19th century.

[1473] An anonymous poem in praise of God and the prophet.

**Ms.191.
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10 folios; 13,5×21 cm; ±28 lines; naskhi. Fol.6r mentions 1194 (or 1184)/1780 (or 1770). Some sections of the text are younger (13th/19th century).

[1474] fol.1r-2v: About the daily recitation of the Koran (qira'at al-dawr al-kabir قراءة الدور الكبير)
The text has the authorization of Hasan Naqshbandi حسن نقشبندي (died 1282/1865; KAHHALE III 281), Muhammad Efendi Muradi محمد أفندي مرادي and Ahmad Efendi al-Manini أحمد أفندي المنيني (died 1172/1759; KAHHALE II 15); a second authorization is given by Muhammad Ibn al-Shaykh Muhammad محمد بن الشيخ محمد, his teacher al-Khalili الخليلي and Abd al-Ghani al-Nabulusi عبد الغني النابلسي (died 1143/1731).

[1475] fol.2v-3v: Umar Ibn Abd al-Jalil al-Baghdadi عمر بن عبد الجليل البغدادي: Risala رسالة .
This treatise deals with the problem of determinism and free will. The author tends to the deterministic solution, starting from the mystical view.
The author Umar Ibn Abd al-Jalil Ibn Muhammad Jamil Ibn Derwish Ibn Abd al-Muhsin al-Baghdadi al-Hanafi al-Qadiri عمر بن عبد الجليل بن محمد جميل بن درويش بن عبد المحسن البغدادي الحنفي القادري is a Sufi from Damascus (1155-1194/1742-1780). He wrote this treatise which is not mentioned in KAHHALE (VII 287) in the year 1192/1778 (cf. fol.2v). The text is transmitted in our ms. with the authorization (ijaza إجازة) of the author.

[1476] fol.3v-4v: Some verses and excerpts from Hadith.

[1477] fol.4v-5r: A note about the ritual ablution (wudu' وضوء) and the prayer, with the authorization by Hasan Izz al-Din (?) Mustafa al-Alwani حسن عز الدين (؟) مصطفى العلواني and Mustafa Ibn Suwar مصطفى بن سوار.

[1478] fol.5r-8r: Notes and excerpts by different hands.

[1479] fol.8v: Abd al-Qadir al-Jilani عبد القادر الجيلاني: Salat صلاة, with the authorization by "Muhammad Ibn Shaykh Muhammad Ibn Shaykh Ali محمد بن شيخ محمد بن شيخ علي".
More different prayers by the mystic Abd al-Qadir al-Jilani (died 561/1167) are mentioned in GAL I 435f. (nr.11ff.) and S I 778 (nr.11ff.).

[1480] fol.8v-9r: A prayer.

[1481] fol.9v-10v: A prayer, with the authorization of Muhammad Mahmud Ibn al-Shaykh Ali al-Damuni محمد محمود بن الشيخ علي الداموني.
al-Damuni wrote about 1208/1794: see KAHHALE XII 4.

Ms.192.

4 folios; 12,5×21,5 cm; 26 lines; naskhi. Hand of the 12th/18th century.

[1482] fol.1r: Some theological notes.

[1483] fol.1v-3v: Du'a' al-Sayfi دعاء السيفي.
A prayer. The beginning is identical with ms. Berlin 3649, nr.38.

[1484] fol.4r-v: Some notes and excerpts from religious literature.

Ms.193.

9 folios; 8×21 cm; 17 lines; naskhi. Single words in red ink. The beginning is missing. Hand of the 12th/18th century.

[1485] fol.1-4v: Anonymous excerpts from poems.

[1486] fol.5r-6r: Excerpts from poems by Abu al-Ala' al-Ma'arri أبو العلاء المعري(363-449/973-1058).
On the poet cf. Encyclopaedia of Islam2 V 927ff.

[1487] fol.6r-6v: Excerpts from poems by al-Tughra'i التغرائي(died 515/1121). On the poet cf. GAL I 247 and S I 439.

[1488] fol.6v-7r: Anonymous excerpts from poems.

[1489] fol.7r-9v: An anecdote (hikaya حكاية) by Ahmad Ibn Abi Da'ud أحمد بن أبي داوود, the Qadi قاضيof Basra during the reign of al-Mu'tasim المعتصم(218/833).
Some anonymous poems are adjoined.

Ms.194.

23 folios; 8×21 cm; 16 lines; naskhi. The beginning is missing. Hand of the 12th/18th century (different from ms.193).

[1490] fol.1-22r: Fragments from different poets.
The ms. mentions al-Bura'i البرعي(fol.7r) who lived about 450/1085

(GAL I 259; S I 459); al-Rashid الرشيد(fol.11r) = perhaps Rashid Ibn Khamis Ibn Jum'a al-Habsi رشيد بن خميس بن جمعة الحبسي(GAL S II 569) or Rashid Ibn Ishaq Ibn Rashid Abu Halima رشيد بن إسحاق بن رشيد أبو حليمة(GAL S I 123); Ibn Nabih ابن نبيه(GAL I 262; S I 462).

[1491] fol.22v-23v: A prayer (istighfara استغفارة) by Abd al-Ghani al-Nabulusi عبد الغني النابلسي(died 1143/1731).
A second ms. of this still unedited text is ms. Berlin 3941, nr.2 (GAL II 346 nr.24).

Ms.195.

60 folios; 11×16,5 cm; ±19 lines; naskhi, different hands. Hand of the 12-13th/18-19th century. The ms. is incomplete at the beginning and at the end. It contains several texts fol.1-33 and then starts fol.60v with a running text till fol.33v.

[1492] fol.1-3r: Fragment of a poem.

[1493] fol.3r-31v: Abd al-Ghani al-Nabulusi عبد الغني النابلسي: Kalam ala huruf al-hija' كلام على حروف الهجاء.
This treatise on the meaning of letters is not mentioned by BROCKELMANN (GAL) or in the list published by G. FLÜGEL in Zeitschrift der deutschen morgenländischen Gesellschaft 16, p.651-709.
After having dealt with the letters the text continues (11r foll.) with verses and explanations, introduced with qala radiya Allah an-hu قال رضي الله عنه .
Fol.31v contains a fragment of a text by a different copyist.

[1494] fol.32r-33r: Abd al-Ghani al-Nabulusi عبد الغني النابلسي: A poem

about the properties of tobacco; no title.
The text is identical with the anonymous poem (no title) in ms. Berlin 5494, fol.123r.

[1495] fol.35r-33v (cf. above): Abd al-Ghani al-Nabulusi عبد الغني النابلسي: Idah al-maqsud fi ma'na wahdat al-wujud إيضاح المقصود في معنى وحدة الوجود.
On this text about the unity of being (ed. by IGNATIUS ABDUH KHALIFA in al-Mashriq 47, 1953, p.304-317) see GAL II 345 nr.5 and S II 473 nr.5. The text of the ms. is incomplete and ends ed. ABDUH KHALIFA p.308, 6.

[1496] fo1.35v: A poem by Abd al-Ghani al-Nabulusi عبد الغني النابلسي.

[1497] fol.36r: An excerpt and a short prayer.

[1498] fol.42v-36r (cf. above): A fragment of a treatise on God's being.
The beginning is missing.

[1499] fol.43r-46r: Short notes and excerpts from poems.

[1500] fol.47r-46v: A prayer.

[1501] fol.50v-47v: Fragment of a grammar.

[1502] fo1.60v-51r: Fragment of a poem, introduced by qala radiya Allah - ta'ala - an-hu قال رضي الله - تعالى - عنه.

Ms.196.

8 folios; 11,5×16,5 cm; 15 lines; maghribi. Hand of the 13th/19th

century.

[1503] fol.1-4v: al-Sam'uni السمعوني: Dhikr ba'd al-masa'il allati tahillu inda al-Hanafiya wa-tahramu ind al-Malikiya ذكر بعض المسائل التي تحل عند الحنفية وتحرم عند المالكية.

[1504] fol.5v-7v: al-Sam'uni السمعوني: Dhikr ba'd al-masa'il allati tahillu inda al-Shafi'iya wa-tahramu ind al-Malikiya ذكر بعض المسائل التي تحل عند الشافعية وتحرم عند المالكية.

These two texts by al-Sam'uni (died 1285/1868; see also ms. nr.176) deal with differences in the religious duties between Hanafites, Shafiites and Malikites. They may be identical with the Risala fi ikhtilaf al-madhahib رسالة في اختلاف المذاهب (mentioned by KAHHALE V 3). The author is mentioned in our ms. fol.7v.

[1505] fol.8r: Tahrim al-dukhan تحريم الدخان, perhaps also by al-Sam'uni السمعوني.

On the interdiction of smoking. A treatise with the same title is ascribed to Ibn Isam al-Din al-Isami al-Isfara'ini ابن عصام الدين العصامي الإسفرائني(died 1037/1627) in GAL II 380 nr.2 (2 mss.).

Ms.197.

44 folios; 16,5×21,5 cm; 17 lines in two columns. Naskhi. Copied by Muhammad Ibn Abd al-Rahman Ibn Abd al-Rahim al-Salihi al-Qadiri al-Shafi'i during 1174/1760.

[1506] fol.1v-42r: Abu Bakr Ibn Munyan al-Arawdaki أبو بكر بن منيان العرودكي: Diwan ديوان.

On this still unedited divan cf. GAL S II 12f. and KAHHALE III 76 (5 mss.). According to KAHHALE the author lived about 1120/1708;

BROCKELMANN (GAL S II 13 above) however mentions a ms. from the year 888/1483. Therefore the author must have written before the end of the 9th/15th century.

Ms.198.

39 folios; 17,5×25,5 cm; 19 lines; partially vocalized naskhi. Some words in red ink. Incomplete at the beginning and at the end; lacunas after 28v; 29v; 32v; 33v; 37v and 38v. Copied 883/1478.

[1507] fol.1r: A fragment of sayings about religious wisdom.

[1508] fol.1v-14r: Wasiyat al-Nabi li-Ali وصية النبي لعلي.
A further ms. of this admonition to Ali Ibn Abi Talib علي بن أبي طالب by the prophet Mohammed is ms. Berlin 3959. Still unedited.

[1509] fol.22v-24v: Wasiyat al-Nabi li-Abi Hurayra وصية النبي لأبي هريرة, transmitted by al-Hasan al-Basri الحسن البصري (and others).
The testament of the prophet Mohammed for Abu Hurayra. The beginning is missing. Further mss. of this still unedited admonition are ms. Berlin 3961 and two mss. mentioned by SEZGIN, GAS I 593 nr.8.

[1510] fol.24v, ult.-25r11: Sayings about religious wisdom, anonymous or ascribed to Mohammed.

[1511] fol.26r12-27r12: Hadith al-rajul wa-al-shajara حديث الرجل والشجرة, transmitted by al-Hasan al-Basri الحسن البصري.
An anecdote about the prophet Mohammed. The text is perhaps part of the Ahadith al-mutafarriqa الأحاديث المتفرقة by al-Hasan al-Basri (on this text cf. SEZGIN, GAS I 594) to which also other texts of this ms. may belong.

[1512] fol.27r13-28v4: Hadith madinat Waq Waq حديث مدينة واق واق, transmitted by Ka'b al-Ahbar كعب الأحبار.
The text describes, how Jesus had converted the town Waq Waq to belief. According to SEZGIN (GAS I 304) such a title is not known among the writings attributed to Ka'b al-Ahbar (died 32/652 or 34/654). A second ms. is Berlin 8976, nr.2.

[1513] fol.28v5-ult.: Qissat wadi al-naml قصة وادي النمل.
Incomplete at the end. A conversation between Solomon and an ant, perhaps taken from Qissat al-namla wa-al-qasr ma'a Sulayman قصة النملة والقصر مع سليمان(ms. Berlin 8966).

[1514] fol.29r-v: Hadith al-Jariya bi-al-Ta'if حديث الجارية بالطائف, transmitted by (Abd Allah) Ibn Abbas (عبد الله) بن عباس.
An anecdote about Jariya جارية, a contemporary of the prophet Mohammed. The text is incomplete at the end; paper and text are sometimes damaged.

[1515] fol.30r-32v: A fragment of sayings about religious wisdom.

[1516] fol.33r-39v: A fragment of a work on Fada'il فضائل.
About the benefit of daughters, boys, marriage, the month of Ramadan etc.

Ms.199.

5 folios; 15×21 cm; 21 lines; naskhi, tending to nasta'liq. Hand of the 11th/17th century.

[1517] Ahmad Ibn Qasim al-Abbadi (al-Ibadi) أحمد بن قاسم العبادي: As'ila

ajaba an-ha al-shaykh Ahmad Ibn Qasim al-Abbadi (al-Ibadi) al-Shafi'i أسئلة أجاب عنها الشيخ أحمد بن قاسم العبادي الشافعي.
The text contains answers by al-Abbadi to two questions: the question whether the non-prophetic offsprings of Adam are superior to Abd Allah Abu Bakr عبد الله أبو بكر or not and a question concerning the Koran. The text is not mentioned by BROCKELMANN who refers to the author (died 994/1586) in GAL II 320 and S II 441.

Ms.200.

28 folios; 14×20,5 cm; 25 lines; naskhi. Many notes on the margin. Beginning and end are missing. Copy of the 9th/15th century.

[1518] Fragment of a devotional work containing many sayings about religious wisdom, the virtues (manaqib مناقب) of Umar Ibn al-Khattab عمر بن الخطاب, the "Ten" (al-ashara العشرة) to whom Paradise was promised etc.; a chapter on the merits of Jihad جهادand prayer. The text is a later example of the fada'il-literature.

Ms.201.

25 folios; 17,5×26 cm; 31 lines; naskhi. Some words in red ink. Sometimes notes in the margin. Paper and text damaged. Often stained with water. Incomplete at the beginning and end. Hand of the 9th/15th century.

[1519] Fragments of a commentary on the Koran (including commentaries on verses of Suras 27, 46, 48, 65 and 66).
The commentary often refers to old authorities like Abd Allah Ibn Abbas عبد الله بن عباس (SEZGIN, GAS I 25-28), al-Hasan al-Basri الحسن البصري(SEZGIN, GAS I 30), Ata' al-Khurasani عطاء الخراساني SEZGIN, GAS I 33f.), al-Kalbi الكلبي (SEZGIN, GAS I 34f.), al-Sha'bi الشعبي

(SEZGIN, GAS I 277), Sufyan al-Thawri سفيان الثوري (SEZGIN GAS I 518f.) and later authorities from the 2nd/8th and 3rd/9th century (Malik Ibn Anas مالك بن أنس , al-Tirmidhi الترمذي , al-Bukhari البخاري). The text contains important material of otherwise lost early Islamic commentaries to the Koran. In its present form the text is a late compilation of the time after al-Zamakhshari الزمخشري (died 538/1144) and Fakhr al-Din al-Razi فخر الدين الرازي , called "al-Imam الإمام " (died 606/1209) and (fol.23r) Muhi al-Din al-Nawawi محي الدين النووي (631-677/1233-1278).

Ms.202.

16 folios; 14×20,5 cm; 9 lines; nasta'liq. Hand of the 13th/19th century.

[1520] fol.1-4v: Two poems about the revered names of followers of the prophet Mohammed, in Persian.

[1521] fol.4v-6v: A prayer for the prophet Mohammed, in Arabic with Persian additions in the text.

[1522] fol.7r-v: al-Suyuti السيوطي: al-Salat laylata al-jum'a الصلاة ليلة الجمعة.
This prayer by Jalal al-Din al-Suyuti جلال الدين السيوطي (died 911/1505) is not mentioned by BROCKELMANN (GAL).

[1523] fol.8r-10v: A poem, being a prayer to God, with Persian commentary. Three more poems in Persian are adjoined.

[1524] fol.12r-13v: Tariqat talqin masha'ikh Naqshbandiya طريقة تلقين مشائخ نقشبندية.
A prayer, with Persian additions. Five more poems in Persian are

adjoined.

Ms.203.

99 folios; 13,5×20 cm; ±18 lines; maghribi. Hand of the beginning 14th/20th century.

[1525] fol.1v-7v: al-Urjuza al-latifa wa-al-bulgha al-sunniya al-munifa الأرجوزة اللطيفة والبلغة السنية المنيفة.
A religious poem without author, followed by a further short poem and a notice (fol.7r-v).

[1526] fol.8r-9r: al-Qasida al-Zaynabiya القصيدة الزينبية, ascribed to Salih Abd al-Quddus صالح عبد القدوس.
Cf. GAL I 44 and S I 74.

[1527] fol.9v-10r: Excerpts from the poetry of Abu al-Hasan Ali al-Yushi al-Marrakushi أبو الحسن علي اليوشي المراكشي(died 1102/1691).
Cf. GAL II 456; S II 675. Not in the Rasa'il-edition by FATIMA KHALIL فاطمة خليل(1981).

[1528] fol.10v-12r: al-Ghawth Abu Madyan Shu'ayb Ibn al-Hasan al-Maghribi al-Andalusi al-Tilimsani الغوث أبو مدين شعيب بن الحسن المغربي الأندلسي التلمساني: al-Gh(aw)thiya الغوثية (الغثية) .
This parenetical poem by Abu Madyan (died 598/1193) is not mentioned by BROCKELMANN (GAL I 438 and S I 784).

[1529] fol.12v-14r: Mustafa Ibn Azzuz مصطفى بن عزوز: Hizb حزب.
A prayer in the form of a poem by the Sufi Ibn Azzuz al-Idrisi al-Maliki al-Hasani ابن عزوز الإدريسي المالكي الحسني(died 1282/1865). The title is not mentioned in KAHHALE XII 280.

[1530] fol.14r-17v: Abd al-Aziz al-Dirini عبد العزيز الديريني: Qiladat al-durr al-manthur (= al-manshur) fi dhikr al-ba'th wa-al-nushur قلادة الدر المنثور (= المنشور) في ذكر البعث والنشور.
On this qasida قصيدةabout resurrection and the author (died 697/1297) see GAL I 452 nr.2 and S I 811 nr.2.

[1531] fol.17v-19v: A parenetical poem.

[1532] fol.19v-28r: A didactical poem about the invocation of God (dhikr ذكر).

[1533] fol.28r: A poem (qasida قصيدة) by al-Yushi اليوشي.
On this author cf. text 9v-10r. No comparable text is mentioned in GAL; not in the Rasa'il-edition by FATIMA KHALIL فاطمة خليل (Casablanca 1981).

[1534] fol.28v-33r: al-Saklawi al-Zawawi al-Maghribi السكلاوي الزواوي المغربي: Manzuma منظومة.
The author of this poem is most likely to be the Sufi Muhammad Ibn Amir al-Zawawi al-Maghribi al-Maliki محمد بن عامر الزواوي المغربي المالكي(died 1221/1806; cf. KAHHALE X 117).

[1535] fol.33v-51r: Ibn Zarruq al-Burnusi al-Fasi ابن زروق البرنسي الفاسي : Fusul mujmala فصول مجملة.
This religious poem is not mentioned by BROCKELMANN. On the author (died 899/1493) see GAL II 253 and S II 361f.

[1536] fol.51v-58r: Muhammad Ibn Abd al-Baqi Ibn Yusuf al-Zurqani محمد بن عبد الباقي بن يوسف الزرقاني: Answers to questions about tradition, in the form of poems.
On the author (died 1099/1688) see GAL II 318 and S II 438. The text is not mentioned.

[1537] fol.58r-60r: al-Budayr البدير: Qasida قصيدة.
The author is perhaps Muhammad al-Budayr محمد البدير(died 1219/1804); cf. KAHHALE IX 18.

[1538] fo1.60r-62r: Ahmad al-Dardir أحمد الدردير: Manzuma fi asma' Allah al-husna منظومة في أسماء الله الحسنى.
On this still unedited poem about the attributes of God by al-Dardir (died 1201/1786) see GAL II 353 nr.5 and S II 480 nr.5.

[1539] fol.62v-66r: A poem about fiqh فقه, called Kifayat al-nabih كفاية النبيه.
The text is not identical with Kifayat al-nabih by Ahmad Ibn Muhammad al-Bukhari Ibn al-Raf'a أحمد بن محمد البخاري بن الرفعة(died 710/1510), a commentary on Kitab al-Tanbih fi al-fiqh كتاب التنبيه في الفقه (GAL I 387 nr.II/5 and S I 670 nr.II/5).

[1540] fol.66v-99r: Notes on different religious themes, included some short poems.

Ms.204.

55 folios; 12×20 cm; 15-21 lines; nasta'liq, different hands. Brown paper, badly damaged, in some cases repaired; loss of portions of the text (esp. at the end). Some pages are in part pasted together. Many glosses on the margin. Hand of the 12th/18th century.

[1541] Imad al-Din Ibn Yahya al-Farisi عماد الدين بن يحيى الفارسي: Qara Hashiya قره حاشية.
Glosses by Imad al-Din (died 900/1494) on the notes (called al-Kuchak الكوچك) by al-Sayyid al-Jurjani السيد الجرجاني (died 816/1413) on al-Risala al-Shamsiya fi al-qawa'id al-mantiqiya الرسالة الشمسية في القواعد

المنطقية (on logic) by Najm al-Din Ali Ibn Umar al-Qazwini al-Katibi نجم الدين علي بن عمر القزويني الكاتبي (died 675/1276 or 693/1294). The still unedited glosses are identical with ms. Berlin 5263. More mss. see GAL I 466 nr.I and S I 846, line 4.

Ms.205.

25 folios; 10×15,5 cm; ±23 lines; naskhi, different hands. Hand of the 13th/19th century.

[1542] A student's notebook, with excerpts from religious poetry. Fol.3v mentions Abd al-Ghani al-Nabulusi عبد الغني النابلسي; 4r al-Qasim al-Bakraji al-Halabi القاسم البكرجي الحلبي(died 1169/1756; cf. GAL II 287; S II 397); 5v Ibn Nubata ابن نباتة(died 405/1015; cf. SEZGIN, GAS II 594f.).

Ms.206.

79 folios; 15,5×21 cm; 13 lines; partially vocalized naskhi. Hand of the 13th/19th century.

[1543] A fragment of the Koran (Sura 3, 152-9, 5).

Ms.207.

2 folios; 10×14,5 cm; 15 lines; naskhi. Hand of the 12th/18th century.

[1544] Lutf Allah al-Nasafi al-Kaydani لطف الله النسفي الكيداني: Risala fi anwa' al-mashru'at رسالة في أنواع المشروعات.
A fragment (the beginning). On the author (lived about 750/1349) and on two more mss. of this still inedited treatise on the

terminology of jurisprudence cf. GAL S II 269 nr.2. A second ms. is ms. nr.220 below.

Ms.208.

30 folios; 14×19 cm; 21 lines; naskhi. Single words in red ink. Hand of the 12th/18th century.

[1545] A fragment of a commentary on a theological text.

Ms.209.

2 folios; 14,5×20 cm; 19 lines; naskhi. Single words in red ink. Hand of the 12th/18th century.

[1546] Two fragments of a lexicon with explanations of religious terms by referring to sayings by contemporaries of the prophet Muhammad and early religious authorities.

Ms.210.

4 folios; 10,5×14,5 cm; ±15 lines; naskhi, two different hands. Hand of the 13th/19th century.

[1547] A fragment of a notebook about religious themes; Turkish text on fol.3r.

Ms.211.

2 folios; 13,5×20,5 cm; ±26 lines; naskhi. Copied 1227/1812.

[1548] Khayr al-Din al-Faruqi al-Ramli خير الدين الفاروقي الرملي: Mas'ala

مسألة .

A juridical question concerning marriage (nikah نكاح). - The text is perhaps part of al-Fatawi al-Khayriya الفتاوي الخيرية by Khayr al-Din (died 1081/1671) on which cf. GAL II 314 nr.1 and S II 432 nr.1.

Ms.212.

2 folios; 13,5×20,5 cm; 22 lines; naskhi. Title in red ink. Paper and text slightly damaged. Hand of the 12th/18th century.

[1549] fol.1r-v: Fawa'id wa-nasa'ih an Buzurjmihr hakim al-Furs فوائد ونصائح عن بزرجمهر حكيم الفرس.
Gnomic sayings by Buzurjmihr.

[1550] fol.2r-v: A poem containing a prayer.
The text is incomplete at the end.

Ms.213.

1 folio; 14,5×21 cm; 21 lines; naskhi. Title in red ink. Hand of the 12th/18th century.

[1551] A fragment of al-Bukhari البخاري, al-Jami' al-sahih الجامع الصحيح , chapter on revelation (Bad' al-wahy بدء الوحي).
On the author (died 256/870) and his collection of traditions cf. SEZGIN, GAS I 115.

Ms.214.

1 folio; 14×19 cm; 16 lines; naskhi. Text with notes. Hand of the 12th/18th century.

[1552] A fragment (the beginning) of the commentary by al-

Taftazani التفتازاني(died 791/1389) on al-Nasafi النسفي(died 537/1142), al-Aqa'id العقائد.
On this creed and its commentary cf. GAL S I 758 I.

Ms.215.

14 folios; 11,5×17 cm; 13 lines; naskhi. Hand of the 12-13th/18-19th century.

[1553] Two fragments of a prayerbook.

Ms.216.

2 folios; 14×21 cm; 23 lines; regular naskhi. Single words in red ink. Hand of the 12th/18th century.

[1554] A fragment (the beginning) of Talkhis al-Miftah تلخيص المفتاحby Jamal al-Din Muhammad Ibn Abd al-Rahman al-Qazwini Khatib Dimashq جمال الدين محمد بن عبد الرحمن القزويني خطيب دمشق(died 739/1338), a summary of al-Sakkaki السكاكي(died 626/1229), Miftah al-ulum مفتاح العلوم, part III (ilm al-ma'ani wa-al-bayan علم المعاني والبيان) on rhetoric. Cf. GAL I 294f. and S I 515f.

Ms.217.

11 folios; 12×17,5 cm; 15 lines; naskhi. Hand of the 12th/18th century.

[1555] Abu Bakr Ibn Ali al-Hamili أبو بكر بن علي الهاملي: al-Nazm al-manthur النظم المنثور.
A poem based on al-Marghinani المرغناني(died 593/1197), al-Hidaya الهداية(a commentary to al-Marghinani's Bidayat al-mubtadi' بداية المبتدئ , a summary of Hanafite law). On al-Hamili (died 769/1367) and his

poem which is also called Durr al-muhtadi wa-dhukhr al-muqtadi fi nazm Bidayat al-mubtadi' در المهتدي وذخر المقتدي في نظم بداية المبتدئ see GAL II 185; S II 240; GAL I 378 (I end) and S I 646, line 16f.

Ms.218.

16 folios; 13,5×21 cm; 20 lines; nasta'liq. Hand of the beginning 14th/20th century.

[1556] Religious poems and prayers.

Ms.219.

30 folios; 14×19cm; 21 lines; naskhi. Commented text in red ink. Hand of the 9th/15th century.
A comparison with ms. Berlin 4400 shows that the commented text is a fragment of the following author:

[1557] Taj al-Din al-Subki تاج الدين السبكي: Jam' al-jawami' fi al-usul جمع الجوامع في الأصول.
A fragment of the chapters on ijma' إجماع and qiyas قياس (starts fol.6v). The text is mixed with a commentary which cannot be identified. Cf. on the author (died 771/1370) of the commented text and on the commentaries on this treatise about the principles of jurisprudence GAL II 89 nr.1 and S II 105 nr.1.

Ms.220.

79 folios; 10×14,5 cm; 15 lines; naskhi. Some pages within red frame. Beginning and end are missing. Copied 1086/1675 (fol.36r).

[1558] fol.1-36r: A summary (mukhtasar مختصر) of Matalib al-musalli مطالب المصلي(= Muqaddimat al-salat مقدمة الصلاة) by Lutf Allah al-Kaydani لطف الله الكيداني.
The author (wrote about 750/1349) and the title of the summarized text are not mentioned. Cf. however the chapter-headings with those of Matalib al-musalli in ms. Berlin 3524. The author of the summary cannot be identified (cf. GAL II 198 nr.1 and S II 269 nr.1).

[1559] fol.36v-79v: Lutf Allah al-Nasafi al-Kaydani لطف الله النسفي الكيداني : Risala fi anwa' al-mashru'at رسالة في أنواع المشروعات.
The end is missing. The beginning of the text can also be found in ms. nr.207.

Ms.221.

3 folios; 10,5×22,5 cm; ±20 lines; naskhi, different hands. Hand of the 12th/18th century.

[1560] Excerpts from religious poems, among them: fol.1v-2v: Qasidat Abd al-Ghani al-Nabulusi قصيدة عبد الغني النابلسي.
The text is different from mss. Berlin 5429 and 7749, 4.

Ms.222.

2 folios; 15×20 cm; 19 lines; naskhi. Hand of the 8th/14th century.

[1561] Fragment of an anthology of poets.
Our ms. contains verses by Ka'b Ibn Malik كعب بن مالك(died at the end of 1st/7th century; cf. SEZGIN, GAS II 293f.) and Hassan Ibn Thabit حسان بن ثابت(contemporary of Ka'b Ibn Malik; cf. SEZGIN, GAS II 289-292).

Ms.223.

6 folios; 14,5×20 cm; 14 lines; naskhi. Single words in red ink. Hand of the 9th/15th century.

[1562] A fragment of a collection of anecdotes, mostly told by Abu Bakr أبو بكر, the first caliph and contemporary of Mohammed.

Ms.224.

3 folios; 13,5×18,5 cm; 14 lines; naskhi. Commented text in red ink. Hand of the 9th/15th century.

[1563] Two fragments of a commentary on the Koran (Sura 2, 1.2.4).

Ms.225.

1 folio; 14×20 cm; 17 lines; naskhi. Single words in red ink. Brown paper, slightly damaged. Hand of the 10th/16th century.

[1564] A fragment of a collection of gnomic sayings.
The sayings start with wa-qala وقال.

Ms.226.

10 folios; 13,5×18,5 cm; 17 lines; naskhi. Single words in red ink. Hand of the 11th/17th century.

[1565] A fragment of a teaching book about prayers.

Ms.227.

2 folios; 13,5×18 cm; ±30 lines; naskhi, different hands. Hand of the 10th/16th century. Besides unidentifiable fragments the ms.

contains two small texts on

[1566] fol.1v: A prayer by Abu al-Su'ud أبو السعود.
A tradition of the prophet Mohammed, transmitted by Ahmad Ibn Muhammad al-Tusi al-Sufi أحمد بن محمد الطوسي الصوفي, with isnad إسناد going back to Ali Ibn Abi Talib علي بن أبي طالب (with Shiite tendency).

Ms.228.

3 folios; 15×20 cm; 21 lines; naskhi. Single words in red ink. Hand of the 12th/18th century.

[1567] A fragment of a biographical work on al-Shafi'i الشافعي.
The text must have been compiled after Isma'il al-Bushanji إسماعيل البوشنجي (died 536/ 1142; cf. KAHHALE II 278) who is cited fol.2v.

Ms.229.

17 folios; 12×18 cm; 13 lines; modern naskhi of the beginning 14th/20th century.

[1568] A fragment (without beginning or end) of a monograph about the Sufi Ahmad Ibn Ali al-Rifa'i أحمد بن علي الرفاعي (died 578/1182).
The text mentions on fol.1r the Shifa' al-asqam fi sirat Ghawth al-anam شفاء الأسقام في سيرة غوث الأنام which was written before 820/1417 by Ibrahim Ibn Muhammad al-Kazaruni إبراهيم بن محمد الكازروني (cf. GAL S I 781).

Ms.230.

24 folios; 13,5×19 cm; 19 lines; naskhi. Paper and text of a few pages are damaged, in part damp-stained. Hand of the 12th/18th century.

[1569] Two fragments of a Hadith-work containing traditions about the Imam, about knowledge (ilm علم) and religious duties.

Ms.231.

10 folios; 13,5×18 cm; 15 lines; naskhi. Paper and text in some places damaged. Hand of the 9th/15th century.

[1570] A fragment of a treatise, about mystical wisdom.
The text mentions al-Junayd الجنيد(fol.4v), Abu al-Abbas al-Mursi أبو العباس المرسي(8v), Ibrahim Ibn Adham إبراهيم بن أدهم(9r), Abu Madyan أبو مدين(9r) and Abu al-Hasan al-Shadhali أبو الحسن الشاذلي(9v; 10r-v); al-Shadhali died 656/1258 (GAL I 449); therefore our text must have been compiled after the7th/13th century.

Ms.232.

6 folios; 15×20 cm; 25 lines. Single words in red ink. Copied by Yusuf Ibn Yusuf al-Baybani in 1012/1603.

[1571] fol.1-5r: Ibn Ajurrum ابن آجروم: al-Ajurrumiya الآجرومية, with commentary by Khalid Ibn Abd Allah al-Azhari خالد بن عبد الله الأزهري(died 905/1499), to which the notes of Abd al-Mu'ti al-Azhari al-Wafa'i عبد المعطي الأزهري الوفائي by Abd al-Mu'ti's pupil Abd al-Karim Ibn Muhammad Ibn Abd Allah al-Durri al-Wafa'i عبد الكريم بن محمد بن عبد الله الدري الوفائي(lived about 1080/1669) are added.
Our ms. contains only the last chapters (starts in the chapter on al-munadi المنادي) of Ibn Ajurrum's (died 723/1323) grammar. On the text and the mentioned commentary with notes by Abd al-Mu'ti (still inedited) which have the title al-Durra al-sunniya ala hall alfaz al-shaykh Khalid wa-al-Ajurrumiya الدرة السنية على حل ألفاظ الشيخ خالد والآجرومية in ms. Berlin 6687 see GAL II 238 nr.6d and S II 333 nr.6d.

[1572] fol.5r-v: A short note (fa'ida فائدة) by al-Shaykh Abu al-Husayn الشيخ أبو الحسينon the date of Laylat al-qadr ليلة القدرin the month Ramadan.

[1573] fol.5v-6r: Ibrahim Ibn Abi Sharif al-Shafi'i إبراهيم بن أبي شريف الشافعي : A short interpretation of the terms taqwa تقوى (fear of God) and tawakkul توكل(trust in God). At the end the author informs us that he has written this interpretation in the year 917/1511. The author (died 923/1517) is mentioned in KAHHALE I 38 (Ibrahim Ibn Abi Sharif al-Qudsi, Burhan al-Din إبراهيم بن أبي شريف القدسي، برهان الدين).

[1574] fol.6v: A note (fa'ida فائدة) about ruh روحand rih ريح, taken from al-Hariri الحريري, Durrat al-ghawwas fi awham al-khawass درة الغواص في أوهام الخواص.
On al-Hariri (died 516/1122) and his Durra see GAL I 277 VI andS I 488 VI.

Ms.233.

1 folio; 15×21 cm; 22 lines; naskhi. Hand of the 11th/17th century.

[1575] A fragment of a collection of religious exhortations (mawa'iz مواعظ).

Ms.234.

2 folios; 15,5×18,5 cm; 15 lines; naskhi. Text and paper slightly damaged. Hand of the 9th/15th century.

[1576] A fragment of a historical work, dealing with two

contemporaries of the prophet, Sa'id Ibn al-As سعيد بن العاص and Shaddad Ibn Aws شداد بن أوس.
On both see ZIRIKLI, al-A'lam III (Beirut 1969) 148 and 232. - Fol.1r refers to the Ta'rikh Dimashq تأريخ دمشق by Ibn Asakir ابن عساكر (died 571/1176); therefore the author of our text must have written after the 6th/12th century.

Ms.235.

4 folios; 16×21,5 cm; 26 lines; naskhi. Single words in red ink. Copied by Muhammad Ibn Ali al-Safadi during 1253/1837 (fol.2r).

[1577] fol.1r1-17: A note (fa'ida فائدة) by al-Shaykh al-Damiri الشيخ الدميري on al-zann الظن and its division into wajib واجب, haram حرام, mandub مندوب and ja'iz جائز. The author is most likely the Malikite Taj al-Din Ibn Abd al-Aziz Ibn Iwad al-Damiri تاج الدين بن عبد العزيز بن عوض الدميري who died 856/1452 (cf. GAL S II 99f.).

[1578] fol.1r18-ult.: A note (fa'ida فائدة) by al-Shaykh al-Ramli الشيخ الرملي about the lamp (al-misbah المصباح).

[1579] fol.1v-2r: Muhammad al-Kamidi (= al-Kamili?) محمد الكامدي (= الكاملي ؟) : al-Dabit al-jami' الضابط الجامع.
About seven rules concerning istihada استحاضة (dysmenorrhea). It is not clear whether the author is identical with Muhammad Ibn Ali al-Dimashqi al-Shafi'i al-Kamili محمد بن علي الدمشقي الشافعي الكاملي (died 1131/1719) who is mentioned in KAHHALE XI 9.

[1580] fol.2v-4v: Questions and answers concerning religious duties of women. Incomplete at the end. It is not impossible that the text was composed by the author of the preceding treatise, i.e. by Muhammad al-Kamidi (= al-Kamili?) محمد الكامدي (= الكاملي ؟) .

Ms.236.

1 folio; 18,5×24 cm; 33 lines; maghribi. Hand of the 12th/18th century.

[1581] A treatise about the Basmala بسملة. Only the beginning is extant. Similar texts are mss. Berlin 2257ff.

Ms.237.

9 folios; 19,5×20 cm; ±19 lines; maghribi. Hand of the 13-14th/19-20th century.

[1582] A poem on religious duties.

Ms.238.

10 folios; 17×23,5 cm; 19 lines; maghribi. Commented text in red ink. Copied 1303/1885.

[1583] Risala fi al-mantiq رسالة في المنطق.
A commentary on a text on logic. Incomplete at the beginning.

Ms.239.

11 folios; 16×21,5 cm; 21 lines; naskhi. Paper and text damaged. Commented text in red ink. Hand of the 12th/18th century.

[1584] A fragment of a commentary on a work on criminal law.

Ms.240.

2 folios; 17×21,5 cm; 19 lines; maghribi. Hand of the 13th/19th century.

[1585] Besides some small fragments and notes (e.g. from Malik Ibn Anas مالك بن أنس and Ibn Abbas ابن عباس fol.2v) the ms. contains: fol.1v-2r: al-Suyuti السيوطي: Tuhfat al-mujtahidin fi asma' al-mujaddidin تحفة المجتهدين في أسماء المجددين.
Two more mss. of this still inedited text by al-Suyuti (died 911/1505) about reformers are mentioned in GAL S II 190 nr.169ff.

Ms.241.

2 folios; 17×21 cm; 23 lines; maghribi. Hand of the 13th/19th century.

[1586] Two excerpts from collections of traditions, one of them (fol.1v-2v) from the Sahih of al-Bukhari صحيح البخاري (died 256/870; see SEZGIN, GAS I 115ff.).

Ms.242.

8 folios; 18×24 cm; 23 lines; maghribi. Single words in red ink. Hand of the 12th/18th century.

[1587] Fragment of a work on Malikite law. The beginning is missing. The compiler very often refers to old Malikite sources like Ibn al-Qasim ابن القاسم (died 191/806; cf. SEZGIN, GAS I 465); Ibn Habib ابن حبيب (died 238/852; cf. SEZGIN, GAS I 468), Sahnun سحنون (died 240/854; cf. SEZGIN, GAS I 468) etc.

Ms.243.

10 folios; 16×21,5 cm; 11 lines; naskhi. Hand of the 13th/19th century.

[1588] A fragment of a work on grammatical terms, in Rajaz-verses.

Ms.244.

4 folios; 17,5×26,5 cm; 25 lines; naskhi. Chapter-headings and single words in red ink. Hand of the 10th/16th century.

[1589] Fragment of a larger work containing on fol.1v ff. a section about the biography of Muhammad (incomplete).

Ms.245.

7 folios; 15×21 cm; 25 lines; naskhi. Text with red frame and commented text in red ink. Hand of the 13th/19th century.

[1590] Fragment of a commentary to a theological treatise. The commented text mentions fol.1v al-Ghazzali الغزالي. Therefore it must have been composed after the 6th/12th century.

Ms.246.

10 folios; 15×21 cm; 23 lines; maghribi. Hand of the 12th/18th century.

[1591] Fragment of a commentary on a work about Islamic law.

Ms.247.

6 folios; 16,5×23 cm; ±30 lines; naskhi. Single words in red ink. Hand of the 12th/18th century.

[1592] Fragments of a collection of traditions. Fol.1v starts the chapter on fadl al-ilm فضل العلم, fol.3v the chapter on fadl al-zuhd fi al-dunya فضل الزهد في الدنيا.

Ms.248.

81 folios; 16,5×22 cm (varying); ±30 lines; not carefully written naskhi. Many notes on the margin. The ms. consists of loose folios which are disordered; some of them are damaged. Hand of the 12th/18th century.

[1593] Fragment of a late compilation (after 10th/16th century) on different fields (law, theology, mystics, traditions).

Ms.249.

14 folios; 16,5×22,5 cm; 27 lines; naskhi. Single words in red ink. Copied 1229/1814 (fol.12v); 1230/1814 (14r); 1231/1815 (13r) and 1232/1816 (14v). Fol.13r mentions Salih Ibn Abd al-Ghani Ibn Abd al-Qadir Ibn Abd al-Rahman Ibn Abd al-Qadir Ibn Ahmad Ibn Ibrahim al-Saqati al-Shafi'i al-Ash'ari al-Salihi as copyist.

[1594] fol.1-13r: Muhammad Amin Ibn Abidin محمد أمين بن عابدين: Shifa' al-alil (al-ghalil) fi hukm al-wasiya bi-al-khatamat wa-al-tahalil شفاء العليل (الغليل) في حكم الوصية بالختمات والتهاليل.
On this legal treatise (incomplete at the beginning) and its author

(died 1252/1836) see description of ms. nr.115. The author refers to Abd al-Ghani al-Nabulusi عبد الغني النابلسي (died 1143/1731) and his text is mentioned in a letter by Ahmad Efendi al-Tahtawi أحمد أفندي التحتاوي (cf. below) who died 1231/1816. Therefore our treatise must have been composed before 1231/1816.

[1595] fol.13r-14r: Two letters (the second from the year 1229/1814) by Ahmad Efendi al-Tahtawi أحمد أفندي التحتاوي, the former Mufti of Cairo. Died 1231/1816; cf. GAL II 311 nr.1bu.

[1596] fol.14r: A letter by Husayn Efendi حسين أفنديfrom the year 1230/1814. The author is said to be in charge of legal decisions in Damascus (amin al-fatwa bi-Dimashq أمين الفتوى بدمشق).

[1597] fol.14v: A note by Umar Ibn Ahmad al-Mujtahid عمر بن أحمد المجتهدconcerning the above mentioned treatise Shifa' al-alil (al-ghalil) (شفاء العليل (الغليل) .

Ms.250.

48 folios; 16,5×22,5 cm; ±19 lines; naskhi. Single words in red ink. Copied 1175/1761.

[1598] A work on the recitation of the Koran. The unique text of which the beginning is missing (the ms. starts with Sura 14, 5) does not mention title and author. Nearly every word or phrase is qualified with terms such as kafin كاف , hasan حسن , mafhum مفهوم , tamm تام , salih صالح , ja'iz جائز or sometimes with grammatical notes.

Ms.251.

10 folios; 16,5×22,5 cm; 25 lines; naskhi. Hand of the 11th/17th century.

[1599] Fragment of a work on religious duties.

Ms.252.

36 folios; 15,5×21,5 cm; 19 lines; naskhi. Commented text in red ink. Lacunas after 12v and 19v. Copied 1267/1850.

[1600] fol.1-34v: Shawahid al-mabni شواهد المبني.
A commentary on verses of different poets. The text mentions Najim/Nujaym Ibn Mus'ab نجيم بن مصعب; Suhaym سحيم; al-Humasi Ibn Aws الحماسي بن أوس; al-Sati (?) (الصاتي ؟) ; Hassan حسان; Maysun Bint Majlul al-Kalbiya (zawjat Mu'awiya) (ميسون بنت مجلول الكلبية (زوجة معاوية) ; Ziyad al-A'jam زياد الأعجم; Abu Najm al-Ijli أبو نجم العجلي; al-Hutai'a الحطيئة ; al-Du'ali الدؤلي; Imru' al-Qays امرؤ القيس; Sinan سنان; Ibn Abbas ابن عباس ; al-Abbas Ibn Mirdas العباس بن مرداس; Harmala حرملة; Layla al-Akhyaliya ليلة الأخيلية; al-Mutanabbi المتنبي; al-Nabigha النابغة; Janub جنوب ; Ba'it بعيت; Ibn Unayn ابن عنين; Hakim حاكم; Khirash خراش; Munazil منازل; Labid لبيد; al-Hudhali الهذلي; al-Jafuni (?) (الجفوني ؟) ; Ibn Waqqas al-Harithi ابن وقاس الحارثي; Jarir جرير; al-Farazdaq الفرزدق; al-Lakhmi اللخمي; Abu Talib أبو طالب; al-Kumayt الكميت; Abu Dhu'ayb أبو ذويب, Abu Najm أبو نجم, Amr al-Ansari عمر الأنصاري, Mustawfi مستوفي; Zayd al-Khabr (al-Khayl?) (زيد الخبر (الخيل ؟) ; Abu Marwan أبو مروان; Abu Nuwas أبو نواس; Abu al-Khattab أبو الخطاب.
The text is identical with Jamal al-Din Ibn Hisham جمال الدين بن هشام (died 761/1360) Kitab Qatr al-nada wa-ball al-sada كتاب قطر الندى وبل الصدى, with anonymous commentary. On text and commentaries cf. GAL II 23; S II 16f.

Ms.253.

2 folios; 15,5×21 cm; 22 lines; naskhi. Hand of the 11th/17th century.

[1601] Fragment of a collection of traditions about the prophet and his contemporaries. Fol.1v starts al-majlis al-tasi' fi alamat al-nubuwa fi al-Islam wa-fada'il mu'jizatihi wa-barakatihi المجلس التاسع في علامات النبوة في الإسلام وفضائل معجزاته وبركاته .
The compiler often refers to old transmitters like Muhammad Ibn Bashshar محمد بن بشار, Musa Ibn Isma'il موسى بن إسماعيل, Abu Nu'aym أبو نعيمetc.

Ms.254.

1 folio; 15,5×21 cm; 23 lines; naskhi. Hand of the 12th/18th century.

[1602] al-Suyuti السيوطي: al-Hujaj al-mubina fi al-tafdil bayna Makka wa-al-Madina الحجج المبينة في التفضيل بين مكة والمدينة.
Only the beginning. On this text about the excellence of Mecca and Medina by al-Suyuti (died 911/1505) see GAL II 153 nr.204; S II 191f., nr.204.

Ms.255.

4 folios; 15,5×21,5 cm; 21 lines; naskhi. Hand of the 9th/15th century.

[1603] Fragment of a commentary on the Koran, based on old authorities like Muqatil مقاتل, al-Farra' الفراء, al-Kalbi الكلبي, Ibn Abbas

ابن عباس etc.
Our ms. starts fol.1v with Sura 29. - Cf. also ms. nr.255. The commentary is different from the known texts like Tabari الطبري, al-Zamakhshari الزمخشري, Baydawi البيضاوي, Fakhr al-Din al-Razi فخر الدين الرازي.

Ms.256.

1 folio; 15,5×21 cm; 24 lines; naskhi. Single words and names in red ink. Hand of the 12th/18th century.

[1604] Fragment of an anthology of Islamic poets.
The text mentions Abu Nuwas أبو نواس, Safi al-Hilli صفي الحلي, al-Jahiz الجاحظ, Yazid Ibn Mu'awiya يزيد بن معاوية.

Ms.257.

8 folios; 18×25 cm; 32 lines; naskhi. Paper and text in a few cases damaged. Hand of the 12th/18th century.

[1605] Fragment of a very detailed commentary on the Koran (Sura 4).
The text includes some material from later theology (ilm al-kalam علم الكلام). Fol.1r refers to Imam al-Haramayn (= al-Juwayni) إمام الحرمين (= الجويني) who died 478/1085.

Ms.258.

6 folios; 17×25,5 cm; 25 lines; naskhi. Hand of the 9th/15th century.

[1606] Fragment of a collection of anecdotes and sayings by the

prophet and early Islamic authorities, including parenetical admonitions.

Ms.259.

2 folios; 18×23,5 cm; 17 lines; naskhi. Single words in red ink. Hand of the 13th/19th century.

[1607] fol.1v-2v: Muhammad Ibn Arabi al-Jaza'iri محمد بن عربي الجزائري : Zubdat al-asrar wa-al-anwar زبدة الأسرار والأنوار.
The author states that his text is a summary of the Kitab qabs al-anwar كتاب قبس الأنوار which most probably (cf. ms. Berlin 4128) is the Qabs anwar wa-jami' al-asrar قبس أنوار وجامع الأسرار (composed 786/1384) by Jamal al-Din al-Nadrumi al-Gharnati جمال الدين الندرومي الغرناطي . - This text as well as the summary (both are still unedited) deal with the mystical qualities of letters. On the Qabs al-anwar see GAL II 252; S II 358 = 1042 nr.54!

Ms.260.

2 folios; 17×25,5 cm; 25 lines; naskhi. Single words in red ink. Hand of the 9th/15th century.

[1608] Fragment of an ethical-religious work (the 12th chapter: fi al-ihsan bi-al-aqwal في الإحسان بالأقوال).

Ms.261.

7 folios; 18,5×25,5 cm; 19 lines; naskhi. Chapter-headings in red ink. Hand of the 11th/17th century.

[1609] Fragments of an Adab-book, referring to the prophet and his contemporaries, literati and poets.
One chapter contains anecdotes about horses and donkeys.

Ms.262.

8 folios; 15,5×20,5 cm; 13 lines; naskhi. Hand of the 9th/15th century.

[1610] al-Qasim Ibn Firroh al-Shatibi القاسم بن فره الشاطبي: Aqilat atrab al-qasa'id fi asna al-maqasid عقيلة أتراب القصائد في أسنى المقاصد.
A versification of al-Dani الداني (died 444/1053), al-Muqri' المقرئ , a book about the correct recitation (qira'a قراءة) of the Koran. Every verse ends in ra' ر . Our ms. is incomplete at the beginning (one folio) and at the end (several folios); cf. ms. Berlin 487. – On the author of the versification (died 590/1194) cf. GAL I 410 nr.II and S I 726 nr.II.

Ms.263.

8 folios; 16×21,5 cm; 17 lines; nasta'liq. Single words in red ink. Hand of the 11th/17th century.

[1611] Fragment of a didactic treatise in the form of questions (su'al سؤال) and answers (jawab جواب).
This interesting text deals with questions concerning the prophet; the first question (fol.1r) tries to give an answer to the question, whether God can help the Prophet through the mediation of the angels.

Ms.264.

40 folios; 15×20,5 cm; 21 lines; naskhi. Single words in red ink. The ms. must have been copied before 1311/1893 (this date is added on fol.19r by a late hand); hand of the 12-13th/18-19th century. Fol.8-9 are a late addition (13/19th century).

[1612] Sirat al-Anqa' bint Bahram Jur سيرة العنقاء بنت بهرام جور.
The title of this story of the fairy-queen al-Anqa' is not mentioned in the ms. which is incomplete at the beginning and at the end. Cf. however ms. Berlin 9144.

Ms.265.

45 folios; 16×20,5 cm; 16 lines; naskhi. Copied 1188/1774.

[1613] Abu Hamid al-Ghazzali أبو حامد الغزالي: Bidayat al-Hidaya بداية الهداية.
This introduction to practical piety by the famous theologian al-Ghazzali (died 505/1111) is incomplete at the beginning. As a comparison with ms. Berlin 3263 shows, approximately one folio is missing. - Cf. GAL I 422 nr.26 and S I 749 nr.26; MAURICE BOUYGES, Essai de chronologic des oeuvres de Al-Ghazali (Algazel), Beyrouth 1959, p.47f.

Ms.266.

10 folios; 15×20 cm; 23 lines; naskhi. Chapter-headings in red ink. Paper and text slightly damaged. Hand of the 10th/16th century.

[1614] al-Nawawi النووي: Kitab al-Tibyan fi adab hamalat al-qur'an كتاب التبيان في آداب حملة القرآن.

On this treatise by al-Nawawi (died 676/1278) about the good qualities of the Koran and how to read and teach the Koran see GAL I 397 nr.XVII and S I 685 nr.XVII. As a comparison with ms. Berlin 614 shows, the first six chapters and the end of the last chapter are missing.

Ms.267.

6 folios; 18,5×24 cm; 28 lines; nasta'liq. Paper slightly damaged. Hand of the 13th/19th century.

[1615] Fragment of a grammar.

Ms.268.

2 folios; 15,5×21 cm; 27 lines; naskhi. Text and paper are slightly damaged. Single words in red ink. Hand of the early 13th/19th century.

[1616] Fragment of a late work on mysticism. Fol.1r3f. mentions the year 1225/1810.

Ms.269.

5 folios; 15,5×21 cm; 21 lines; naskhi. Single words in red ink. Hand of the 12th/18th century.

[1617] Fragments of a work on religious ethics and wisdom.

Ms.270.

2 folios; 15×21 cm; 30 lines; naskhi. Hand of the 12th/18th century.

[1618] A fragment about criticisms of transmitted traditions (in questions and answers).

Ms.271.

4 folios; 15,5×21 cm; 23 lines; naskhi. Single words in red ink. Lacuna after fol.2v. Hand of the 10th/16th century.

[1619] Fragment (incomplete at the beginning) of a mystical work defining those people who are abdal أبدال i.e. who can be replaced after their death. Cf. a similar text in ms. Berlin 3372 (9 folios; ascribed to Isa Ibn Musa al-Tuluni عيسى بن موسى الطولوني). - Fol.3r mentions al-Yafi'i اليافعي (died 768/1367). Therefore our text must have been composed in the 9th/15th century.

Ms.272.

1 folio; 16,5×24 cm; 17 lines; naskhi. Hand of the 12th/18th century.

[1620] Fragment of an eschatological work, starting with the chapter Bayan al-hasra inda liqa' malak al-mawt bi-hikayatin بيان الحسرة عند لقاء ملك الموت بحكاية.
The text mentions e.g. Ash'ath Ibn Aslam أشعث بن أسلم and Wahb Ibn Munabbih وهب بن منبه.

Ms.273.

14 folios; 18×27 cm; 21 lines; naskhi. Lacuna after fol.12. Hand of the 10th/16th century.

[1621] Fragment of a treatise about religious etiquette, dealing e.g. with tadbir muhmud تدبير محمود and tadbir madhmum تدبير مذموم, with many explanatory notes referring to the Koran and to old authorities.

Ms.274.

47 folios; 16,5×23 cm; 21 lines; naskhi. Single words in red ink. Paper slightly damaged. Hand of the 12th/18th century.

[1622] A comprehensive work about the particles. Incomplete. This very interesting work deals with the particles in alphabetical order and refers to older grammatical authorities. It contains much information about the opinions of older grammarians and is more comprehensive than the comparable ms. Berlin 6896 (fol.66-81, without title and author). Our text must be written after Abd Allah Ibn Hisham عبد الله بن هشام (GAL II 23) who died 761/1360.

Ms.275.

12 folios; 15,5×21 cm; 16 lines; nasta'liq. Single words in red ink. Hand of the 13th/19th century.

[1623] al-Salat al-fakhira bi-al-ahadith al-mutawatira الصلاة الفاخرة بالأحاديث المتواترة.

This anonymous text (not mentioned in GAL and GAS) contains prayers as transmitted by the prophet and by tradition. The author compiled his text after the death of Abu al-Mawahib al-Hanbali أبو

المواهب الحنبلي(died 1126/1714; cf. GAL S II 455).

Ms.276.

5 folios; 14,5×21 cm; 25 lines; naskhi. Paper and text damaged. Hand of the 12th/18th century.

[1624] fol.1v-3r: Izz al-Din Ibn Jama'a عز الدين بن جماعة: Fawa'id فوائد. These notes about grammar and recitation of the Koran by Ibn Jama'a (died 819/1416) are not mentioned by BROCKELMANN (GAL II 94; S II 111f.). The colophon informs us, that the author has written these notes in 806/1403.

[1625] fol.3r-v: Izz al-Din Ibn Jama'a عز الدين بن جماعة: Risala fi ma'rifat ma bayna al-mafahim al-khams min al-nisab رسالة في معرفة ما بين المفاهيم الخمس من النسب.
An interesting treatise about the difference between imkan إمكان, quwa قوة, isti'dad استعداد, sha'n شأنand fi'l فعل. Not mentioned by BROCKELMANN.

[1626] fol.3v-4r: Izz al-Din Ibn Jama'a عز الدين بن جماعة: A short note about logic (natija نتيجة, qiyas قياس, dalala دلالة).
Not mentioned by BROCKELMANN (GAL).

[1627] fol.4r-5r: Izz al-Din Ibn Jama'a عز الدين بن جماعة: Risala fi al-farq bayna al-sidq wa-al-haqq wa-al-sawab wa-ma baynahum min wujuh al-nisab = Tahrik al-siba li-i'ta' al-saba' رسالة في الفرق بين الصدق والحق والصواب وما بينهم من وجوه النسب = تحريك الصبا لإعطاء الصباء.
This treatise on the difference between sidq صدق, haqq حقand sawab صوابis not mentioned by BROCKELMANN.

[1628] fol.5r-v: al-Jurjani, al-Sayyid al-Sharif الجرجاني، السيد الشريف:

Risala fi tahqiq al-mabahith al-wujudiya wa-al-maqasid al-usuliya رسالة في تحقيق المباحث الوجودية والمقاصد الأصولية.

This still unedited philosophical treatise by al-Jurjani (died 816/1413) deals with the ranks of being and is a translation from the Persian. A ms. of the Persian original and two more mss. of the Arabic translation are mentioned by BROCKELMANN (GAL II 216 nr.11). The text was translated by Kamal al-Din al-Nisaburi كمال الدين النيسابوري in 876/1471. Our ms. is incomplete at the end.

Ms.277.

4 folios; 15×21 cm; 31 lines; naskhi. Single words in red ink. Hand of the 12th/18th century.

[1629] Fragment of a work on Basmala بسملة and Hamdala حمدلة, with extensive commentary. Cf. similar texts in mss. Berlin 2270ff.

Ms.278.

6 folios; 15,5×21 cm; 21 lines; naskhi. Commented text in red ink. Hand of the 13th/19th century.

[1630] Fragment of a juridical work. It contains sections about trade (tijara تجارة, salam سلم).

Ms.279.

12 folios; 15×21 cm; 25 lines; naskhi. Hand of the 13th/19th century.

[1631] fol.1-5v: Fragment of a work on chronology.

[1632] fol.5v-6r: Two short poems about the months, by Jamal al-Din Ibn Hisham al-Nahwi al-Ansari جمال الدين بن هشام النحوي الأنصاري(died 761/1360) and Yahya Ibn Salama al-Haskafi يحيى بن سلامة الحسكافي(died 551/1156; cf. S I 733).

[1633] fol.6v-7r: al-Suhayli al-Khath'ami السهيلي الخثعمي: al-Qasida al-ayniya القصيدة العينية= al-Istighatha الاستغاثة, with takhmis تخميس.
On this prayer by al-Suhayli (died 581/1285) see GAL I 413 nr.3 and S I 734 nr.3.

[1634] fol.7r-v: A short poem by al-Zamakhshari الزمخشري(died 538/1144), with takhmis تخميسby Ibn Hajar al-Asqalani ابن حجر العسقلاني (died 852/1449).
The text is different from Berlin 7686 and 7688 (mentioned in GAL I 293 nr. XIX-XX).

[1635] fol.7v-8r: Short poems by Jalal al-Din al-Suyuti جلال الدين السيوطي(died 911/1505).

[1636] fol.8r-10v: A poem by al-Birkawi البركوي(al-Birgili البرگلي; died 981/1573), with takhmis تخميسby Muhammad al-Manufi محمد المنوفي.
The end of our ms. contains the beginning of al-Suyuti's السيوطيKitab Husul al-rifq bi-usul al-rizq كتاب حصول الرفق بأصول الرزق(GAL II 149 nr.86 and S II 186 nr.86).
The following two folios contain fragments of a different text.

Ms.280.

7 folios; 16×21,5 cm; 22 lines; naskhi. Commented text in red ink. Hand of the 12th/18th century.

[1637] Abu al-Hasan Yahya Ibn Mu'ti Ibn Abd al-Nur al-Zawawi أبو الحسن يحيى بن معطي بن عبد النور الزواوي: al-Durra al-alfiya الدرة الألفية, with anonymous commentary.
A fragment. - On the author (died 628/1231), this grammar and the commentaries cf. GAL I 303 nr.1 and S I 530 nr.1.

Ms.281.

6 folios; 14,5×21,5 cm; 26 lines; maghribi. Single words in red ink. Hand of the 13th/19th century.

[1638] Fragment of a work on Adab al-mu'allimin آداب المعلمين(rules for teachers).
The text cites many old authorities (like Ibn Sahnun ابن سحنون). The text is perhaps compiled by Ibn Arafa al-Warghami al-Tunisi ابن عرفة الورغمي التونسيwho died 803/1401 (GAL S II 347). The author is introducing his own words by qultu قلتand twice (fol.1r, -2 and lv, ult.) by qala Ibn Arafa qultu قال ابن عرفة قلت.

Ms.282a.

8 folios; 15×20 cm; 17 lines; naskhi. Hand of the 12th/18th century.

[1639] Fragment of a collection of narratives (qisas قصص), e.g. Joseph, with commenting explanations.
These explanations are often taken from religious literature.
Fol.1r9ff. mentions a personal experience of the author in 752/1351. Therefore our text must have been composed during the 8th/14th century.

Ms.282b.

1 folio; 28×76,5 cm; 84 lines; nasta'liq. Paper and text damaged in the centre.

[1640] A title-deed dated 1287/1870, attested by the court of Damascus. Adjoined are two further waqf-papers (37,5×47 cm; 19,5×30,5 cm; damaged).

Ms.283.

1 folio; 53,5×68,5 cm; nasta'liq. Paper damaged.

[1641] A waqf-document from the year 1278/1861.

Ms.284.

1 folio; 38,5×51 cm; colours sometimes slightly damaged.

[1642] An allegorical picture (ramz رمز) with flower ornaments in different colours.
The ramz has its origin perhaps in mystic circles of the 13th/19th century.
The top of the paper contains four lines of text; inc.: wa-fa'ala rasul Allah ruhi fida'ahu.. وفعل رسول الله روحي فداءه.

Ms.285.

[1643] Fragments from 32 different Arabic manuscripts (different centuries and contents). They cannot be identified.

Ms.286.

145 folios; 11×11,5 cm; 8 lines; maghribi. Single words in yellow, red and blue ink. Coloured sketches: the tombs of the Prophet, Abu Bakr and Umar Ibn al-Khattab; the pulpit of the Prophet. Hand of the 13th/19th century.

[1644] fol.3v-143: al-Jazuli الجزولي : Dala'il al-khayrat wa-shawariq al-anwar fi dhikr al-salat ala al-nabi al-mukhtar دلائل الخيرات وشوارق الأنوار في ذكر الصلاة على النبي المختار.
Prayers on behalf of the prophet. On this much-used prayer-book by al-Jazuli (died 870/1465) cf. GAL II 253 nr.1 and S II 359 nr.1. The end differs from ms. Berlin 3919 and 3920.

Ms.287.

269 folios; 11,5×17,5 cm; ±16 lines; vocalized naskhi. Text within gold frame. The margin of some pages has coloured vignettes. Paper and script are damaged, apparently by damp. Incomplete at the beginning (Sura 1) and end (ends in Sura 57). New binding. Hand of the 12th/18th century.

[1645] The Koran.

Ms.288.

401 folios; 16×22 cm; 29 lines; naskhi. Some pages within red frame. Commented text and Suras of the Koran in red ink. Lacunas after fol.27 and 31; blank pages are fol.116-120. Binding repaired. Hand of the 12th/18th century.

[1646] fol.2-400: Shams al-Din al-Shirbini al-Qadiri شمس الدين الشربيني القادري: Kitab al-Siraj al-munir fi al-i'ana ala ba'd ma'rifat kalam rabbina al-hakim al-khabir كتاب السراج المنير في الإعانة على بعض معرفة كلام ربنا الحكيم الخبير.
On the author (died 977/1570) and this commentary on the Koran cf. GAL II 320 nr.2 and S II 441 nr.2.

Ms.289.

193 folios; 17×24,5 cm; ±18 lines; naskhi. Up to fol.125 chapter-headings are written in red ink. Fol.1-15 and 126-193 are added by two different later hands. Lacuna after fol.15. Paper and text are slightly damaged on fol.77-84. Hand of the 9th/15th century (fol.16-125) and 12th/18th century.

[1647] al-Ghazzali الغزالي: Kitab Ihya' ulum al-din كتاب إحياء علوم الدين, the last part (Rub' al-munajjayat ربع المنجيات), with notes in the margin of some pages.
On this wellknown work and its author (died 505/1111) see GAL I 422 nr.25 and S I 748 nr.25.
Another copy of the last part is ms. nr.360.

Ms.290.

89 folios; 16,5×21,5 cm; 21 lines; naskhi. Chapter-headings in red ink. Hand of the end 12th/18th century.

[1648] al-Bukhari البخاري: al-Jami' al-sahih الجامع الصحيح, a part from the 1st section. = ed. Cairo 1386-7/1966-7 I p.5, 5 - II p.10, 5, Bab al-Istiham fi al-adhan باب الاستهام في الآذان.
On the author (died 256/870) and this canonical collection of

traditions see SEZGIN, GAS I 115ff.

Ms.291.

174 folios; 16×21 cm; 23 lines; naskhi. Text within red frame. Occasional notes in the margin. Binding repaired. Lacuna from fol.20-40. Copied by Khalil al-Halabi in 1137/1724.

[1649] Abd al-Karim Ibn Hawazin al-Qushayri عبد الكريم بن هوازن القشيري: Risala رسالة.
On the author (died 465/1072) and his description of the mystical principles, including an introduction into the lives of famous mystics and an explanation of mystical terms cf. GAL I 432 nr.1 and S I 771 nr.1.

Ms.292.

149 folios; 15×20,5 cm; 26 lines; naskhi. Single words and titles in red ink. Modern binding. Owner's remark with the year 1173/1760 (fol.123v). Hand of the 11th/17th century.

[1650] al-Hurayfish, Shu'ayb Abd Allah Ibn Sa'd Ibn Abd al-Kafi الحريفش، شعيب عبد الله بن سعد بن عبد الكافي: al-Rawd al-fa'iq fi al-mawa'iz wa-al-raqa'iq الروض الفائق في المواعظ والرقائق.
On this collection of devotional anecdotes and biographies of pious men and women and the author (died 801/1398) see GAL II 177 nr.1. and S II 229 nr.1.

Ms.293.

90 folios; 16×22,5 cm; 27 lines; naskhi. Commented text introduced by qawluhu قولهin red ink. Lacunas after fol.10 and 80.

Modern binding. Hand of the 13th/19th century.

[1651] A long fragment about the law of marriage, with commentary.
The commentator mentions (fol.58v) Abu al-Su'ud al-Imadi أبو السعود العمادي(died 982/1574; see GAL II 438-9). The text is different from the mss. Berlin 4664-4686.

Ms.294.

224 folios; 20×29 cm; 31 lines; naskhi. Different hands. Single words and sentences in red ink. Copied by Muhammad Ibn Ya'qub Ibn al-Hajj Ali Ibn al-Hajj Ya'qub Ibn Muhammad al-Baghdadi in 1213/1799. But some portions may be older.

[1652] al-Sha'rani, Abd al-Wahhab Ibn Ahmad Ibn Ali الشعراني، عبد الوهاب بن أحمد بن علي: Kitab Lawaqih al-anwar fi tabaqat al-akhyar كتاب لواقح الأنوار في طبقات الأخيار.
On this comprehensive biography of Sufis from the time of Mohammed till the 10th/16th century and on the author (died 973/1565) see GAL II 338 nr.43 and S II 466 nr.43.

Ms.295.

60 folios; 14,5×24,5 cm; 16 lines; naskhi. Single sentences in red ink. Some pages contain sketches. Modern binding. Copied 1322/1904.

[1653] Ibn al-Arabi ابن العربي: al-Shajara al-Nu'maniya fi al-dawla al-Uthmaniya الشجرة النعمانية في الدولة العثمانية, with commentary (= al-Lum'a al-nuraniya fi hall mushkilat al-shajara al-Nu'maniya اللمعة النورانية في حل

مشكلة الشجرة النعمانية) by Sadr al-Din al-Qonawi صدر الدين القنوي.
On this still unedited text by Ibn al-Arabi (died 638/1240) on predictions esp. concerning the future of Egypt and on the commentator (died 673/1274) see GAL I 580 nr.124 (126) and OSMAN YAHYA, Histoire et classification de l'oeuvre d'Ibn Arabi, II Damas 1964, p.456f.

Ms.296.

252 folios; 21,5×32 cm; 37 lines; naskhi. Single words in red ink. Lacuna after fol.245 and at the end; text of last page damaged. Copied before 1244/1828.

[1654] Sadid al-Din al-Kashghari سديد الدين الكشغري: Kitab Munyat al-musalli wa-ghunyat al-mubtadi' كتاب منية المصلي وغنية المبتدئ, with a commentary called Nihayat al-mujalli wa-durrat al-muntadi نهاية المجلي ودرة المنتدي, by Ahmad Ibn Muhammad Ibn Abd al-Aziz al-Andalusi al-Tunisi أحمد بن محمد بن عبد العزيز الأندلسي التونسي.
On this didactic treatise about prayer by al-Kashghari (7th/13th century?) and the commentary by al-Tunisi (completed 1043/1633) see GAL S I 660 nr.3 (mentions one ms. of this still unedited commentary).

Ms.297.

229 folios; 16×22 cm; 19 lines; naskhi. Single words in red ink. Text often within red frame. Many glosses. Binding repaired. The cover (original, leather) with vignette. Copied 1102/1690.

[1655] fol.2v-4v: A devotional treatise without beginning and end. Many notes on the margin. A later hand has added on fol.2r: al-

Tariqa al-muhammadiya lil-Khadimi الطريقة المحمدية للخادمي. The author may be perhaps Abu Sa'id al-Khadimi al-Qadimi أبو سعيد الخادمي القادمي (died 1176/1762) who wrote al-Bariqa al-Mahmudiya البريقة المحمودية, a commentary on al-Birkawi's البركويal-Tariqa al-Muhammadiya الطريقة المحمدية(GAL S II 665 nr.15 f.).

[1656] fol.9r: A short excerpt about the prophets from Adam to Muhammad.

[1657] fol.9v-16r (empty pages 10v-12r; 13r): The contents and abbreviations of cited books used in al-Birkawi البركوي, al-Tariqa al-Muhammadiya الطريقة المحمدية(see below).

[1658] fol.17v-18v: Verses, written about al-Birkawi البركوي, al-Tariqa al-Muhammadiya الطريقة المحمدية(see below) by different scholars: Muhammad al-Samnuni محمد السمنوني, Salih al-Bulqini صالح البلقيني, Muhammad al-Nahrawi محمد النهراوي, Ali Ibn Muhammad al-Qari' علي بن محمد القارئ, Nur al-Din al-Ziyadi نور الدين الزيادي.

[1659] fol.19-228r: al-Birkawi (al-Birgili) (البركلي) البركوي) : al-Tariqa al-Muhammadiya الطريقة المحمدية, with many notes in the margin.
On this parenetical work, a description of the pious life following Mohammed's teaching and on the author (died 981/1573) see GAL II 441 nr.15 and S II 655 nr.15.

[1660] fol.228v-229: Student's excerpts and notes on different subjects.

Ms.298.

26 folios; 14,5×20,5 cm; 11 lines; naskhi. Pasteboard-binding. Copied 1312/1895.

[1661] fol.1-8v: A work on mawlid al-nabi مولد النبي.

[1662] fol.8v-26r: Another work on mawlid al-nabi مولد النبي.
Both texts praise the Prophet and contain reflections about the birth of the Prophet. They are not identical with the mss. Berlin 9517 ff.

Ms.299.

77 folios; 11,5×15,5 cm; ±15 1ines; nasta'liq. Pasteboard-binding. Hand of the beginning 14th/20th century.

[1663] fol.1-60r: Abd al-Karim al-Jilani عبد الكريم الجيلاني: al-Nawadir al-ayniya fi al-bawadir al-ghaybiya النوادر العينية في البوادر الغيبية:, with takhmis تخميسby Abu al-Fath Sirhan al-Samarji al-Sharnubi al-Dimyati أبو الفتح صرحان السمرجي الشرنوبي الدمياطي.
On the mystic poem by Abd al-Karim al-Jilani (died 832/1428) and the not yet edited takhmis by Abu al-Fath Sirhan cf. GAL II 206 nr.19. The title of this takhmis is in our ms. Manzumat uqud qala'id al-durr al-nafis fi tahqiq sirr ma'na al-tathlith wa-al-takhmis منظومة عقود قلائد الدر النفيس في تحقيق سر معنى التثليث والتخميس . In this ms. the introduction to this work is added at the end.

[1664] fol.60v-66r: The introduction to the preceding work.

Ms.300.

58 folios; 10,5×14,5 cm; ±12 lines; nasta'liq. Pasteboard-binding. Copied by Muhammad Sa'id Ibn Husayn Iwad in 1350/1931.

[1665] fol.1-20r: Ibn al-Arif (al-Irrif) al-Sanhaji ابن العريف الصنهاجي:

Kitab fi bayan maqamat al-sada al-sufiya = Mahasin al-majalis كتاب في بيان مقامات السادة الصوفية = محاسن المجالس.

An explanation of those qualities which are necessary for the mystic. The end of the ms. differs from ms. Berlin 2834. - On the author (died 536/1143) and his text (now edited and translated by W.ELLIOTT and A.K.ABDULL 1980) see GAL I 434 nr.1 and S I 776 nr.1.

[1666] fol.21r-24v: Abd al-Ghani al-Nabulusi عبد الغني النابلسي: al-Tanbih min al-nawm fi hukm mawajid al-qawm التنبيه من النوم في حكم مواجد القوم.

On this still unedited text about the difference between nubuwa نبوة and risala رسالةby al-Nabulusi (died 1143/1731) see GAL II 347 nr.42 and S II 474 nr.42.

Ms.301.

49 folios; 18×27,5 cm; ±17 lines; nasta'liq. Paper and text sometimes damaged. Pasteboard-binding. Hand of the 13th/19th century.

[1667] fol.1-49v: Mas'ud Ibn Umar al-Taftazani مسعود بن عمر التفتازاني: Tahdhib al-mantiq wa-al-kalam تهذيب المنطق والكلام, with commentary by Jalal al-Din al-Dawwani جلال الدين الدواني.

Many glosses in the margin. Fol.16-18 are blank, but the text is complete. - On this logical text by al-Taftazani (died 791/1389 or later) and the commentary (also ms. Berlin 5176 which is incomplete) of al-Dawwani (died 907/1401) see GAL II 215 nr.1c and S II 302 nr.1c. The text is only available in old and rare editions.

Ms.302.

52 folios; 14,5×20,5 cm; ±14 lines; naskhi. Verses within red frame. Pasteboard-binding. Copied 1058/1648.

[1668] al-Busiri البوصيري: al-Kawakib al-durriya fi madh khayr al-bariya الكواكب الدرية في مدح خير البرية, with anonymous Takhmis تخميسand many glosses.
On this praise of the prophet by al-Busiri (died 694/1294) and the different takhmis-redactions see GAL I 264 and 266; S I 467 and 469.

Ms.303.

20 folios; 15,5×21 cm; 17 lines; naskhi. Single words and sentences in red ink. Last folio by a later copyist. Pasteboard-binding. Hand of the 12th/18th century.

[1669] fol.1-20: Ahmad Ibn Abi al-Hasan al-Rifa'i أحمد بن أبي الحسن الرفاعي: Mawlid al-nabi مولد النبي.
This text by al-Rifa'i (died 578/1182) contains reflections about the prophet on the occasion of his birthday. It is not mentioned by BROCKELMANN (GAL S I 780f.).

Ms.304.

50 folios; 17×21 cm; 21 lines; nasta'liq. Pasteboard-binding. Copied 1290/1873, with an addition (fol.32v) made in 1343/1925.

[1670] fol.1-32r: Shah Wali Allah شاه ولي الله: al-Qawl al-jamil fi

bayan sawa' al-sabil القول الجميل في بيان سواء السبيل, mixed with notes (fawa'id فوائد) by Muhammad Sadiq al-Hindi al-Madarisi محمد صادق الهندي المدارسي.

This text describes the teaching of three mystic orders, the Naqshbandiya, Jilaniya and the Jistiya. The introduction also mentions the Mujaddidiya مجددية (the adherents of Ahmad al-Mujaddid أحمد المجدد); however the text does not contain a chapter about them. It is also missing in a second copy of our text in ms. Berlin 3396 which is mentioned by BROCKELMANN (GAL S II 1012 nr.151a) among those authors which BROCKELMANN could not identify. However our text and the ms. of Berlin (with the same title) are identical with Shah Wali Allah (died about 1176/1762 in Delhi), al-Qawl al-jamil fi usul al-turuq al-arba' (fi bayan sawa' al-sadat al-Naqshbandiya wa-al-Jilaniya etc.) القول الجميل في أصول الطرق الأربع (في بيان سواء السادات النقشبندية والجيلانية)) , mentioned in GAL S II 615 nr.12 (2 mss. and three rare Indian editions from the years 1290/1873, 1301/1883 and 1303/1885). The notes in our ms. by Muhammad Sadiq al-Hindi al-Madarisi are not mentioned by BROCKELMANN.

Ms.305.

204 folios; 16×21,5 cm (and other sizes); ±20 lines; naskhi and nasta'liq (different hands). Single words in red ink. Pasteboard-binding with leather. Hand of the 12th/18th century and later.

[1671] fol.1r: Student's notes.

[1672] fol.1v-53v: Abu Nasr Muhammad Ibn Abd Allah al-Hamadani أبو نصر محمد بن عبد الله الهمداني: Kitab al-Sab'iyat fi mawa'iz al-bariyat كتاب السبعيات في مواعظ البريات.

Some notes on the margin. Blank are fol.24-33; 54-63. - On the author (wrote before 899/1493) and this collection of religious

lectures for every day of the week cf. GAL S II 583.

[1673] fol.64-86: Student's excerpts and notes from religious texts and traditions (different hands).

[1674] fol.87-98r: Fragment of a commentary on the Koran (verses from Suras 21-23 etc.), sometimes with glosses in Turkish (fol.97v-98r).

[1675] fol.98v-103r: Notes and excerpts from tradition-literature.

[1676] fol.103r-109r: Badr al-wa'izin wa-zakhr al-abidin بدر الواعظين وزخر العابدين.
The title of this work on religious law is not mentioned in BROCKELMANN (GAL). The text is not complete at the end (fol.109v-111v are blank).

[1677] fol.112r-194v: Notes and excerpts, mainly from religious literature, tradition and commentaries to the Koran. Explanations in the margin.

[1678] fol.195r-v: Ali Ibn Sultan Muhammad al-Qari' al-Herewi علي بن سلطان محمد القارئ الهروي: al-Ajwiba al-muharrara fi al-bayda al-khabitha al-munkara الأجوبة المحررة في البيضة الخابثة المنكرة.
On the author (died 1014/1605) and this still unedited treatise opposing the custom of sending New Year's eggs to each other see GAL II 395 nr.27 (3 mss.).

[1679] fol.196v-197v: An explanation of Basmala بسملة, in Turkish.

[1680] fol.197v-204r: Notes and excerpts.

Ms.306.

51 folios; 15,5×21 cm; 21 lines; naskhi (two different hands). Commented words in red ink or over!ined in red. Pasteboard-binding with red leather. Copied 1104/1692.

[1681] al-Birkawi (al-Birgili) (البركوي (البرگلي) : Kifayat al-mubtadi' fi al-sarf كفاية المبتدئ في الصرف, with commentary (al-Inaya fi sharh al-Kifaya العناية في شرح الكفاية) by Husayn Ibn Farhad al-Askubi al-Barbarzini حسين بن فرهاد الأسكوبي البربرزيني.
On this treatise on grammar, its author (died 981/1573), and the still unedited commentary see GAL II 441f. nr.22c (1 ms.). BROCKELMANN has wrongly al-Askuni الأسكوني in his index of authors; cf. however our ms. and KAHHALE IV 40.

Ms.307.

73 folios; 12,5×20,5 cm; 18 lines; nasta'liq. Chapters in red ink. Pasteboard-binding with leather (slightly damaged). Copied 1027/1617.

[1682] fol.2v-3v: A note in Turkish.

[1683] fol.4-73: A work on the law of succession, with commentary. Some pages are misplaced and missing. The beginning is missing and a later hand has added on fol.1v the name Jalal al-Din al-Suyuti جلال الدين السيوطي . It is not clear whether the text or the commentary is written by al-Suyuti.

Ms.308.

37 folios; 15,5×21,5 cm; 9 lines; naskhi. Flexible covers from

pasteboard. Copied 1271/1855.

[1684] Ja'far Ibn Hasan al-Barzanji جعفر بن حسن البرزنجي: Mawlid al-nabi = Iqd al-jawahir (al-Iqd al-jawhar) (مولد النبي = عقد الجواهر (العقد الجوهر) .

On the author (died 1179/1765) and the text (without author in our ms., but cf. ms. Berlin 9536) see GAL II 384 nr.1 and S II 517 nr.1.

Ms.309.

96 folios; 11,5×17,5 cm; 17 lines; naskhi. Commented text in red ink. Leather cover with vignettes. Copied 1093/1682.

[1685] Abd Allah al-Shinshawri عبد الله الشنشوري: al-Fawa'id al-shinshawriya fi sharh al-Manzuma al-Rahbiya الفوائد الشنشورية في شرح المنظومة الرحبية.
On the author (died 999/1590) and his still unedited commentary on al-Rahbi الرحبي(died 579/1183), Rajaz-poem about the law of succession see GAL II 321 nr.21 and S II 442 nr.3.

Ms.310.
15 folios; 10×20 cm; ±31 lines; naskhi. Leather cover (slightly damaged). Hand of the 12th/13th century.

[1686] A collection of verses and excerpts from poems. Fol.3v mentions the year 1138/1726 and fol.9v the year 1139/1727 as dates of writing down some verses.

Ms.311.

72 folios; 12×20 cm; ±19 lines; naskhi. Single words and sentences

in red ink. Leather cover with vignettes. Some folios are blank. Hand of the 12th/18th century (fol.35r mentions the year 1178/1764).

[1687] fol.1-2v: A poem by Abu Hilal Khaz'al al-Shaybani أبو هلال خزعل الشيباني, transmitted by Ala' al-Din Mughlatay Ibn Qilich Ibn Abd Allah al-Ra'y علاء الدين مغلطي بن قلچ بن عبد الله الرأي.
Every verse uses the word ajuz عجوزin a different meaning which is added in red ink. The authors cannot be identified.

[1688] fol.3r-v: Excerpts from poems (Taj al-Muluk Yahya Ibn Salam al-Haskafi تاج الملوك يحيى بن سلامة الحصكفي , Umayyaأمية , al-Husayn Ibn Mansur al-Hallaj الحسين بن منصور الحلاج).

[1689] fol.4r-v: Excerpts from al-Raghib al-Isfahani الراغب الإصفهاني, al-Muhadarat المحاضراتand from three poems (by al-Hilli الحلي, Hasan al-Burini حسن البوريني, Kamal Pasha كمال باشا).

[1690] fol.5r and 9v below: A treatise about magical squares which are useful for pregnant women.

[1691] fol.6r-7r; 9v-10r: Notes and excerpts.

[1692] fol.10v-11v: Ibn al-Arabi ابن العربي(al-Shaykh al-Akbar الشيخ الأكبر): Risala رسالة, written on request of a friend (waly ولي).
This text of the mystic Ibn al-Arabi (died 638/1240) contains religious reflexions about God' s commandment (taklif تكليف) and human responsibility and gives a full account of a dream which Ibn al-Arabi had in Mecca in the year 579/1183. In this dream the author saw the Prophet saying a long prayer (du'a' دعاء) of which the full text is given.

[1693] fol.12r-14r: Notes and excerpts.

[1694] fol.14v-17r: Muhammad al-Amir محمد الأمير: Risalat sharh qawl al-qa'il "Zarani al-mahbub fi riyad al-as..." رسالة شرح قول القائل "زارني المحبوب في رياض الآس..." .
The author of this commentary to a maqama مقامة is most likely Muhammad Ibn Muhammad Ibn Muhammad Ibn Ahmad al-Sunbawi al-Amir al-saghir محمد بن محمد بن محمد بن أحمد السنباوي الأمير الصغير who died 1245/1830 see GAL S II 737; KAHHALE XI 265). The text is not mentioned anywhere.

[1695] fol.22r-23v: Fragments of poems.

[1696] fol.24v-25v: Ibn al-Arabi ابن العربي: Salawat صلوات.
The prayers are different from those in ms. Berlin 3644/2 (also ascribed to Ibn al-Arabi).

[1697] fol.25v-26v: Abd Allah Ibn Ali al-Saqqaf Ba Alawi عبد الله بن علي السقاف با علوي: Salawat al-khatam صلوات الختام.
Two more mss. of these prayers are mss. Berlin 3931/1; the end is different. - On the author (died 1125/1713) see GAL II 392; BROCKELMANN did not mention our text.

[1698] fol.26v-27r: Shams al-Din al-Aydarus شمس الدين العيدروس: Salat صلاة.
It is not clear whether the author is identical with Abd Allah Aydarus al-Saqqaf عبد الله عيدروس السقاف (mentioned in GAL S II 566 nr.6).

[1699] fol.28r: Short prayers by Ibn al-Mawahib Abu Bakr al-Tunisi al-Shadhali ابن المواهب أبو بكر التونسي الشاذلي, al-Ghazzali الغزالي, and al-Kurb الكرب (?).

[1700] fol.30r-38r: Verses by different authors: Umar Ibn al-Khattab عمر بن الخطاب, Abd al-Baqi al-Hanbali عبد الباقي الحنبلي, al-Subki السبكي, Ibrahim Ibn Rifa'a إبراهيم بن رفاعة, Ibn Hajar ابن حجر, Hasan al-Burini حسن البوريني etc. (mostly later authors).

[1701] fol.38r-40r: Muhammad (Ibn) Budayr al-Maqdisi محمد (بن) بدير المقدسي: al-Manzuma al-husna fi asma' Allah al-husna المنظومة الحسنى في أسماء الله الحسنى.
This poem about God's attributes and its author, the mystic Muhammad Ibn Budayr Ibn Muhammad Ibn Mahmud al-Maqdisi محمد بن بدير بن محمد بن محمود المقدسي (1160-1220/1747-1805), are not mentioned in BROCKELMANN; on the author cf. KAHHALE IX 100.

[1702] fol.42r-43v: al-Ushi al-Farghani الأوشي الفرغاني: al-Qasida al-Lamiya fi al-tawhid القصيدة اللامية في التوحيد = Bad' al-amali بدء الأمالي or Qasidat yaqulu al-abd قصيدة يقول العبد.
On this creed and the author (wrote ca. 569/1173) see GAL I 429 nr.I and S I 764 nr.I.

[1703] fol.44r-45r: Anonymous biography of al-Shafi'i الشافعي (died 204/820).
On the biographies about al-Shafi'i cf. SEZGIN, GAS I 485f.

[1704] fol.45v: Short biographical note about al-Jazuli الجزولي, the author of Dala'il al-khayrat دلائل الخيرات (cf. ms.286).

[1705] fol.47v-50r: Notes and excerpts from poems (Abd al-Ghani al-Nabulusi عبد الغني النابلسي, al-Shafi'i الشافعي).

[1706] fol.51r-54r: Mustafa al-Bakri al-Siddiqi al-Hanafi al-Khalwati مصطفى البكري الصديقي الحنفي الخلوتي: Nazm asma' Allah al-husna نظم أسماء الله الحسنى.

The text (not mentioned anywhere) is different from ms. Berlin 2255 (the author is a man called "Mustafa"). The author is mentioned as commentator of al-Ghazzali's الغزالي Minhaj al-abidin منهاج العابدين(GAL I 423 nr.38) and died 1162/1749 see ms. Berlin 3268.

[1707] fo1.54v-56v: A poem with long introduction on the occasion of the death of Muhammad al-Khalili al-Zanjabili محمد الخليلي الزنجبيلي, by Mustafa Ibn Kamal al-Din al-Siddiq Saqi al-Shurb al-Salsabili مصطفى بن كمال الدين الصديق سقي الشرب السلسبيلي. The names cannot be identified.

[1708] fol.57r-62v: Jalal al-Din al-Suyuti جلال الدين السيوطي: al-Tathbit fi ilm (inda) al-tabyit التثبيت في علم (عند) التبييت.
176 Rajaz-verses about the examination of the dead in the grave. Cf. on the author (died 911/1505) and the text GAL II 151 nr.130 and S II 187 nr.130.

[1709] fol.63r: A fragment of a religious poem.

[1710] fol.65v-66r: Some short biographical notes (about Ibn Qudama al-Maqdisi ابن قدامة المقدسي, Ibn al-Arabi ابن العربي, Jamal al-Din Muhammad Ibn Abd Allah Ibn Malik جمال الدين محمد بن عبد الله بن مالك, Abu Zakariya' al-Nawawi أبو زكرياء النووي).

Ms.312.

204 folios; 14×18,5 cm; 15 lines; naskhi (different hands). Single words sometimes in red or blue ink. Pasteboard-binding. Hand of the 12th/18th century (some parts, at the end, may be older). The

text is incomplete at the beginning and at the end; some pages are misplaced. The text is identical with ms. Berlin 4689:

[1711] Abu al-Fadl Abd al-Aziz Ibn Ali Ibn Abd al-Aziz al-Ushnuhi أبو الفضل عبد العزيز بن علي بن عبد العزيز الأشنهي: al-Ushnuhiya fi al-fara'id الأشنهية في الفرائض.
On the author (wrote about 505/1111), the still unedited text about the law of succession and the commentators see GAL I 391 and S I 674.

Ms.313.

370 folios; 12×17,5 cm; 18 lines; naskhi. Commented text in red ink. Leather covers with vignettes. Hand of the 12th/18th century.

[1712] Jalal al-Din al-Suyuti جلال الدين السيوطي and al-Mahalli المحلي: Tafsir al-Jalalayn تفسير الجلالين.
Our ms. comprises the commentary on Suras 18-112. al-Mahalli (died 864/1460) had written a commentary on the Koran from Sura 18 to the end; this commentary has been completed by al-Suyuti (died 911/1505). The completed version is known as Tafsir al-Jalalayn: see GAL II 145 nr.6 and S II 182 nr.6.

Ms.314.

48 folios; 14×18,5 cm; 15 lines; naskhi. Names of the Suras in red ink. Damaged cover. Hand of the 12th/l8th century.

[1713] Fragment of a commentary to the Koran (Sura 71, end to Sura 101).

Ms.315.

18 folios; 11,5×17 cm; 11 lines; naskhi, with golden frame and coloured vignette on fol.2v. Leather cover with golden vignettes. Hand of the 12th/18th century.

[1714] fol.2v-17v: Muhammad Munib محمد منيب: (Wasiya وصية). The author of this untitled text stresses the value of knowledge and refers in a detailed manner to his teachers and to what he has learned from them.
One of his teachers was Isma'il Efendi al-Qunawi إسماعيل أفندي القونوي(cf. fol.14r); this may be Isma'il Ibn Muhammad Ibn Mustafa al-Qunawi al-Hanafi إسماعيل بن محمد بن مصطفى القونوي الحنفي who died 1195/1781 (cf. KAHHALE II 294). The author of our Wasiya has given his authorization on the margin of the last page. His name is mentioned there as "al-Sayyid Muhammad Munib al-Qadi bi-askar anatuli السيد محمد منيب القاضي بعسكر آناطولي ". This is most probabely Muhammad Munib Ayntabi محمد منيب عينتابي (cf. also fol.8r!) who died 1238/1823 (see KAHHALE XII 54).

Ms.316.

71 folios; 10×22 cm; ±30 lines; naskhi. Leather cover with vignettes. Hand of the 12th/18th century.

[1715] Excerpts from different poems. Mentioned are Muhammad Agha محمد آغا(= Muhammad Taqi al-Sirazi Agha Baba محمد تقي الشيرازي آغا باباwho died 1290/1873?), Imru' al-Qays امرؤ القيس, Abd al-Khalil al-Baghdadi عبد الخليل البغديدي, Abd al-Ghani al-Nabulusi عبد الغني النابلسي, al-Najashi النجاشي, Ibrahim Ibn Rifa'a إبراهيم بن رفاعة, Ibn al-Mu'tazz ابن المعتز , Abu Firas أبو فراس, Abd al-Haqq al-Hijazi عبد الحق الحجازي, Ibn al-Farid ابن الفارض, Abd al-Rahman al-Mawsili عبد الرحمن الموصلي, Abu Tammam أبو تمام, Safi al-Din al-Hilli صفي الدين الحليetc.

[1716] fol.71r-v: Ibn al-Arabi ابن العربي: Kitab maratib al-ma'ani fi ma'rifat al-alam al-insani كتاب مراتب المعاني في معرفة العالم الإنساني, the 2nd chapter (fi ma'rifat al-ta'thirat allati fi al-alam al-saghir في معرفة التأثيرات التي في العالم الصغير).
The same or a similar title is not mentioned in OSMAN YAHYA, Histoire et classifiaction de l'oeuvre d'Ibn Arabi, I-II, Damas 1964.

Ms.317.

165 loose folios; 19×26 cm; 27 lines; maghribi. Single words in red ink. Cover (leather with vignettes) damaged. Owner's remark from the year 1337/1918. Hand of the 10th/16th century.

[1717] Abd al-Rahman Ibn Muhammad Ibn Makhluf al-Tha'alibi عبد الرحمن بن محمد بن مخلوف الثعالبي: al-Jawahir al-hisan fi tafsir al-qur'an الجواهر الحسان في تفسير القرآن.
The commentary is incomplete at the beginning (starts in Sura 9) and at the end (ends in Sura 35).
On the author (died 873/1468) and his commentary on the Koran see GAL II 248 nr.1 andS II 351 nr.1.

Ms.318.

372 folios; 11,5×16 cm; different number of lines; naskhi (different hands). Damaged pasteboard-binding with leather. Hand of the 13th/19th century.

[1718] A collection of poems, mainly by "al-Shaykh al-Amin الشيخ الأمين" = Shaykh Amin al-Jundi شيخ أمين الجندي(fol.293v) = most probabely Abd al-Razzaq Ibn al-Jundi عبد الرزاق بن الجندي(died 1189/1775; s. GAL I 39), but also e.g. by Abd al-Ghani al-Nabulusi

عبد الغني النابلسي (fol.274v etc.), Kamal al-Din Ibn al-Adim كمال الدين بن العديم, qadi قاضي of Aleppo (fol.162r), Burhan al-Din al-Qirati برهان الدين القيراطي (273v), Ibn Lisan al-Din Ibn al-Khatib ابن لسان الدين بن الخطيب (303v), Abu al-Fath Ibn Muhammad al-Busti أبو الفتح بن محمد البستي (312v), Abu al-Hasan al-Jazzar أبو الحسن الجزار (319v), Ibn Nubata ابن نباتة (322v), Abu al-Fadl Ibn Abi al-Wafa' أبو الفضل بن أبي الوفاء (323r), Izz al-Din al-Mawsili عز الدين الموصلي (324r), Yahya Ibn Aktham يحيى بن أكثم (325v), Abd al-Qadir al-Jilani عبد القادر الجيلاني (337r), al-Bahlul البهلول (338r).

Ms.319.

60 folios; 15×21 cm; 15 lines; naskhi. Pasteboard-binding with leather. Copied by Sulayman al-Babili Ibn Husam al-Din. Owner's remark with the year 1085/1674 (fol.1r). Hand of the 11th/17th century.

[1719] Muhammad Ibn Abi Bakr محمد بن أبي بكر: Kitab Arba'in hadithan wa-ma'ahum arba'in (!) hikaya كتاب أربعين حديثا ومعهم أربعين (!) حكاية
A collection of 40 religious traditions, illustrated by anecdotes. The author cannot be identified. The text seems to be identical with ms. Berlin 1545 (see the first tradition). The introduction is missing in the Berlin ms. and the end is different.

Ms.320.

206 folios; 14×18 cm; 13 lines; naskhi. Single words in red ink. Leather cover, damaged. Hand of the 12th/18th century.

[1720] A compendium of Islamic law.
Incomplete at the beginning and end. The chapters reappear in the same arrangement in Yusuf Ibn Ibrahim al-Ardabili al-Safi'i يوسف بن إبراهيم الأردبيلي الشافعي (died 776/1374 or later), al-Anwar li-a'mal al-

barara الأنوار لأعمال البررة . But a detailed comparison shows that our text is shorter; it must be an extract from al-Ardabili's work. Some more abridgements (in mss.) are mentioned in GAL II 199 and S II 271.

Ms.321.

178 folios; 16×21,5 cm; 21 lines; naskhi (different hands). Commented text in red ink. Paper and text of some pages are damaged. Folios are loose and sometimes misplaced. Text incomplete. Covers damaged. Hand of the 11th/17th century (some parts may be younger).

[1721] A commentary on the preceding work (ms.320).
Is the commentary identical with the text of Yahya Ibn Muhammad al-Shirazi يحيى بن محمد الشيرازي(mentioned with one ms. in GAL S II 271) ?

Ms.322.

65 folios; 16×21,5 cm; 20 lines; naskhi. Pasteboard-binding with leather. Copied 1204/1789 (autograph).

[1722] Muhammad Ibn Mahmud Ibn Ali al-Damuni al-Khalwati al-Naqshbandi محمد بن محمود بن علي الداموني الخلوتي النقشبندي: al-Durr al-thamin li-sharh al-dawr al-a'la li-sayyidi Muhi al-Din الدر الثامن لشرح الدور الأعلى لسيدي محي الدين.
The author who was still alive in 1208/1794 is mentioned GAL S II 479 and KAHHALE XII 4. He is known as a commentator on Ibn al-Arabi ابن العربي (s. KAHHALE); but this title is mentioned nowhere.

Ms.323.

93 folios; 15,5×21,5 cm; 23 lines; naskhi. Commented text in red ink. Pasteboard-binding with leather (damaged). Copied 1091/1680 (fol.93v) and 1113/1701 (fol.83r).

[1723] fol.1v-83r: Aziz Mahmud al-Uskudari عزيز محمود الأسكداري: al-Tajalliyat al-bahiya wa-al-kushuf al-rabbaniya التجليات البهية والكشوف الربانية, with commentary Lama'at al-barq al-Najdi لمعات البرق النجدي by Abd al-Ghani al-Nabulusi عبد الغني النابلسي.
On the still unedited mystic text by Uskudari (died 1037/1628) and the commentary by Abd al-Ghani (died 1143/1731) see GAL S II 661 nr.11 (3 mss.).

[1724] fol.86-93v: Abd al-Ghani al-Nabulusi عبد الغني النابلسي: Idah al-maqsud min ma'na wahdat al-wujud إيضاح المقصود من معنى وحدة الوجود.
Cf. above ms.195.

Ms.324.

90 folios; 13×21 cm; 23 lines; naskhi. Single words in red ink. Leather cover with vignettes. Copied by Abd al-Halim Ibn Ali Ibn Muslim Ibn Muhammad Ibn Abi Bakr Taqi al-Din Ibn Abd al-Hadi in 1127/1715.

[1725] fol.3-87v: Abd al-Qadir al-Jilani عبد القادر الجيلاني: Futuh al-ghayb فتوح الغيب.
On the text and the author (died 561/1167) see GAL I 435 nr.2 and S I 778 nr.2.

Ms.325.

52 folios; 15,5×22 cm; ±23 lines; naskhi, two different hands. Single words in red ink. Pasteboard-binding. Copied 1172/1758 (fol.17r); some parts are younger (fol.12v mentions the year 1303/1885).

[1726] fol.1-11r: Abd al-Ghani al-Nabulusi عبد الغني النابلسي: al-Kawkab al-sari fi al-ma' al-jari الكوكب الساري في الماء الجاري.
On this treatise about the theology of free will and on the author (died 1143/1731) see GAL II 345 nr.8 and S II 473 nr.8.

[1727] fol.11r-12v: Prayers, transmitted by early authorities, according to al-Suyuti السيوطي, al-Jami' al-saghir الجامع الصغير.
Cf. on al-Suyuti's work GAL II 147 nr.56 and S II 184 nr.56.

[1728] fol.15-17r: Ahmad Ibn al-Shaykh Ahmad al-Sija'i أحمد بن الشيخ أحمد السجاعي: Ma yata'allaqu bi-la siyama min al-kalam ما يتعلق بلا سيما من الكلام.
The author died 1190/1777. This short treatise on the term la siyama is apparently the Risala fi ahkam la siyama رسالة في أحكام لا سيما mentioned in GAL II 324 nr.3.

[1729] fol.19-34: Ibn Taymiya ابن تيمية: al-Aqida al-wasitiya العقيدة الواسطية.
On the author (died 728/1328) and this creed cf. GAL S II 121, nr.26.

[1730] fol.36-52r: Ibn al-Hajib ابن الحاجب: Kitab al-Kafiya fi ilm al-nahw كتاب الكافية في علم النحو.
On the author (died 646/1249) and this handbook about syntax cf. GAL I 303 nr.1 and S I 532 nr.1.

Ms.326.

396 folios; 15×21,5 cm; 23 lines; naskhi and (fol.307-336) nasta'liq. Single words in red ink. Pasteboard-binding with leather (damaged). Copied 1125/1713 (fol.236v) and 1137/1724 in the Madrasa of al-Hajji Uthman in Ayntab (fol.306v).

[1731] fol.1-236v: al-Baydawi البيضاوي: Anwar al-tanzil wa-asrar al-ta'wil أنوار التنزيل وأسرار التأويل.
On this commentary on the Koran by al-Baydawi (died 685/1286) cf. GAL I 417 nr.1 and S I 738 nr.1. Our ms. is incomplete at the beginning and contains the commentary on Sura 47, 4 up to the end of the Koran.

[1732] fol.237v-306v: Glosses by Isam al-Din عصام الدين(died 951/1544) to the above mentioned commentary by al-Baydawi البيضاوي.
Cf. GAL I 417 nr.I 13 and S I 739 nr.I 13.

[1733] fol.307v-396v: Anonymous glosses to al-Baydawi's البيضاوي commentary.
Incomplete at the end.

**Ms.327.
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40 folios; 20×26,5 cm; 31 lines; nasta'liq. Single words in red ink. Geometrical figures in the text. Copied 1313/1895.

[1734] Hasan Ibn Umar Ibn Ma'ruf Ibn Abd Allah Ibn Mustafa al-Shatti حسن بن عمر بن معروف بن عبد الله بن مصطفى الشطي: Bast al-raha li-tanawul al-misaha بسط الراحة لتناول المساحة.

On the author (1205-1274/1790-1858) and this still unedited treatise on geometry see KAHHALE III 267. BROCKELMANN (GAL S II 1020 nr.36) could not identify author or text.

Ms.328.

174 folios; 16,5×22 cm; 21 lines; naskhi. Single words in red ink. Incomplete at the end. Loose folios inside a box. Hand of the 12th/18th century.

[1735] Abd Allah Ibn Yusuf Ibn Abd Allah Ibn Hisham عبد الله بن يوسف بن عبد الله بن هشام: Shudhur al-dhahab fi ma'rifat kalam al-arab شذور الذهب في معرفة كلام العرب.
With glosses on the margin. - On the author (died 761/1360) and his grammar with his own commentary see GAL II 24 nr.4 and S II 19 nr.4.

Ms.329.

36 folios; 15×21 cm; 23 lines; naskhi. Single words in red ink. Pasteboard-binding with leather (damaged). Copied by Abd al-Mu'ti Ibn Salim Ibn Umar Ibn Umar Ibn Ahmad al-Shibli al-Simlawi in 1083/1672.

[1736] fol.1-35r: Ibn Hajar al-Haythami ابن حجر الهيثمي: Kitab Tahrir al-maqal fi adab wa-ahkam wa-fawa'id yahtaju ilayha mu'addibu al-atfal كتاب تحرير المقال في آداب وأحكام وفوائد يحتاج إليها مؤدبو الأطفال.
On the author (died 973/1565) and this still unedited book about the correct pedagogical methods of teachers cf. GAL II 388 nr.2 and S II 527 nr.2.

[1737] fol.35v-36v: An excerpt from a titleless book by al-Waqidi الواقدي(died 207/823; cf. SEZGIN, GAS I 294-297).

Ms.330.

50 folios; 15×21 cm; 13 lines; naskhi. Single words in red ink. Pasteboard-binding with red leather (damaged). Hand of the 12th/18th century,

[1738] fol.1v-8r: Ibn Sina ابن سينا, commentary on Sura 112. The author (died 428/1037) of this mystical interpretation of the Koran is not mentioned in the ms.; cf. however the edition of HASAN ASI حسن عاصي , al-Tafsir al-qur'ani wa-al-lugha al-sufiya fi falsafat Ibn Sina التفسير القرآني واللغة الصوفية في فلسفة ابن سينا , Beirut 1403/1983, p.106-113. Here and in the following texts our ms. slightly differs from the edition.

[1739] fol.8r-11v: Ibn Sina ابن سينا , commentary on Sura 113. Cf. edition ASI (as above) p.116-120.

[1740] fo1.12r-13v: Ibn Sina ابن سينا, commentary on Sura 114. Cf. edition ASI (as above) p.123-125.

[1741] fol.14r-19r: A collection of short prayers.

[1742] fol.19v-23v: Fada'il shahr Ramadan فضائل شهر رمضان. About the benefit of prayers during the month of Ramadan, according to tradition.

[1743] fol.23v-26r: A prayer at the time of misfortunes.

[1744] fol.26v-30r: A prayer based on Sura 94, 1.

[1745] fol.30r: A prayer after finishing the recitation of Sura 6.

[1746] fol.30r-32r: Prayers for different occasions (Ashura' عاشوراء, New Year etc.).

[1747] fol.32v-36v: A long prayer (du'a' دعاء), taken from al-Jazuli's الجزوليDala'il al-khayrat دلائل الخيرات.
Cf. on the Dala'il cp.ms.286.

[1748] fol.36v-37r: A prayer which is ascribed to the mystic Abd al-Qadir al-Jilani عبد القادر الجيلاني.

[1749] fol.37r-38r: Another prayer, ascribed to Abd al-Qadir al-Jilani عبد القادر الجيلاني.

[1750] fol.38r-42v: Aqida manzuma عقيدة منظومة.
A creed in verse.

[1751] fol.42v-45r: A religious Qasida (tathlith) (قصيدة) (تثليث) .
The first verse begins with alif (ا) and the last ends with ya' (ي) .

Ms.331.

48 folios; 15,5×21,5 cm; 15 lines; naskhi. Single words in red ink. Pasteboard-binding. Hand of the 12-13th/18-19th century.

[1752] fol.1v-14r: A treatise on details of grammar, in the form of questions and answers (in qulta - qultu إن قلت - قلت); no title.
The text starts with an explanation of the Hamdala حمدلة.

[1753] fol.14r-32v: Ta'rifat تعريفات.
Definitions of mainly religious terms, with grammatical notes and

additions in Turkish.

[1754] fol.32v-44r: A list of words and terms, sometimes with Turkish explanations.

[1755] fol.44v-50v: A treatise on the conjugation of verbs.

Ms.332.

72 folios; 14×20,5 cm; 19 lines; naskhi. Red leather covers with vignettes. Hand of the late 12th/18th century.

[1756] A collection of definitions and excerpts from religious literature.
The copyist mentions al-Ghazzali الغزالي , Isma'il Ibn Sinan al-Siwasi إسماعيل بن سنان السيواسي , Muhammad Amin Ibn Khayr Allah al-Khatib al-Umari al-Mawsili محمد أمين بن خير الله الخطيب العمري الموصلي , al-Shurunbulali الشرنبلالي , al-Suyuti السيوطي , Abd al-Aziz al-Kinani عبد العزيز الكناني , al-Ajluni العجلوني , al-Shabrakhiti الشبرخيتي , Ibn al-Arabi ابن العربي (Wasiya وصية , fol.31r-32r), al-Bulqini البلقيني , Abd al-Ghani al-Nabulusi عبد الغني النابلسي , Abu Sulayman al-Darani أبو سليمان الداراني , Abd al-Qadir al-Jili عبد القادر الجيلي, Amin al-Din Abu al-Yaman أمين الدين أبو اليمن , Abd al-Mu'min al-Ruhawi عبد المؤمن الرهاوي , Abd al-Wahhab al-Furfuri عبد الوهاب الفرفوري , Shihab al-Din Ahmad al-Furfuri شهاب الدين أحمد الفرفوري , al-Sha'rani الشعراني . The copyist mentions fol.54r Isma'il al-Ajluni إسماعيل العجلوني as ustadhuna al-marhum أستاذنا المرحوم . This can be interpreted that Isma'il al-Ajluni (1087-1162/1676-1749; cf. KAHHALE II 292) died during the lifetime of our copyist.

Ms.333.

84 folios; 14×20 cm; 23 lines; nasta'liq. Text occasionally damaged by water stains. Leather cover with vignettes. Hand of the 12th/18th century.

[1757] Ibn al-Arabi ابن العربي: al-Futuhat al-makkiya (kitab al-wasaya) (الفتوحات المكية (كتاب الوصايا) .
Our ms. contains the last book (Kitab al-wasaya كتاب الوصايا) of Ibn al-Arabi (died 638/1240), al-Futuhat. Cf. GAL I 442 nr.10 (11) and S I 792 nr.11.

Ms.334.

81 folios; 14×21 cm; 11 lines; 1-78r with red frame and single words in red ink. Leather cover with vignettes. Hand of the 11th/17th century.

[1758] fol.1-77r: Abu Abd Allah Muhammad Ibn Sulayman al-Jazuli أبو عبد الله محمد بن سليمان الجزولي: Dala'il al-khayrat wa-shawariq al-anwar fi dhikr al-salat ala al-nabi al-mukhtar دلائل الخيرات وشوارق الأنوار في ذكر الصلاة على النبي المختار.
With notes. On this prayerbook cf. ms.286.

[1759] fol.77v-78r: Ibn Mashish ابن مشيش: Du'a' دعاء.
The author of this prayer is mentioned in the ms. by a later hand. Perhaps he is identical with the mystic Abu Muhammad Abd al-Salam Ibn Mashish أبو محمد عبد السلام بن مشيش (died 625/1228; cf. GAL I 440 and S I 787f.).

[1760] fol.78v-79r: Silsilat al-shaykh musannif al-dala'il al-Jazuli سلسلة الشيخ مصنف الدلائل الجزولي.
The text gives details on the teachers of al-Jazuli (cf. on this

ms.286) and their authorities by presenting a chain of transmitters which goes back to the prophet

[1761] fol.79r-81v: Prayers.
Incomplete at the end. - The first prayer (on the occasion of New Year) is said to be taught by Ibn Umar Qudama al-Maqdisi ابن عمر قدامة المقدسي(a grandson of Shaykh Abu Umar شيخ أبو عمر who lived 528-607/1133-1210).

Ms.335.

114 folios; 11,5×17,5 cm; 10 lines; naskhi. Single words in red ink. Pasteboard-binding (damaged). Copied 1331/1912.

[1762] fol.1-109v: Ibn al-Arabi ابن العربي: al-Salawat al-Muhammadiya الصلوات المحمدية, with commentary Wird al-wurud wa-fayd al-bahr al-mawrud ورد الورود وفيض البحر المورود by Abd al-Ghani al-Nabulusi عبد الغني النابلسي.
On this prayer by Ibn al-Arabi (died 638/1240) with its commentary by Abd al-Ghani al-Nabulusi (died 1143/1731) see GAL S I 799 nr.122a; BROCKELMANN mentions 1 ms. of this still unedited text.

Ms.336.

34 folios; 14×20,5 cm; 13 lines; naskhi. Single words in red ink.Text occasionally damaged by water stains. Pasteboard-binding. A note on fol.23 r is dated 1148/1735. Hand of the 12th/18th century.

[1763] fol.1-23r: A treatise about the recitation of the Koran, in Turkish.

[1764] fol.23v-34r: A treatise about the religious obligations of Islam.

Ms.337.

238 folios; 15×21 cm; 24 lines; naskhi. Single words in red ink. Leather covers with vignettes. Hand of the 11th/17th century.

[1765] Shihab al-Din al-Ramli شهاب الدين الرملي: Hawashi sharh al-Rawd حواشي شرح الروض.
The ms. on jurisprudence starts with Kitab al-buyu' كتاب البيوع and is incomplete at the end. According to fol.1r the ms. contains the second part of the above-mentioned title. The commented work is Rawd al-fa'iq fi al-Minhaj wa-al-daqa'iq روض الفائق في المنهاج والدقائق by the Shafiite al-Nawawi النووي (died 676/1278), a work on jurisprudence which is based on al-Nawawi's Minhaj al-talibin منهاج الطالبين and the Kitab al-Daqa'iq كتاب الدقائق which contains glosses to the Minhaj and the Muharrar محرر of al-Rafi'i الرافعي see GAL I 396 nr.II, 1 ms.).
Our ms. contains glosses to al-Nawawi's al-Rawd al-fa'iq الروض الفائق by Shihab al-Din al-Ramli. This is Shihab al-Din Abu al-Abbas al-Ramli شهاب الدين أبو العباس الرملي (died 957/1550; GAL II 319) or more likely his son Shams al-Din Muhammad Ibn Abi al-Abbas Shihab al-Din al-Ramli شمس الدين محمد بن أبي العباس شهاب الدين الرملي (died 1004/1596; GAL II 321): he wrote a commentary on al-Nawawi's Minhaj, called Nihayat al-muhtaj li-sharh al-Minhaj نهاية المحتاج لشرح المنهاج (see GAL II 321 nr.2) and he may also be the author of the glosses on al-Nawawi's al-Rawd al-Fa'iq. These are not mentioned in BROCKELMANN.

Ms.338.

303 folios; 20×31,5 cm; 15 lines; vocalized naskhi.Text within red frame. Coloured vignettes on fol.1v-2r; names of the Suras in red ink. Paper and text of the first folios slightly damaged. Binding damaged, leather cover with vignettes. Copied 1260/1844.

[1766] A complete copy of the Koran.

Ms.339.

316 folios; 20×29 cm; 16 lines; vocalized naskhi. Text within red frame. Names of the Suras and notes in the margin in red ink. Paper and text occasionally stained with water. Binding damaged; leather covers with vignettes. Copied by Husayn al-Shafi'i al-Rifa'i in 1212/1791.

[1767] A complete copy of the Koran. With an introduction on fol.2-4r which informs us about the history of text and recitation of the Koran.

Ms.340.

269 folios; 15,5×20 cm; ±15 lines; vocalized naskhi. Text within green frame. Names of Suras in green or red ink. Signs for the recitation in red ink in the text. The first two folios are damaged. Leather cover with small vignettes. Copied by Molla Muhammad Ibn Molla Abd al-Nabi al-Kurdi in 1187/1773.

[1768] fol.1-265r: A complete copy of the Koran.

[1769] fol.265v-269r: Abd al-Qadir al-Jilani عبد القادر الجيلاني: Du'a' al-khatm دعاء الختم.

A prayer after the recitation of the Koran, ascribed to the mystic Abd al-Qadir al-Jilani (died 561/1166).

Ms.341.

137 folios; 15,5×21,5 cm; 11 lines; vocalized naskhi. Names of Suras in red ink. Pasteboard-Binding with leather. Hand of the 12th/18th century.

[1770] A copy of the Koran, starting with Sura 36. At the end follows Sura 1.

Ms.342.

29 bound (green pasteboard-binding with red leather) small volumes, every one with 20 folios; 11,5×17 cm; 13 lines; vocalized naskhi. Names of Suras in red ink. Copied by Salih Ibn al-Shaykh Muhammad al-Kilas in 1245/1829.

[1771] A copy of the Koran.
Missing is volume nr.26 (= Sura 46-51, 30).

Ms.343.

23 folios; 10,5×16,5 cm; 13 lines; vocalized naskhi. Names of Suras in red ink. Binding damaged; brown pasteboard-binding with red leather. Hand of the 12th/18th century.

[1772] A fragment of the Koran (Sura 15-16).

Ms.344.

76 folios; 10×14 cm; 11 lines; naskhi, two different hands. Lacuna after fol.69. Binding damaged; pasteboard-binding. Hand of the 12th/18th century. 1275/1858 owned by Muhammad Salim al-Hamzawi.

[1773] fol.1-42r: al-Busiri البوصيري: al-Qasida al-Hamziya fi al-mada'ih al-nabawiya = Umm al-qura fi madh khayr al-wara القصيدة الهمزية في المدائح النبوية = أم القرى في مدح خير الورى.
Fol.1r mentions the title al-Kawakib al-durriya fi madh khayr al-bariya الكواكب الدرية في مدح خير البرية ; but this is wrong as a comparison with ms. Berlin 7826 shows. - On the author (died 694/1294) and the text see GAL I 266 nr.II and S I 470 nr.II.

[1774] fol.42v-70r: Tafsir ma fi al-qasida al-Hamziya min al-alfaz al-ghariba al-lughawiya تفسير ما في القصيدة الهمزية من الألفاظ الغريبة اللغوية.
A commentary on difficult words in the above-mentioned Qasida al-Hamziya. The text may be one of the numerous still unedited commentaries which are mentioned in GAL I 266f. and S I 471.

[1775] fol.70v-75v: A biographical note on al-Busiri البوصيري.
At the beginning the full name is given.

Ms.345.

60 folios; 10,5×16,5 cm; 19 lines; naskhi. Leather cover; binding damaged. The cover at the end of the book contains on the inner side a drawing which is dated 1162/1748. Hand of the 12th/18th century.

[1776] fol.1v-60v: al-Jazuli الجزولي: Dala'il al-khayrat دلائل الخيرات.
Incomplete at the end. - Cp. ms.286.

Ms.346.

80 folios; 11×16,5 cm; 15 lines; naskhi. Chapters in red ink. Pasteboard-binding, damaged. Copied 1158/1745.

[1777] Ahmad Ibn Uthman Ibn Ahmad al-Halawi al-Shafi'i al-Qadiri أحمد بن عثمان بن أحمد الحلاوي الشافعي القادري: Manzuma منظومة.
Author and title are mentioned in the margin of fol.80v. The author is neither in BROCKELMANN nor in KAHHALE. The text contains a versified abridgement of Islamic law.
It contains sections on tahara طهارة, salat صلاة, zakat زكاة, siyam صيام, hajj حاج, bay' بيع, fara'id فرائض, nikah نكاح, jinayat جنايات, al-sayd wa-al-dhaba'ih الصيد والذبائح, al-sabaq wa-al-ramy السبق والرمي, al-iman wa-al-nudhur الإيمان والنذور, al-aghdhiya wa-al-shahadat الأغذية والشهادات, al-itq العتقwith many chapters.

Ms.347.

78 folios; 9,5×14,5 cm; 11 lines; vocalized naskhi. Text within green and (fol.63-71) gold frame. Red leather cover with vignettes. Hand of the 12th/18th century.

[1778] fol.1-70r: A copy of the Koran, containing the Suras 6, 18, 36, 44, 48, 55, 67, 93-114.

[1779] fol.70r-72r: Prayers, taken from the Koran (Sura 1; 2, 1-5. 284-286; 2, 255. 285).

[1780] fol.72r-78v: Prayers, partially taken from the Koran.

Ms.348.

35 folios; 10,5×15 cm; ±21 lines; naskhi. Leather vover. Copied about 1254/1838.

[1781] A notebook, containing not only personal details (e.g. fol.3r a note about the birth of a daughter in 1253/1837), but also prayers, legal opinions (fatawa فتاوى) (6v-7r) and sermons (7v-31v).

Ms.349.

90 folios; 10,5×15,5 cm; 17 lines; naskhi. Titles in red ink. Pasteboard-binding. Hand of the 13th/19th century.

[1782] Muhammad Jad al-Mawla Ibn Ma'dan محمد جاد المولى بن معدان: Diwan khutab mukhtasar ديوان خطب مختصر.
The complete name as recorded by BROCKELMANN (GAL II 490) and KAHHALE (XII 40) is Muhammad Ibn Ma'dan Jad al-Mawla al-Shafi'i al-Hajiri al-Asnawi محمد بن معدان جاد المولى الشافعي الحاجري الأسنوي . He died 1229/1814. The ms. is most likely identical with al-Kawakib al-zahriya fi al-khutab al-Azhariya الكواكب الزهرية في الخطب الأزهرية , a collection of sermons.

Ms.350.

100 folios; 10×16,5 cm; 20 lines; maghribi. Pasteboard-binding. Different paper and hands of the 13-14th/19-20th century.

[1783] A collection of notes, definitions, prayers and excerpts mainly from (late) mystical literature.

Ms.351.

149 folios; 11×16 cm; 11 lines; naskhi. Pasteboard-binding, with leather. Copied 1227/1812. The ms. is a collection of still unedited texts by Muhi al-Din al-Bakri محي الدين البكري :

[1784] fol.1v-48v: Muhi al-Din Abu Muhammad Mustafa Ibn Kamal al-Din al-Bakri محي الدين أبو محمد مصطفى بن كمال الدين البكري: al-Fath al-qudsi wa-al-kashf al-unsi (= wird al-sahar) (الفتح القدسي والكشف الأنسي (= ورد السحر) .On the author (died 1162/1749) and this prayerbook including instructions cf. GAL II 350 nr.14 and S II 477 nr.14.

[1785] fol.49r-61r: Muhi al-Din al-Bakri محي الدين البكري: Jaridat al-ma'arib wa-kharidat kull sharib جريدة المآرب وخريدة كل شارب.
On this prayer on behalf of the Prophet cf. GAL II 350 nr.32 and S II 477 nr.32.

[1786] fol.61r-67r: Istighatha استغاثة, probabely also by Muhi al-Din al-Bakri محي الدين البكري.

[1787] fol.67r-77v: Muhi al-Din al-Bakri محي الدين البكري: Qasida ibtihaliya قصيدة ابتهالية.
On this prayer cf. GAL II 350 nr.37 and S II 477 nr.37.

[1788] fol.77v-84r: Muhi al-Din al-Bakri محي الدين البكري: al-Qasida al-asma'iya = Asma' Allah al-husna القصيدة الأسمائية = أسماء الله الحسنى.
On this text (= ms. Berlin 3759) cf. GAL II 351 nr.35.

[1789] fol.84r-90v: al-Istighfara الاستغفارة, probabely by Muhi al-Din al-Bakri محي الدين البكري.

[1790] fol.91r-109r: Muhi al-Din al-Bakri محي الدين البكري: Bulghat al-

murid wa-mushtaha muwaffaq al-sa'id بلغة المريد ومشتهى موفق السعيد.
On these Rajaz-verses about the main points of mysticism see GAL. II 350 nr.2 and S II 477 nr.2.

[1791] fol.109r-117r: al-Jawhara al-thamina fima yuqalu rakib al-safina الجوهرة الثمينة فيما يقال راكب السفينة.
The text is probably identical with al-Jawhar al-farid الجوهر الفريد, a commentary on the preceding text, written by the son of Muhi al-Din al-Bakri محي الدين البكري(cf. GAL II 350 nr.2 and S II 477 nr.2).

[1792] fol.117r-127r: Muhi al-Din al-Bakri محي الدين البكري: al-Bast al-tamm nazm risalat al-Suyuti البسط التام نظم رسالة السيوطي.
= GAL II 350 nr.3 (1 ms.).

[1793] fol.127v-141v: Sabil al-naja wa-al-intija' fi al-tawassul bi-jami' huruf al-hija' سبيل النجا والانتجاء في التوسل بجميع حروف الهجاء.
A prayer, probably by Muhi al-Din al-Bakri محي الدين البكري.

[1794] fol.141v-147v: al-Wajh al-wafi wa-al-manhal al-safi الوجه الوافي والمنهل الصافي.
A prayer, probably by Muhi al-Din al-Bakri محي الدين البكري.

[1795] fol.147v-149r: al-Fath al-jadid wa-al-iqd al-nadid الفتح الجديد والعقد النضيد.
A prayer, probably by Muhi al-Din al-Bakri محي الدين البكري.

Ms.352.

95 folios; 8,5×14,5 cm; 15 lines; naskhi. Single sentences in red ink. Pasteboard-binding with red leather. Copied 1243/1827 (85r).

[1796] fol.1-11: A short treatise on religious duties of Islam.

Incomplete at the beginning.

[1797] fol.11v-15v: Jalal al-Din al-Suyuti جلال الدين السيوطي: al-Qawl al-ashbah fi hadith man arafa nafsahu faqad arafa rabbahu القول الأشبه في حديث من عرف نفسه فقد عرف ربه.
On the author (died 911/1505) and this still unedited text see GAL II 148 nr.72.

[1798] fol.16r-17r: A prayer in the form of verses.

[1799] fol.17v-55r: A tasbi' تسبيع of al-Busiri's البوصيري al-Burda البردة. Cf. on the Burda and on the different redactions in the form of a tasbi' GAL I 266 (after nr.74/2) and S I 469. The ms. has in the title on fol.17v wrongly takhmis al-Burda تخميس البردة ; cf. however the correction on fol.85r.

[1800] fol.55v-58v: Prayers.

[1801] fol.58v: Some verses ascribed to Muhi al-Din Ibn Arabi محي الدين بن عربي.

[1802] fol.59r-62v: Some more prayers.

[1803] fol.63r-69r: A collection of short prayers for special cases.

[1804] fol.69v-70v: An excerpt from al-Bayhaqi البيهقي, Dala'il al-nubuwa دلائل النبوة. On this work see GAL S I 619 nr.3; published Cairo 1969.

[1805] fol.70v-78: Prayers for special times.

[1806] fol.78v-81r: Du'a' khatm al-qur'an دعاء ختم القرآن.

A prayer after the recitation of the Koran.

[1807] fol.81r-90r: A fragment of the Koran (Sura 18; 32; 36, 1).

Ms.353.

70 folios; 10,5×15,5 cm; ±11 lines; naskhi. Text within red frame. Binding damaged; leather cover with vignettes. Hand of the 12th/18th century.

[1808] fol.1-26r: al-Busiri البوصيري: al-Kawakib al-durriya fi madh khayr al-bariya = al-Burda الكواكب الدرية في مدح خير البرية = البردة.
Cf. ms. 302.

[1809] fol.27r-43r: al-Rahbi Muwaffaq al-Din Ibn al-Muttaqina الرحبي موفق الدين بن المتقنة: Bughyat (Ghunyat) al-bahith an jumal al-mawarith (fi ilm al-warith wa-al-fara'id) = al-Urjuza al-rahbiya بغية (غنية) الباحث عن جمل الموارث (في علم الوارث والفرائض) = الأرجوزة الرحبية.
On this Rajaz-poem about the law of succession and the author cf. GAL I 391 and S I 675.

[1810] fol.44r-57v: Abd al-Rahman al-Akhdari عبد الرحمن الأخضري: al-Sullam al-murawniq fi al-mantiq السلم المرونق في المنطق.
On this Rajaz-poem about logic and on the author (died 953/1546) see GAL II 463 nr.1 andS II 7005 nr.1.

[1811] fol.58r-70v: al-Laqani اللاقاني: Jawharat al-tawhid جوهرة التوحيد.
On this Rajaz-poem (the creed of Laqani) and its author (died 1041/1631) see GAL II 316 nr.1 and S II 436 nr.1.

Ms.354.

69 folios; 16×22 cm; 15 lines; naskhi. Single sentences in red ink. Some pages have notes on the margin. Pasteboard-binding with red leather. Copied by Ahmad Ibn Abd al-Qadir 1156/1743.

[1812] Ajall al-qurb wa-akshaf al-kurb fi al-salat ala sayyid al-ajam wa-al-arab khatam rusul Allah ajma'in أجل القرب وأكشف الكرب في الصلاة على سيد العجم والعرب خاتم رسل الله أجمعين.

The title of this anonymous book of prayers for the Prophet is not mentioned anywhere else.

Ms.355.

106 folios; 14,5×21 cm; ±25 lines; naskhi (different hands). Pasteboard-binding with leather. Copied 1135/1722 (cf. stamp fol.5r) and after 1094/1682 (s. note on fol.80v). Some parts may be younger.

[1813] fol.1v-2r: Fakhr al-Din Ibn Makanis فخر الدين ابن مكانس: Umdat al-hurafa’ wa-qudwat al-zurafa’ عمدة الحرفاء وقدوة الظرفاء.

On the author (died 794/1392) and this Rajaz-poem about instructions for the right manner of life see GAL II 15 nr.3a; S II 7 nr.3a.

[1814] fol.2v-3r: An extract from al-Suyuti السيوطي: al-Izdihar fima aqadahu al-shu'ara' min al-athar الازدهار فيما عقده الشعراء من الآثار.

This still unedited collection of poetry including traditions is mentioned by BROCKELMANN GAL II 149 nr.80 (ms. Berlin 1420/1).

[1815] fol.3v-4v: Excerpts, mainly from works about biographical traditions (Abu Nu'aym أبو نعيم; Ibn Sa'd ابن سعد; al-Khara'iti الخرائطي; al-Bayhaqi البيهقي; Abu al-Faraj al-Isbahani أبو الفرج الإصبهاني).

[1816] fol.5v-6r: An excerpt from a philological treatise on the

Basmala بسملة.

[1817] fol.7r-38r: Notes and excerpts, mainly from poems (Abu al-Atahiya أبو العتاهية fol.7r; al-Shafi'i الشافعي fol.9v; 37v; Abu Ishaq al-Shirazi أبو إسحق الشيرازي fol.13v; Hanzala حنظلة fol.14r; Ibn Uyayna al-Muhallabi ابن علينة المهلبي fol.15v; Ibn Nubata ابن نباتة fol.17r; Abd al-Ghani al-Nabulusi عبد الغني النابلسي fol.19v; Muhammad al-Khayyat محمد الخياط fol.23r; al-Hajiri الحاجري fol.23v; 26r; Sayf al-Dawla سيف الدولة fol.26r; al-Safi al-Hilli الصفي الحلي fol.28v; Ahmad Ibn al-Allama al-Tibi أحمد بن العلامة الطيبي fol.35v etc.).

[1818] fol.38v: An excerpt from al-Busiri البوصيري, al-Qasida al-Hamziya القصيدة الهمزية.
Cf. on this work ms.344.

[1819] fol.39r-66r: Excerpts, mainly from poems (e.g. al-Hariri الحريري fol.40r; Jarir جرير, Abu Tammam أبو تمام fol.40v; Awhad al-Zaman al-Maghribi أوحد الزمان المغربي fol.42r; al-Hajiri الحاجري, al-Safi al-Hilli الصفي الحلي fol.46v).

[1820] fol.66v-67r: Darwish al-Talawi درويش الطالوي (ms. al-Tilawi الطيلوي): A poem.
On the author (died 1014/1605) and his poetical activities cf. GAL II 273 and S II 384.

[1821] fol.68r-83r: Notes and excerpts from religious literature, but also from poets (e.g. al-Farazdaq الفرزدق fol.75v).

[1822] fol.84r-v: Sifat aqalim sab'a صفة أقاليم سبعة, in Turkish.

[1823] fol.85r-87r: Excerpts and notes about jurisprudence.

[1824] fol.87v: Mawlana Iwad مولانا عوض: A grammatical note about idafa إضافة.
The author is perhaps Ya'qub Ibn Ahmad Ibn Iwad يعقوب بن أحمد بن عوض (KAHHALE Awad) who lived about 845/1441 and wrote a commentary on the Kafiya كافيةof Ibn Hajib ابن حاجب(s. KAHHALE XIII 241).

[1825] fol.88r-106r: Notes, definitions and excerpts, mainly from religious literature; but also a note on the prohibition of sodomy (liwata لواطة) fol.92r. Remarkable is an excerpt from an Adab-book fol.103r-106r:
fol.103r-v: al-fasl al-thalith fi al-hilm wa-al-ihtimal الفصل الثالث في الحلم والاحتمال(cites e.g. al-Ahnaf Ibn Qays الأحنف بن قيس).
fol.104r-v: al-fasl al-rabi' fi sharh makarim al-akhlaq الفصر الرابع في شرح مكارم الأخلاق.
fol.105r-v: al-fasl al-khamis fi husn al-khalq wa-lutf al-tab' الفصل الخامس في حسن الخلق ولطف الطبع.
fol.106r: al-fasl al-sadis fi manzilat dhawi al-sharaf wa-al-ihsan الفصل السادس في منزلة ذوي الشرف والإحسان.

Ms.356.

227 loose folios; 16,5×25,5 cm; 24 lines; naskhi. Paper and text sometimes damaged by damp. Binding damaged; leather cover (Mamluke style) with vignettes. Hand of the 6th/12th or 7th/13th century.

[1826] A part of an extensive commentary on the Koran (section of Sura 2, then Suras 3, 4, 5, 6, 7).
This important text can be identified as Abu al-Layth al-Samarqandi أبو الليث السمرقندي (died 373/983 or later), Tafsir al-qur'an تفسير القرآن (mentioned in GAS I 445f.). So far three volumes (contain the

commentary on Sura 1-6) are edited by ABD AL-RAHIM AHMAD AL-ZAQQA عبد الرحيم أحمد الزقة (Baghdad 1985-1986).

Ms.357.

463 loose folios; 16×22 cm; 23 lines; maghribi. Single words sometimes in red, yellow or blue ink. Lacunas in the text and some folios may be disordered. Different kinds of paper. Binding damaged; red leather cover with vignettes. Hand of the end 13th/19th century.

[1827] fol.1v: A short poem on the interpretation of the word ilahun إله.
Incomplete at the end.

[1828] fol.2r-225v: A long fragment of a work about religious duties and Islamic belief (part I).
The text contains many chapters (bab باب) and subsections (fasl فصل); we mention here:
fol.10: fasl fi bayan al-iman wa-al-islam wa-al-ihsan فصل في بيان الإيمان والإسلام والإحسان.
fol.13r: Bab fi ta'rif al-ridda wa-ahkamiha باب في تعريف الردة وأحكامها.
fol.20: Bab fi al-tahara wa-aqsamiha wa-ahkamiha باب في الطهارة وأقسامها وأحكامها.
fol.36v: Bab fi al-kalam ala al-salat wa-ma yata'allaqu biha min al-ahkam باب في الكلام على الصلاة وما يتعلق بها من الأحكام.
fol.172v: Bab fi fadl al-haqq wa-ma yata'allaqu biha min al-ahkam باب في فضل الحق وما يتعلق بها من الأحكام.
etc.
On fol.155v the text cites al-Kharashi الخرشي(died 1101/1689; see GAL II 84, 1n); therefore it must have been written later.

[1829] fol.227v-361v: A fragment of introductory work about principles of mysticism.
Fol.354-361 are misplaced and belong perhaps to another work. - Fol.274r cites the Tuhfat al-salikin تحفة السالكين= Tuhfat al-salikin wa-dalalat al-sa'irin li-nahj al-muqarrabin تحفة السالكين ودلالة السائرين لنهج المقربين by Muhammad Ibn Hasan Ibn Muhammad al-Samannudi al-Azhari محمد بن حسن بن محمد السمنودي الأزهري(died 1199/1785; GAL II 353; S II 479). Therefore our text must be composed in the 12-13th/18-19th century.

[1830] fol.362r-446r: A work about religious traditions and duties; titleless.
Fol.422v mentions Sulayman Ibn Abd al-Wahhab سليمان بن عبد الوهاب, a grandson of al-Imam Muhammad Ibn Abd al-Wahhab الإمام محمد بن عبد الوهابwho died 1206/1791 (GAL S II 530-2).

[1831] fol.448v-463r: A devotional book, without author and title. Incomplete at the end.
All texts cite late authors. Therefore they may go back to one compiler. It is possible that this compiler wrote in North Africa in the late 12th/18th century.

Ms.358.

48 folios; 10×5 cm; 14 lines; naskhi. Binding damaged. Pasteboard-binding with leather. Copied 1105/1693 (fol.40v; 47r).

[1832] fol.1-40v: Ibn Imad al-Din al-Imadi ابن عماد الدين العمادي: Hadiyat Ibn al-Imad ila ibadat al-ubbad هدية ابن العماد إلى عبادة العباد.
On the author (died 1051/1641) and this still unedited summary about the main principles of prayer cf. GAL II 291 nr.3 and S II 402

nr.3 (2 mss.).

[1833] fol.41r-43v: A small mystical treatise with the title Madihat al-ghayb مادحة الغيب or Madihat ahl al-ghayb مادحة أهل الغيب.
The author who is not named, states that he wrote the text after he had finished his copy of al-Yafi'i's اليافعي Nashr al-mahasin نشر المحاسن (GAL II 177 nr.4; S II 227 nr.4) in the year 1086/1675.

[1834] fol.44r-v: Hizb al-Nawawi حزب النووي.
This prayer is different from mss. Berlin 3882-3884.

[1835] fol.45r-47r: An anonymous creed (Aqida عقيدة).

[1836] fol.47v-48r: A prayer.

Ms.359.

46 folios; 15,5×21 cm; 20 lines; naskhi. Single words in red ink. Pasteboard-binding with red leather. Copied 1154/1741.

[1837] fol.1-46v: Muhi al-Din al-Bakri محي الدين البكري: al-Salawat al-hami'a bi-ma ahabbat al-khulafa' al-jami'a li-ba'd ma warada fi fada'il al-khulafa' الصلوات الهامعة بما أحبت الخلفاء الجامعة لبعض ما ورد في فضائل الخلفاء.
On the author (died 1162/1749) and his book of prayers see GAL II 350 nr.12 and S II 477 nr.12.

Ms.360.

294 folios; 15×21,5 cm; 27 lines; naskhi. Binding damaged; pasteboard-binding with leather. Hand of the 12th/18th century.

[1838] al-Ghazzali الغزالي: Kitab Ihya' ulum al-din كتاب إحياء علوم الدين, third part (starting with Kitab al-raja' wa-al-khawf كتاب الرجاء والخوف). = ed. Cairo 1346/1927 IV 123 up to the end (incomplete at the end; the text breaks off in the chapter about Sifat al-jahannam صفة الجهنم= ed. Cairo IV 453ff.).

Ms.361.

Turkish ms.: 12 folios; 12,5×19 cm; 21 lines; naskhi. Chapter-headings in red ink. Pasteboard-binding. Hand of the 12th/18th century.

[1839] Manzuma fi haqq aqa'id ahl al-sunna wa-al-jama'a منظومة في حق عقائد أهل السنة والجماعة.
A poem about the Islamic creed, in Turkish.

Ms.362.

Turkish ms.: 31 folios; 10×15 cm; 12 lines; naskhi. Pasteboard-binding with red leather. Hand of the 12th/18th century.

[1840] A poem, in Turkish.

Ms.363.

Turkish ms.: 27 folios; 10×16 cm; 9 lines; naskhi. Single words in red ink. Damaged leather cover. Hand of the 13th/19th century.

[1841] Traditions about the prophet, in Turkish.
The text mentions as author (?) "Imam Aba Muti' ustadhi إمام أبا مطيع أستاذي".

Ms.364.

Turkish ms.: 131 folios; 14×20,5 cm; ±14 lines; naskhi. Binding damaged. Leather cover with vignettes. Copied 1215/1800 (fol.14r). A collection of texts, notes and excerpts, mainly from poems, in Turkish. Complete and longer texts are:

[1842] fol.5v-14r: A poem about metres.

[1843] fol.15v-18r: A treatise on metres.

[1844] fol.19r-22r: Zafar-nameh-i Buzurjmihr ظفرنامه بزرجمهر.

[1845] fol.23r-27v: Min kalam sultan al-muhaqqiqin wa-al-salikin shaykh Farid al-Din Muhammad Attar al-mashhur bi-Mansur-nameh من كلام سلطان المحققين والسالكين شيخ فريد الدين محمد عطار المشهور بمنصورنامه.

[1846] fol.28r-68r: A fragment of a long poem.

[1847] fol.69r-82r: A fragment of a commentary on a religious text.

[1848] fol.82r-122: Poems.

[1849] fol.122v-131v: Fragment of a commentary on Koranic verses.

Ms.365.

Turkish ms.: 211 folios; 14,5×24,5 cm; 27 lines; nasta'liq within red frame and single words in red ink. A few notes in the margin.

Red leather cover with gold frames. Binding slightly damaged. Copied 1235/1819.

[1850] Natijat al-fatawi نتيجة الفتاوي.
A large collection of legal opinions (fatawi فتاوي), in Turkish, arranged according to the usual themes of legal praxis (starting with Kitab al-Tahara كتاب الطهارة, then follows Kitab al-salat كتاب الصلاة etc.).
A text with an identical title is ascribed to Muhammad al-Kadusi Yahya Efendi محمد الكدوسي يحيى أفندي by BROCKELMANN (GAL S II 955 nr.77), among those Arabic works (!) which cannot be identified.

Ms.366.

Turkish ms.: 382 folios; 14×21 cm; 23 lines; nasta'liq. Single words in red ink. Text within a red frame. The first 4 pages of the main text within a gold frame and a gold vignette on the first page. Notes in the margin. Leather cover with metal vignettes (partially gilded). Copied before 1172/1758 (s. fol.10r).

[1851] Muhammad Fiqhi al-Ayni محمد فقهي العيني: Bahjat al-fatawi بهجة الفتاوي.
A large collection of legal opinions (fatawi فتاوي), in Turkish. On the author (wrote in the year 1114/1702) and this text, a Turkish redaction of a work by Abu al-Fadl Abd Allah al-Yenishehri أبو الفضل عبد الله الينشهري cf. GAL II 437.

Ms.367.

Persian ms.: 116 folios; 12×19,5 cm; 17 lines; nasta'liq. Single words and sentences in red ink. Many notes on the margin.

Pasteboard-binding with red leather; binding damaged. Hand of the 12-13th/18-19th century.

[1852] Sa'di سعدي : Gulistan گلستان (Persian). On the author (7th/13th century) and his collection of anecdotes s. J. RYPKA, History of Iranian Literature, ed. K. JAHN, Dordrecht 1968, p.250f.

وصف تفصيلي لمخطوطات الجزء الثاني

Koran: the text

Ms.1.

118 folios; 7×9 cm; 5 lines; vocalized muhaqqaq محقق, chapter-headings in thuluth ثلث and written in yellow ink, as can be found in Mamluk manuscripts of the 8th/14th century: compare David James, Qur'ans of the Mamluks (London 1988). Small dimensions like our Ms. are rare: cf. James, p. 240 no.47 and 241 no.51. - Thick brownish and spotted paper, in part damaged, worm-eaten and rubbed, in a few cases with some loss of text; the first page is replaced by a later hand who wrote on the inside of the front cover. Binding repaired. Only the original of the front cover is preserved; it has in the centre an ornament filled with flowers and remnants of a geometrical frame of which each corner and the middle of every side is provided with a small triangle consisting of three geometrical points. - Paper, script and front cover point to a Mamluk origin, perhaps the 8th/14th century.

[2001] fols. 1v-18r: al-Qur'an القرآن, Sura 36.

[2002] fols. 18v-91v: Anonymous: al-Hayakil al-sab'a الهياكل السبعة.

The text starts abruptly with al-Haykal al-awwal الهيكل الأول as follows:
بسم الله الرحمن الرحيم. الحمد لله الذي لا ينسى من ذكره ولا يخيب من دعاه والحمد لله الذي إذا توكل العبد...
Lacunas are at least between fols. 27v and 28r, 48r and 49r, 63v and 64r, 76v and 77r, 89v and 90r. fol. 55v continues with al-Haykal al-sadis الهيكل السادس, fol. 63v with al-Haykal al-sabi' الهيكل السابع. The text ends on fol. 91v:
وفرّجْ عني كلّ همّ يا مفرج همّ يعقوب ! فرّج عني يا مفرّج ويا كاشف ضُرّ أيوب اكشف ضُرّي واغلب !

The text is, as the beginning of the first haykal shows, identical with Ms. Berlin 3665 and with Ms. Princeton 1965; our Ms. has not, however, the introduction which explains the marvellous power of the seven hayakil, the prayers and the praise of God. Nevertheless, our text is apparently longer than Ms. Berlin 3665/1 and Ms. Princeton 1965; its relation to them as well as to mss. Berlin 3665/2 and 3666/1 deserves a detailed investigation. - Our Ms. seems to be the oldest copy so far known.

[2003] fols. 92r-118v: Prayers, called hijab حجاب, asking for protection against evils.

The prayers are ascribed to Musa موسى (fols.92r-94r), Ali علي (fols.94v-102r), Muhammad محمد (fols.102v-106r) and Ja'far جعفر (fols.106v-118v). The text is different from the prayers called hijab حجاب or hirz حرز in mss. Berlin 3892ff. and Tübingen 178. Noteworthy is the ascription of the prayers to four of the 12 Shiite Imams: Musa موسى = Musa al-Kazim موسى الكاظم (died 183/799), the 7th Imam; Ali علي = most probaly Ali Ibn Abi Talib علي بن أبي طالب (died 40/661), the first Imam or perhaps Ali al-Rida علي الرضا (died 203/818), the 8th Imam or Ali al-Hadi علي الهادي (died 254/868), the 10th Imam; Muhammad محمد = Muhammad al-Jawad محمد الجواد (died 220/835), the 9th Imam and Ja'far جعفر = Ja'far al-Sadiq جعفر الصادق (died 148/765), the 6th

Imam. See the table in Halm, Schia, p.37. Beginning (after the Basmala):

توكلت على الله وحده توكلت على الله الحي القيوم الذي لا يموت وتحصنت...

The text is incomplete at the end.

Koran : qira'a, tajwid, tafsir | **قراءة، تجويد، تفسير**

Ms.2.

44 folios; 16×22 cm; 17-23 lines; naskhi, different hands; single words are written in red ink. In part yellowish paper, slightly damp-stained. Blank pages are fols. 20v, 24v, 33r and 40v. Modern cardboard covers. - The first text was copied in 1143/1731 and collated (ta'liq تعليق) during 1152/1740, perhaps by the commentator (s. below); the third text (fols. 31r-32r) was written in 1199/1784-5 by the author himself (Hafiz Isma'il حافظ إسماعيل) .

[2004] fols. 1v-20r: al-Qasim Ibn Firroh al-Shatibi القاسم بن فره الشاطبي: Hirz al-amani wa-wajh al-tahani = al-Qasida al-Shatibiya حرز الأماني ووجه التهاني = القصيدة الشاطبية, with commentary by Hashim Ibn Muhammad al-Maghribi al-Maliki هاشم بن محمد المغربي المالكي, called Hisn al-qari' fi ikhtilaf al-maqari' حصن القارئ في اختلاف المقارئ.

On al-Shatibi (died 590/1194) and his versification of al-Dani الداني (died 444/1053 or earlier), Kitab al-Taysir fi al-qira'at al-sab' كتاب التيسير في القراءات السبع, a work on the readings of the Koran (→ GAL I 407; S I 719) → GAL I 409 no. I and S I 725 no. I. - On Hashim Ibn Muhammad al-Maghribi (studied 1145/1732 in Damascus and 1148/1735 in Istanbul) and on his still unedited commentary → GAL S II 455 no. 16a/2 (one Ms., not identified as commentary on the

Shatibiya). - According to the colophon (fol. 20r) the author finished his commentary 17 Sha'ban1143/25 February 1731 and wrote his notes (in addition, a few notes resulting from a later collation can be found in the margin) during 9 Shawwal 1152/9 January 1740. As these dates fall within the lifetime of the commentator Hashim Ibn Muhammad al-Maghribi, our text is apparently an autograph.

Beginning (after the Basmala):

وبه العون وعليه التكلان. الحمد لله والصلوة والسلام على رسول الله. وبعد فهذا تقييد قصدت به بيان ما اختلف فيه من أوجه القراءات من طريق الشاطبية..

End:

وينبغي أن يكون هو الداعي ويعتني بالأدعية المأثورة في ذلك أيضا. هذا آخر ما التزمت تحريره بحسب الطاقة ولله الحمد.

[2005] fols. 21r-30v: Notes on the qira'at قراءات of the Koran and (fol. 29r) on the reciters.

[2006] fols. 31r-32r: Hafiz Isma'il حافظ إسماعيل: Risalat al-Takbir رسالة التكبير.

The author of this small text on the recitation of the Takbir cannot be identified. He wrote it in 1199/1784-5, the date of this copy.

[2007] fol. 32v: Anonymous: Fasl fi jam' al-qur'an muntakhaban min al-Suyuti فصل في جمع القرآن منتخبا من السيوطي, in Turkish.

[2008] fols. 33v-40r: Husayn al-Aghirnasi (?) حسين الأغرناسي: Bab waqf Hamza wa-Hisham ala al-Hamza باب وقف حمزة وهشام على الهمزة.

A treatise on the Hamza used in the pausal form. The author cannot be identified.

[2009] fol. 41r: A fragment from a work on the recitation of the Koran.

[2010] fols. 41v-44r: An anonymous treatise on the madd مد , i.e. on the drawing out of the voice over long vowels in the Koran recitation, in Turkish.

The text is followed by a later note on fol. 44v, in Turkish.

Ms. 3.

12 folios; 15,2×22,6 cm; 15 lines; clearly written naskhi, tending to ruq'a. Single words and sentences are written in red ink. European paper with the Italian watermark Azzuoli. Cardboard covers. Copied 19 Dhu al-Qa'da 1306/17 July 1889 by Ibn Mudawwir Qasim.

[2011] fols. 1v-12v: Muhammad al-Maydani محمد الميداني: al-Muqaddima al-Maydaniya fi ilm al-tajwid المقدمة الميدانية في علم التجويد= Qawa'id al-tajwid قواعد التجويد, with commentary (sharh شرح) by Ali Ibn Ahmad al-Tadmuri al-Shafi'i al-Qadiri al-Ash'ari علي بن أحمد التدمري الشافعي القادري الأشعري.

On al-Maydani (died 923/1517) and his not yet published short collection of principles used in the recitation of the Koran → GAL II 203; S II 279 (Shams al-Din Ahmad Ibn Nusayr al-Maydani al-Muqri' al-Darir شمس الدين أحمد بن نصير الميداني المقرئ الضرير ; 2 mss.) and Kahhale XII 77 (Shams al-Din Muhammad Ibn Nasr al-Dimashqi al-Maydani al-Darir شمس الدين محمد بن نصر الدمشقي الميداني الضرير). The author of the commentary is mentioned by Muhammad Ibn Ali al-Muradi محمد بن علي المرادي(died 1206/1791), Silk al-durar fi a'yan al-qarn al-thani ashar سلك الدرر في أعيان القرن الثاني عشر(Cairo 1874-1883), vol. III, 202f.; he died on 12 Safar 1131/4 January 1719.

Beginning (after the Basmala):

الحمد لله الفتاح العليم المان على العباد باللطف العميم... وبعد فيقول راجي العفو... على ابن الشيخ أحمد التدمري بلدا الشافعي مذهبا القادري طريقة الأشعري معتقدا : قد التمس مني بعض الأعزّة على أن أشرح لهم المقدمة الميدانية في علم التجويد.. قال المؤلف رحمه الله تعالى : بسم الله أي الف والاسم مشتقّ من السمو..

End:

وإليه المرجع والمآب وهو حسبي ونعم الوكيل ولا حول ولا قوة إلا بالله العلي العظيم وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم تسليما كثيرا. تمّ هذا الشرح بعون الله تعالى فأحسن توفيقه في اليوم ١٩ ذي القعدة الحرام سنة ١٣٠٦ على يد كاتبه الحقير المرتجي عفوا لملك العالم ابن مدور قاسم.

The text by al-Maydani is identical with Ms. Berlin 529. - A second copy of the commentary is Zahiriya no. 355; → Fahras makhtutat Dar al-Kutub al-Zahiriya فهرس مخطوطات دار الكتب الظاهرية, Ulum al-Qur'an علوم القرآن, ed. Izzat Hasan عزة حسن(Damascus 1381/1962), p. 50.

Ms. 4.

150 folios; 25,5×17cm; 21 lines; naskhi. Single words are written in red ink. Black half-leather binding (repaired). Paper in part worm-eaten. Lacuna after fols. 115v, 123v, 145v, 146v and at the end. Hand of the 9th/15th century.

[2012] Fakhr al-Din al-Razi فخر الدين الرازي: Mafatih al-ghayb مفاتيح الغيب or al-Tafsir al-kabir التفسير الكبير, commentary on Sura 6.

On this fragment (= ed. Cairo 1308/1890, vol. IV, pp.2, 16-175, 18, with some lacunas) and on the author (died 606/1209) → GAL I 506 no. III and S I 922 no. III. On Fakhr al-Din al-Razi as commentator → Muhsin Abd al-Hamid محسن عبد الحميد, al-Razi mufassiran ا لرازي مفسرا, Baghdad 1394/1974; J. Jomier, Les Mafatih al-Ghayb de l'imam Fakhr al-Din al-Razi: quelques dates, lieux,

manuscrits, in: Mélanges de l'Institut Dominicaine d'études orientales du Caire 13, 1977, pp.253-290; Y. Ceylan, Theology and Tafsir in the major works of Fakhr Al-Din Al-Razi, thesis Edinburgh 1980.

Ms. 5.

10 folios; 13,1×17,9 cm; 19 lines; clearly written naskhi. Single words are written in red ink. Somewhat brownish and thick paper. Copied (ta'liq) on 16 Rajab 921/26 August 1515.

[2013] fols. 1v-10r: al-Molla Khalil Allah al-Ajami الملا خليل الله العجمي: Silk al-durar fi inshiqaq al-qamar سلك الدرر في انشقاق القمر.

On the author (lived in Aleppo; died 908/1502) → Kahhale IV 129 (Khalil Ibn Nur Allah al-Shafi'i al-ma'ruf bi-Molla Khalil Allah خليل بن نور الله الشافعي المعروف بملا خليل الله). - According to Najm al-Din al-Ghazzi نجم الدين الغزي(died 1061/1651), al-Kawakib al-sa'ira bi-manaqib ulama' al-mi'a al-ashira الكواكب السائرة بمناقب علماء المئة العاشرة(ed. Jibra'il Sulayman Jabbur جبرائيل سليمان جبور, Beirut 1945) I, 190, 19-20 and Abd al-Hayy Ibn al-Imad al-Hanbali عبد الحي بن العماد الحنبلي(died 1089/1678), Shadharat شذراتVIII, p.39, 1-3, the author wrote on Koranic expressions like rabb al-mashriqayn wa-rabb al-maghribayn رب المشرقين ورب المغربين(Sura 55, 17/16), rabb al-mashriq wa-al-maghrib رب المشرق والمغرب(Sura 26, 28/27) and rabb al-mashariq wa-al-magharib رب المشارق والمغارب(Sura 70, 40). Yet neither of these historians, up to now our only sources on Molla Khalil Allah, mention our treatise, a sophisticated interpretation of the splitting of the moon (mentioned in Sura 54, 1), by referring to earlier interpretations by commentators of the Koran (e.g. al-Baydawi البيضاويand the Sufis), but also to philosophers like Aristotle, Abu Nasr al-Farabi أبو نصر الفارابي and Ibn Sina ابن سينا(fol. 6v).

Beginning (after the Basmala):

وبه ثقتي. الحمد لله الواجب الذي أفاض على الممكنات رشحة من أنوار جماله ولمعة من أشعّة جلاله... وبعد : فهذه أقمار معان دقيقة طلعت من أفق سماء الحقيقة... فاستقام رأي واستقرّ على أن أدرج هذه الفرائد المتعلقة بانشقاق القمر في سلك النظام فجاءت بتوفيق الخبير العلام رسالة مشتملة على أكثر ما قاله السلف في تأليفاتهم وعلى ما لم يوجد في تعليقاتهم وسميتها بسلك الدرر في شقّ القمر،

End:

والله مفيض لكل جدير وبيده أزمة التقدير وهو على ما شاء قدير والصلوة والسلام على محمد شفيع الأمة وعلى آله وصحبه أجمعين والتوكل على الله ربّ العالمين.

The text is collated.

Other mss. on qira'a, tajwid and tafsir: → text nos. [2044], [2069], [2070], [2292], [2332], [2356], [2371], [2372], [2374], [2392], [2407] and [2427].

Hadith حديث

Ms. 6.

20 folios; 15,1×20,5 cm; 21-30 lines; clearly written naskhi; single words and sentences are written in red ink. The text is within a red frame and collated. Smooth paper; the margin is cut (with some loss of text of the notes on fols. 11v, 12r and 12v). Hand of the 13th/19th century.

[2014] fols. 1v-11r: Ibn Farah al-Ishbili ابن فرح الإشبيلي: Qasida (manzuma) ghazaliya (gharamiya) fi alqab al-hadith = Gharami sahih غزلية (منظومة) قصيدة غرامي صحيح = في ألقاب الحديث (غرامية) , with anonymous commentary.

On Ibn Farah al-Ishbili (died 699/1300) and his poem in which

terms from the science of hadith are used in puns → GAL I 372; S I 635. The commentary cannot be identified and contrary to a note on fol. 1r it is not written by al-Qarafi القرافي. As the text quotes verbatim from Qarafi's commentary (→ the following text and compare e.g. 2r14 with 11v6f.) it must have been composed after 962/1555. It is different from the commentary by Muhammad Ibn Muhammad Ibn al-Amir al-Kabir محمد بن محمد بن الأمير الكبير(died 1232/1816): → Ms. Berlin 1059. Its identity with one of the commentaries mentioned in GAL S I 635 I nos. 6-14 is unclear.

Beginning (after the Basmala):
هذه تلويحات رشيقة وتلميحات أنيقة توضيح من قصيدة ابن فرح الإشبيلي معانيها عليها من إيهام التورية... قال متيمنا بسم متعلق في كل مقام بدئ بفعل...

End:
وهو إبراهيم، الله أعلم وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم تسليما كثيرا إلى يوم الدين آمين يا ربّ العالمين. تمّ الشرح المبارك بعون الله تعالى والحمد لله وحده وصلى الله وسلم على من لا نبي بعده.

[2015] fols. 11r-17r: Ibn Farah al-Ishbili ابن فرح الإشبيلي: Qasida ghazaliya fi alqab al-hadith قصيدة غزلية في ألقاب الحديث(→ above), with commentary (sharh شرح) by Yahya Ibn Abd al-Rahman al-Isfahani al-Qarafi al-Zabidi يحيى بن عبد الرحمن الإصفهاني القرافي الزبيدي.

On Qarafi and his commentary (composed 962/1555) → GAL I 372 no. I 3 and S I 635 no. I 3. - The front page (fol. 1r) wrongly attributes the commentary to Ibn Jama'a ابن جماعة. However, compare Ms. Berlin 1056.

Ms.7.

30 folios; 16×21 cm; 17 lines; naskhi, single sentences are overlined in red; brownish paper. Modern cardboard covers. Copied

in the second half of the month Shawwal 1134/first half of August 1722 by Fath Allah Ibn Mahmud al-Mawsili (→ below).

[2016] fol. 1r: Some short excerpts from al-Zarkshi الزركشي(died 794/1392), al-Qawa'id القواعد(fi al-furu' في الفروع; → GAL S II 108 no. 15a); from al-Qastallani القسطلاني(died 923/1517), Sharh al-Bukhari = Irshad al-sari شرح البخاري = إرشاد الساري, a commentary on al-Bukhari البخاري(died 256/870), al-Jami' al-sahih الجامع الصحيح, a collection of traditions; from Hisn al-hasin حصن الحصين= apparently al-Hisn al-hasin min kalam sayyid al-mursalin الحصن الحصين من كلام سيد المرسلينby Shams al-Din al-Jazari شمس الدين الجزري(died 833/1429; → GAL II 203 no. 19) and from al-Baydawi البيضاوي(died ca. 685/1286), al-Ghaya al-quswa الغاية القصوى(→ GAL I 418 no. III).

[2017] fols. 1v-30r: Ibn Hajar al-Asqalani ابن حجر العسقلاني: al-Tawdih التوضيحor Nuzhat al-nazar نزهة النظر.

The text is a commentary by Ibn Hajar al-Asqalani (died 852/1448) on his own Nukhbat al-fikar fi mustalah al-athar نخبة الفكر في مصطلح الأثر, a summary of Ibn al-Salah al-Shahrazuri ابن الصلاح الشهرزوري(died 643/1243), Kitab Aqsa al-amal wa-al-shawq fi ulum hadith al-rasul = Kitab Ma'rifat anwa' ilm (ulum) al-hadith كتاب أقصى الأمل والشوق في علوم حديث الرسول = كتاب معرفة أنواع علم (علوم) الحديث; →GAL I 359 no. 1 e; S I 611 no. 1 e.

This commentated treatise on technical terms used in the science of Hadith was dictated by Ibn Hajar to his pupils in Cairo; fol. 30v gives an authorization (ijaza إجازة) of the transmitted text by offering a chain of transmitters which ends with Fath Allah Ibn al-Shaykh Mahmud al-Mawsili al-Hanafi فتح الله بن الشيخ محمود الموصلي الحنفيand mentions as date Shawwal 1134/July-August 1722. The title is not mentioned in our Ms. which, as Ms. Berlin 1096, on fol. 1r in the margin mentions the title Kitab Nukhbat al-fikar fi mustalah al-athar

كتاب نخبة الفكر في مصطلح الأثر; this information should be supplemented by the addition ma'a sharhiha مع شرحها. The correct title is given by Hajji Khalifa II, col. 1936.

In the margin are some notes.

Ms. 8.

16 folios; 18,5×12 cm; 19 lines; regular, clearly written naskhi. Smooth, somewhat brownish and spotted paper. Copied 1122/1710 (fols. 6v and 15r).

[2018] fols. 1v-6v: al-Birkawi البركوي(al-Birgiliالبرگلي) : Risala fi usul al-hadith رسالة في أصول الحديث.

On the author (died 981/1573) and this treatise on the structure and criteria of Hadith → GAL II 440 (= II2 584) no. 8; S II 654 no. 8 (mentions some old editions of the 19th century). A different hand mentions on fols. 1r and 6v as author "Sharif Muhammad al-Uzbeki شريف محمد الأوزبكي". This is wrong, as a comparison with beginning and end of mss. preserved in Turkish libraries shows: → Türkiye yazmalari toplu kataloğu 07/II (Istanbul 1982) nos. 968 and 969.

Beginning (after the Basmala):

اعلم أيها الطالب الصادق أن لأهل الحديث اصطلاحات لا بدّ من معرفتها لمن أراد أن يطلع مرادهم من اطلاقاتهم...

End:

... فصلنها إزالة لحيرتهم. الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا أن هدانا الله.

[2019] fols. 6v-15v: Ibn al-Salah al-Shahrazuri ابن الصلاح الشهرزوري: Kitab Aqsa al-amal wa-al-shawq fi ulum hadith al-rasul = Kitab Ma'rifat anwa' al-ulum = Muqaddima fi ulum al-hadith كتاب أقصى الأمل

والشوق في علوم حديث الرسول = كتاب معرفة أنواع العلوم = مقدمة في علوم الحديث, an extract made by As'ad Ibn al-Jalal al-Asradi أسعد بن الجلال الأسرادي.

According to the colophon (fol. 15v) the extract was written during the year 832/1428-9. The author, al-Asradi cannot be identified and is not mentioned in any bio-bibliographical source. - On Ibn al-Salah (died 643/1243) and his work about the science of Hadith, a most popular and often extracted and commentated textbook, → GAL I 359; S I 610-612.

Beginning (after the Basmala):

واعتصم بكرمه العميم. الحمد لله الهادي من استهداه الواقي من اتقاه الكافي... أما بعد : فقد قال ابن الصلاح في مقدمته : هذا كتاب معرفة أنواع علم الحديث وكشف لأسراره الخفية... وبعد : اعلم - علمك الله ما لم تعلم - أن الحديث عند أهله ينقسم إلى صحيح وحس وضعيف...

End:

فلا مزيد لك على قدر إدراك الكهان. تمت الرسالة الشريفة هذا ما نقدته والتقطته من كتاب المقدمة للشيخ الإمام أعني ابن الصلاح وأنا العبد الفقير إلى المولى الغني المدعو بأسعد بن الجلال الأسرادي (الأسراري ؟) رزقه الله علما نافعا وعملا رافعا في سنة ٨٣٢.

[2020] On fol. 16v follows a short note entitled Fi bayan suhuf munzala في بيان صحف منزلة.

Beginning:

صحف آدم عليه السلام خمسون وكل صحيفة خمسون سورة وكل سورة ألف آية باللسان الهندي. صحف شيث عليه السلام خمسون صحيفة...

End:

فرقان محمد عليه السلام أربع عشر ومائة سورة باللسان العربي.

Ms. 9.

22 folios; 12×18 cm; Turkish naskhi; single words are written in red ink. The text is within a red frame. The paper is stained with water

and in part spotted. On fol. 22 Waqf Hajji Nu'man (?). Copied 1053/1643.

[2021] fols. 1v-22r: Anonymous: Arba'un hadithan أربعون حديثا.

Two more copies of this still unedited collection of traditions, one of them dated Dhu al-Qa'da 1124/November 1712, are in Princeton (Garret collection no. 747). The text is preceded by a short prayer and by a note in Turkish.

Ms. 10.

261 folios; 16,3×21,1 cm; ±23 lines; naskhi; single words are written in red ink. Thick, slightly yellowish paper. The first folios are slightly waterstained. Original leather binding, slightly damaged and spotted; covers and flap with frame and centre-ornament. According to a note on fol. 1r, the Ms. was collated during 1224/1809 by Muhammad Ibn al-Hajj Umar in the village Kafarsusiya (near Damascus; → Ya'qut, Mu'jam al-buldan, ed. F. Wüstenfeld IV, Leipzig 1869, p.288). Hand of the 12th/18th century.

[2022] fols. 1v-261v: Abu Ishaq Ibrahim Ibn Mar'i Ibn Atiya al-Shabrakhiti al-Maliki أبو إسحق إبراهيم بن مرعي بن عطية الشبرخيتي المالكي: Kitab al-Futuhat al-wahbiya bi-sharh al-Arba'in al-Nawawiya كتاب الفتوحات الوهبية بشرح الأربعين النووية.

The author (died 1106/1697) is given as having the name Burhan al-Din Ibrahim Ibn Mar'i al-Shabrakhiti al-Maliki برهان الدين إبراهيم بن مرعي الشبرخيتي المالكي in GAL II 318 and S II 438. The titles al-Futuhat al-wahbiya الفتوحات الوهبية and Sharh al-Arba'in al-Nawawiya شرح الأربعين النووية

are erroneously mentioned in GAL as separate books. Both refer to the same book, as can be seen from our Ms. The still unpublished text is a very extensive commentary on the Kitab al-Arba'in hadithan كتاب الأربعين حديثا, a collection of 40 or 41 traditions made by al-Nawawi النووي(died 676/1277); → GAL I 396 no. IX 16 and S I 683 no.16. - Nawawi's own commentary on his collection of traditions has now been published, together with the Arba'in hadithan, and translated into French by Louis Pouzet, Une herménutique de la tradition islamique. Le commentaire des Arba'in al-Nawawiya de Muhyi al-Din Yahya al-Nawawi (m. 676/1277), Beyrouth 1982.

Other mss. on Hadith: → text nos. [2045], [2078], [2096], [2102], [2206], [2321], [2389](fol.265r), [2393], [2402], [2414], [2415], [2419], [2453] and [2456].

Fiqh: usul أصول

Ms. 11.

16 folios; 15,5×23 cm; naskhi; single sentences are written in red ink. Yellowish paper. Cardboard covers. Copied by Ibn Murur Qasim on 3 Dhu al-Qa'da 1298/27 September 1881.

[2023] fols. 1v-16v: Abu al-Ma'ali Abd al-Malik Ibn Abd Allah al-Juwayni Imam al-Haramayn أبو المعالي عبد الملك بن عبد الله الجويني إمام الحرمين: Kitab al-Waraqat كتاب الورقات, with commentary (sharh شرح) by Jalal al-Din Ibn Muhammad Ibn Ahmad al-Mahalli جلال الدين بن محمد بن أحمد المحلي .

On al-Juwayni (died 478/1085) and his treatise on the principles of

law (usul al-fiqh أصول الفقه), commented by al-Mahalli (died 864/1460) → GAL I 389 no. I/2 and S I 671 no. I/2. An edition of text and commentary was published 1970 in Hama by Khidr Muhammad al-Lajami خضر محمد اللجمي, Thamarat ala al-Waraqat, wa-hiya ta'liqat ala al-Waraqat lil-Imam al-Juwayni wa-ala sharhiha lil-Imam al-Mahalli ثمرات على الورقات، وهي تعليقات على الورقات للإمام الجويني وعلى شرحها للإمام المحلي. → text no. [2098].

Ms. 12.

110 folios; 17,5×22 cm; 7 lines; naskhi; single words are written in red ink. Smooth paper with the Russian watermark Fabriki Sergjeva no. 6, slightly stained with water. Original brown leather binding, made from one piece; spine slightly damaged. Copied Ramadan 1138/May 1726 by Abd al-Aziz Ibn Ahundul (?) Abd al-Wahid in Herat.

[2024] fols. 2v-109r: Abu Bakr al-Shashi = Abu Bakr Muhammad Ibn Ahmad Ibn al-Husayn Ibn Umar al-Shashi al-Qaffal = أبو بكر الشاشي أبو بكر محمد بن أحمد بن الحسين بن عمر الشاشي القفال, called Fakhr al-Islam al-Mustazhiri فخر الإسلام المستظهري: Kitab Usul al-fiqh al-musamma al-Shashi كتاب أصول الفقه المسمى الشاشي.

The colophon mentions this title and "Abu Bakr al-Shashi" as author. As the bio-bibliographical sources list quite a lot of names of jurists from Shash شاش(Tashkent) which contain the same kunya, it is helpful to have a look at the sources quoted or mentioned in the text in order to identify the author. We find al-Shafi'i الشافعي (3v, 4v, 11r, 50r, 53v, 57r, 69r, 70r, 71r, 81r, 86r), Abu Hanifa أبو حنيفة (9v, 11v, 16r, 46r, 55r, 57r-v, 64v, 81r, 109r), Abu Yusuf أبو يوسف (32v, 64v, 74r), Muhammad al-Shaybani محمد الشيباني, in part his Kitab al-

siyar al-kabir كتاب السير الكبير or his al-Jami' al-kabir الجامع الكبير (38r, 54r, 58v, 64v, 66r), Malik Ibn Anas مالك بن أنس or the Malikiya مالكية (57r, 76v); finally al-Karkhi الكرخي (38v) and al-Hamasi الحماسي (35r): these two sources belong to a later period. al-Karkhi is apparently identical with Abu al-Hasan Ubayd Allah Ibn al-Husayn Ibn Dallal al-Karkhi أبو الحسن عبيد الله بن الحسين بن دلال الكرخي, a Hanafite faqih فقيه (260/873 - 340/952); al-Hamasi is perhaps identical with al-Hasan Ibn Harb الحسن بن حرب (wrote ca. 400/1010; → GAS I 499) whose nisba in Hajji Khalifa is misread by the editor G. Flügel (III, p. 637, no. 7300) as al-Hassani الحساني and in the edition of Istanbul (II 1010) as الحوي. According to Hajji Khalifa, al-Hasan Ibn Harb refers to the doctrines of al-Shafi'i and Abu Hanifa. This can be confirmed by our Ms. More important, however, is the mention of "al-Qadi al-Imam Abu Zayd al-Marwazi القاضي الإمام أبو زيد المروزي" on fol. 104r: this scholar was a teacher of Abu Bakr Abd Allah Ibn Ahmad Ibn Abd Allah al-Marwazi al-Qaffal al-saghir أبو بكر عبد الله بن أحمد بن عبد الله المروزي القفال الصغير (→ Ibn al-Imad, Shadharat III, 208, 4) who died 417/1026 (→ GAS I 500f.); he was a pupil of the jurist and Hadith-scholar Abu Mansur al-Azdi al-Muhallabi al-Marwi أبو منصور الأزدي المهلبي المروي who died 410/1019 (→ Subk , Tabaqat II, 196, 12f.). The quotation of Abu Zayd al-Marwazi in our text enables us to date its author to the 11th century. This date can be confirmed and specified by a reference to the Shafi'ite Ibn al-Sabbagh ابن الصباغ and his Kitab al-Shamil كتاب الشامل on fol. 86r, 2f.; Abu Nasr Abd al-Sayyid Ibn Muhammad Ibn al-Sabbagh أبو نصر عبد السيد بن محمد بن الصباغ was born in 400/1009 in Baghdad and died in 1083 (→ GAL I 388; S I 671). Therefore, Abu Bakr al-Shashi cannot be identical with the Hanafite Ishaq Ibn Ibrahim al-Shashi al-Samarqandi إسحق بن إبراهيم الشاشي السمرقندي who is said to have died during 325/937 (→ GAL I 174; S I 294) and who is said to have written the Kitab al-Usul كتاب الأصول which is attributed to him in the editions of our text published in India (e.g. Lucknow 1293/1876). The old editions of our Ms. which were

published in India between 1264/1848 and 1302/1885 (→ GAL I 174; S I 294), attribute the text to Ishaq Ibn Ibrahim al-Shashi apparently by following Abd al-Qadir Abu al-Wafa' al-Qurashi عبد القادر أبو الوفاء القرشي(died 775/1373), al-Jawahir al-mudi'a fi tabaqat al-Hanafiya الجواهر المضيئة في طبقات الحنفية(I, Haydarabad 1332/1913, p.136) and his epitomator, an Indian scholar from Lucknow, Abd al-Hayy al-Laknawi عبد الحي اللكنوي(died 1304/1886), who in his al-Fawa'id al-bahiya fi tarajim al-Hanafiya الفوائد البهية في تراجم الحنفية(published in India 1293/1876; → GAL S II 645 no. 13 and 857 no. 34 par. 15) repeated the information given by Abu al-Wafa' al-Qurashi (→ GAL S I 294). This report cannot be confirmed, however, by other bio-bibliographical sources; Sezgin (GAS I) with good reasons omitted any article on a Hanafite scholar called "Ishaq Ibn Ibrahim al-Shashi . Sezgin attributed the Kitab al-Usul to Nizam al-Din al-Shashi نظام الدين الشاشيfrom the 7th/13th century and based his attribution on the information given by the catalogue in Patna (Bankipore). In spite of this information and in spite of the attribution of the Kitab al-Usul to Badr al-Din al-Shashi al-Shirwani بدر الدين الشاشي الشرْواني from the 8th/14th or 9th/15th century in the Ms. Peshawar 592, Brockelmann keeps to the above mentioned early date of the Kitab al-Usul and its attribution to Ishaq Ibn Ibrahim al-Shashi al-Samarqandi (→ GAL I 174 no.8); in GAL S I 294 he therefore explained the reference to Ibn al-Sabbagh as a late interpolation. Ignaz Goldziher (in: ZDMG 71,1917, p.443), however, had already doubted the correctness of the given year of the death of Ishaq Ibn Ibrahim al-Shashi al-Samarqandi. Sezgin (GAS I 498 no.1) accepted the above mentioned late date and the authorship as given in the catalogue of Patna.

In view of the above-given enumeration of sources and authorities quoted in the Ms. the proposed solutions are no longer acceptable. A recently (Beirut1982) published (uncritical) edition by Khalil al-

Mayyis خليل الميس attributed the text to Abu Ali Ahmad Ibn Muhammad al-Shashi أبو علي أحمد بن محمد الشاشي (died 344/955), without offering convincing arguments. The text is printed (without text-critical notes), together with a commentary by Muhammad Fayd al-Hasan al-Kankuhi = Muhammad Fayz Allah Ganguhi = محمد فيض الحسن الكنكوهي محمد فيظ الله گنگوهي an Indian scholar from the beginning of the 20th century (→ GAL S I 267). As already proposed by R. Levy in his Catalogue of the Arabic Manuscripts in the Library of the India Office II/3 (London 1936), Ms. no. 1439, the Usul al-Shashi أصول الشاشي most probably was written by Abu Bakr Muhammad Ibn Ahmad Ibn al-Husayn Ibn Umar al-Shashi al-Qaffal, with the cognomen Fakhr al-Islam al-Mustazhiri (429/1037-507/1113; → Subki, Tabaqat VI 70ff.; GAL I 390f.; S I 674). Brockelmann mentions among the works of Ibn Umar al-Shashi al-Qaffal ابن عمر الشاشي القفال the Kitab al-Usul and its alternative title Kitab al-Khamsin fi usul al-Hanafiya كتاب الخمسين في أصول الحنفية; he enumerates some old editions published in India without witting upon the identity with the Kitab al-Usul attributed elsewhere (→ GAL I 174; S I 294) to Ishaq Ibn Ibrahim al-Shashi.

The ascription of the Usul al-Shashi to Ibn Umar al-Shashi al-Qaffal from the 5th/11th century can be corroborated by an additional demonstration of its non-identity with Muhammad Ibn Ali Ibn Isma'il al-Qaffal al-kabir al-Shashi محمد بن علي بن إسماعيل القفال الكبير ا لشاشي (291/904-365/975), Mahasin al-shari'a fi furu' al-Shafi'iya محاسن الشريعة في فروع الشافعية (mentioned GAS I 498 no.2): the quotations from the Bab al-najasat باب النجاسات in Subki, Tabaqat II, 79 cannot be found in our Ms. and its beginning (→ Ms. Saray Ahmet (Istanbul) III, 1317/Catalogue II, 308) differs from our Ms. - In view of these observations, our Ms. is most probably also different from the Kitab fi usul al-fiqh which Subki (Tabaqat III, 200, 17) mentions among the works of al-Qaffal al-kabir al-Shashi.

Finally, our Ms. cannot be identical with Abu Bakr Abd Allah Ibn Ahmad Ibn Abd Allah al-Marwazi al-Qaffal al-saghir أبو بكر عبد الله بن أحمد بن عبد الله المروزي القفال الصغير(327/938-417/1026; → GAS I 500f.), al-Fatawa الفتاوى of which one ms. is preserved (Süleymaniye, Istanbul 675, fols. 1-122v; copied 895/1489-1490. → GAS I 501): the quotation from this work in Subki السبكي, Tabaqat طبقات II, 134, 8ff. cannot be found in our ms.

Future research into the contents of the Usul al-Shashi, other works by the same author (→ GAL) and their historical context may give more evidence of the author's starting-point from the discussions held in the 5th/11th century. These discussions on the principles of law culminated in the efforts of Ghazzali الغزالي a contemporary of Ibn Umar al-Shashi al-Qaffal, to create a more elaborate concept of ijtihad اجتهاد , i.e. of independent legal judgement which must be based on ilm علم: → I. Goldziher, Streitschrift des Ghazali gegen die Batinijja-Sekte (Leiden 1956), pp. 86ff.; art. Idjtihad in EI2 and the Usul al-Shashi, fols. 76r-v. Enumeration of the chapters in our Ms.:

fols.3r-74v: al-bahth al-awwal fi Kitab Allah البحث الأول في كتاب الله : fasl al-khass wa-al-amm فصل الخاص والعام (3r); fasl fi al-mutlaq wa-al-muqayyad فصل في المطلق والمقيد (7v); fasl fi al-mushtarak فصل في المشترك (10v); fasl fi al-haqiqa wa-al-majaz فصل في الحقيقة والمجاز (13r); fasl fi ta'rif فصل في تعريف (17r); fasl fi al-sarih wa-al-kinaya فصل في الصريح والكناية(19v); fasl fi al-taqabulat فصل في التقابلات (21r); fasl fi muta'alliqat al-nusus فصل في متعلقات النصوص (29r); fasl: ikhtalafa al-nas fi al-amr al-mutlaq فصل : اختلف الناس في الأمر المطلق (34v); fasl al-amr bi-al-fi'l فصل الأمر بالفعل (36r); fasl : inna l-amr bi-al-shay' yadullu ala husn al-ma'mur bihi فصل : إن الأمر بالشيء يدل على حسن المأمور به (40v); fasl fi hukm al-wajib bi-hukm al-amr فصل في حكم الواجب بحكم الأمر (42r); fasl fi nahy

فصل في نهي(47r); fasl fi ta'rif tariq al-murad bi-al-nusus فصل في تعريف طريق المراد بالنصوص (50r); fasl fi ta'rif huruf al-ma'ani فصل في تعريف حروف المعاني (53v); fasl al-fa' lil-ta'ib wa-al-wasl فصل الفاء للتعيب والوصل (55r); fasl kalima thumma lil-tarakhi فصل كلمة ثم للتراخي (57r); fasl kalima bal li-tadaruk al-ghalat فصل كلمة بل لتدارك الغلط (57v); fasl fi kalima hatta فصل في كلمة حتى (61v); fasl kalima ila al-intiha' فصل كلمة إلى الانتهاء (62v); fasl fi kalima ala kalima فصل في كلمة على كلمة (63v); fasl fi kalima fi kalima فصل في كلمة في كلمة (64r); fasl fi harf al-ba' فصل في حرف الباء (66v); fasl fi bayan al-taghyir فصل في بيان التغيير (68v); fasl wa-amma bayan al-hal fa-mithaluhu... فصل وأما بيان الحال فمثاله (72v).

74v-79v al-bahth al-thani fi sunnat rasul Allah البحث الثاني في سنة رسول الله : fasl fi aqsam al-khabar فخل في أقسام الخبر (74v);

79v-85r al-bahth al-thalith fi al-ijma' البحث الثالث في الإجماع : fasl thumma ba'da dhalika naw'un gharibun min al-ijma' فصل ثم بعد ذلك نوع غريب من الإجماع(81v); fasl al-wajib ala al-mujtahid talb hukm al-haditha min Kitab Allah thumma min sunnat rasul Allah bi-sarih al-nass aw bi-dalalatihi ala ma marra dhikruhuma فصل الواجب على المجتهد طلب حكم الحديثة من كتاب الله ثم من سنة رسول الله بصريح النص أو بدلالته على ما مر ذكرهما(83r);

85r-109r al-bahth al-rabi' fi al-qiyas البحث الرابع في القياس: fasl shurut sihhat al-qiyas khamsa فصل شروط صحة القياس خمسة (86v); fasl al-ahkam al-shar'iya فصل الأحكام الشرعية (100v); fasl qala al-qadi al-Imam Abu Zayd: al-mawani' arba'at aqsam فصل قال القاضي الإمام أبو زيد : الموانع أربعة أقسام (103v); fasl al-fard lughatan huwa-al-qat' wa-al-taqdir wa-mafrudat al-shar' muqaddaratuh فصل الفرض لغة هو القطع والتقدير ومفروضات الشرع مقدرته (105r).

Beginning (after the Basmala):

الحمد لله الذي أعلى منزلة المؤمنين... وبعد : فإنّ أصول الفقه أربعة : كتاب الله تعالى وسنّة رسوله وإجماع الأمّة والقياس فلا بدّ من البحث في كل واحد من هذه الأقسام ليعلم بذلك طريق تخريج الأحكام. والبحث الأول : ...

End:

قال : ما بال السمك لا خمس فيه ؟ قال : لأنه كالماء ولا خمس فيه. تمت الكتاب (!) أصول الفقه المسمى شاشي (!) من تصانيف الشيخ أبو (!) بكر الشاشي..

In the margin and between the lines are many notes. Scholars' notes can also be found on fols. 1-2r and 109v-110v.

Ms. 13.

84 folios; 12,5×18cm; 15 lines; small naskhi, single words are written in red ink or overlined. Smooth, thin and in part brownish paper. Fol. 8v is damp-stained with some loss of text. Pasteboard binding with red leather spine; covers and flap with leather frame. Hand of the 12th/18th century.

[2025] fols. 1v-38v: Muhammad Ibn Faramurz Molla Khosraw محمد بن فرامرز ملا خسرو: Mirqat al-wusul ila ilm al-usul مرقاة الوصول إلى علم الأصول.

The Ms. does not mention the author; compare, however, the beginning of Ms. Princeton no. 949. On the author (died 885/1480) and this text on theological and juridical terms → GAL II 227 no.2 and S II 317 no.2.
As a comparison of the chapters on fol. 9v ff. shows, our text has the same sections as a later text, written by the Zaidite author al-Mansur billah al-Qasim Ibn Muhammad Ibn Ali Ibn Rasul Allah المنصور بالله القاسم بن محمد بن علي بن رسول الله(died 1029/1620; → GAL II 405; S II 558f.): compare the chapters in his much shorter work with the same title in Ms. Berlin 10299. The following pages are blank.

[2026] fols. 41v-84v: Abu al-Barakat Abd Allah Ibn Ahmad Ibn Mahmud al-Nasafi أبو البركات عبد الله بن أحمد بن محمود النسفي: Manar al-anwar fi usul al-fiqh منار الأنوار في أصول الفقه.

On the author (died 710/1310) and his work on the principles of law

→ GAL II 196 no.I and S II 263 no. I. Our Ms. does not mention author and title; compare, however, Ms. Berlin 4385.

Other mss. related to usul al-fiqh: → text nos. [2098], [2353], [2362], [2408].

Fiqh: furu', fatawi (hanafi) فروع، فتاوي (حنفي)

Ms. 14.

239 folios; 13,5×20,5 cm; 21 lines; small, regular Turkish naskhi. The text is within a gold (fols.1-3r) and red frame; title-page with vignette (with the colours blue, golden, red and green). Smooth paper, sometimes spotted and damp-stained. Original red leather binding; covers and flap with centre-ornament and with a frame consisting of geometrical lines; the inside is pasted with marbled paper. Fol. 1r with owners' stamps: "Rashid Ibrahim" = Rashid Ibn Nu'man Ibn Uthman Ibn Muhammad, Istanbul 1277/1860; al-Sabri Ibn Abd Allah al-Khadimi, teacher (mudarris) of the Beyazit mosque in Istanbul, 1221/1806 and Zarif Mustafa, 1268/1851-2. The Ms. was copied by Ahmad Ibn al-Hajj Bashir Ibn Uthman Ibn Yusuf on 19 Safar 1094/17 February 1683.

[2027] fols. 1v-233v: al-Shaybani الشيباني: al-Jami' al-saghir الجامع الصغير, revised version with commentary by Umar Ibn Abd al-Aziz Ibn Maza عمر بن عبد العزيز بن مازة, called Jami' al-Sadr al-Shahid جامع الصدر الشهيد.

This still unedited version is based on the redaction by Abu Tahir Muhammad Ibn Muhammad Ibn Sufyan al-Dabbas أبو طاهر محمد بن محمد بن سفيان الدباس (Ms.: al-Dayyas الديًاس) al-Baghdadi البغدادي, who died about

340/951. - On al-Shaybani (died 189/805) and his work on Hanafite applied law in the commented revision by Ibn Maza (died 536/1141) → GAS I 428 no. V e. Our Ms. mentions as author the name "Husam al-a'imma Burhan al-Din Imam al-Haramayn حسام الأئمة برهان الدين إمام الحرمين" (fol.1v2); as a comparison with Ms. Berlin 4437 shows, however, the text is composed by Ibn Maza. Sezgin (GAS I 429 j) mentions " Burhan al-Din Imam al-Haramayn" - according to him "most probably" from the 6th/12th century - as author of another redaction of Shaybani's al-Jami' al-saghir and refers to a Ms. in the Zahiriya الظاهرية(Damascus). This reference is incorrect, however, and the source mentioned by Sezgin does not confirm it. The entry in Sezgin is apparently based on a misunderstanding and should be dropped, as it appears to be the work by Ibn Maza. This work is mentioned in the new catalogue of the Zahiriya as no. 8291: the Ms. has a different beginning and is attributed to "Husam al-Din Umar Ibn Abd al-Aziz Ibn Umar Ibn Maza al-Bukhari حسام الدين عمر بن عبد العزيز بن عمر بن مازة البخاري; s. Fahras makhtutat dar al-kutub al-Zahiriya فهرس مخطوطات دار الكتب الظاهرية, al-Fiqh al-hanafi الفقه الحنفيII, ed. Muhammad Muti' al-Hafiz محمد مطيع الحافظ(Damascus 1401/1980), p.245. Our Ms. contains numerous empty spaces; as a comparison with Ms. Berlin 4437 shows, they had been assigned for a later addition of the chapter-headings.

Ms. 15.

77 folios; 14,5×20,3 cm; 23 lines. Small naskhi, tending to nasta'liq. The text is written within a red frame; chapter-headings are written in red ink and single words are overlined in red. Original black cloth binding with dark brown leather spine; in addition the corners of the covers are pasted with leather. Owners' remarks on fols. 1r, 5r and 77, some in Turkish. Hand of the 10th/16th century.

[2028] fols. 5v-75v: Abu al-Layth al-Samarqandi أبو الليث السمرقندي: Khizanat al-fiqh خزانة الفقه.

On this short handbook on the Hanafite furu' and its author (died 373/983 or later) → GAS I 446. The text was published (together with the Uyun al-masa'il عيون المسائل by Abu al-Layth) 1385-6/1965-7 in Baghdad by Salah al-Din al-Nahi صلاح الدين الناهي.
fols. 2v-4r contain an enumeration of all chapters. In the margin are a few notes. On fols. 76r-v follow three short excerpts on furu'.

Ms. 16.

51 folios; 11,2×19,4 cm; 17 lines; regular naskhi, tending to nasta'liq. The text on fol. 9v-10r (beginning) is written within a gold frame. Single words are written in red ink. Thick, smooth paper, slightly spotted; fols. 9 and 50 are slightly damaged. Original leatherbinding; covers and flap are decorated with geometrical lines and points and their inside is pasted with marbled paper. Owner's remark on fol. 1r: Mustafa Ibn Hasan al-Turkmani. Hand of the 11-12th/17-18th century.

[2029] fols. 8v-9r: Muhammad Ibn Sa'id al-Busiri محمد بن سعيد البوصيري: al-Qasida al-Mudariya fi al-salat ala khayr al-bariya القصيدة المدرية في الصلاة على خير البرية.

On the author (died 694/1294) and this poem in praise of the Prophet → GAL I 267 no. V and S I 472 no. V. The text contains 26 verses; according to other mss. the poem consists of 34 or 40 verses: → Ms. Berlin 7840.

[2030] fols. 9v-49v: Siraj al-Din Qari' al-Hidaya سراج الدين قارئ الهداية:

al-Fatawi al-Sirajiya الفتاوي السراجية.

The formal legal opinions of Qari' al-Hidaya (died 829/1426) were collected by his pupil Kamal al-Din Ibn Humam al-Hanafi كمال الدين بن همام الحنفي (died 861/1457). The collection contains juridical questions by a judge and the answers by Qari' al-Hidaya. On further mss. of this still unedited text → GAL II 81 and S II 91.
The text of Ms. Berlin 4824 ends with fol. 48r 8 in our Ms., which has seven more questions and answers.
End:
وقال في مكان آخر هو إن لا اعتقاد لها ولا نصّا ولا حرمة بشيء من الأشياء وفي قبول توبته روايتان ترجح قبول توبته. ولله الحمد والمنّة. تمّ ذلك وصلى الله على سيدنا محمد وآله وصحبه وسلّم وحسبنا الله ونعم الوكيل ولا حول ولا قوة إلا بالله العلي العظيم وغفر الله تعالى لمؤلفه وكاتبه وقارئه ولملكه والناظر فيه ولجميع المسلمين آمين يا ربّ العالمين. تمّ.

An enumeration of all 279 questions can be found on fols. 1v-8v. In the margin are a few notes. On fol. 50r follows a short prayer by Abu Su'ud Efendi أبو سعود أفندي; cf. Daiber, Catalogue, no. 227. - Fol. 50v contains some notes, in part in Turkish.

Ms. 17.

105 folios; 18×26,8 cm; 13 lines; carefully written and partially vocalized naskhi. Chapter-headings are written in thuluth. Brownish, somewhat thick paper, partially damp-stained and repaired. Original leatherbinding, slightly damaged; covers and flap are decorated with geometrical lines and dots; covers with centre-ornaments. The inside of the covers is pasted with green-gold coloured paper in which ornamental flowers (in white) are impressed; on the bottom of the front-cover's inside is printed with capital letters "OHANN". Owner's remark on fol. 6r: al-Sayyid Hafiz Salih Ibn al-Hajj Muhammad Qawuqji-zade. Owner's stamp on fol. 6v and 7r

(illegible). Hand of the 10th/16th century.

[2031] fols. 6v-105v: Abu al-Barakat Abd Allah Ibn Ahmad Ibn Mahmud al-Nasafi أبو البركات عبد الله بن أحمد بن محمود النسفي: Kanz al-daqa'iq fi al-furu' كنز الدقائق في الفروع.

On the author (died 710/1310) and this work on Hanafite applied fiqh, of which there are a number of commentaries, several printings in the 19th century and a translation into Persian → GAL II 196 no. III and S II 265 no. III. According to the introduction it is a summary, made by Nasafi, of his al-Wafi fi al-furu' الوافي في الفروع. In the margin and between the lines are a few notes. Fol. 1v-5v give an enumeration of all chapters. The Ms. is incomplete at the end (perhaps one folio is missing).

Ms. 18.

158 folios; 14,5×20 cm; 23 lines; Turkish naskhi, written by at least three different hands. Single words and chapter-headings are written in red ink or overlined. Thick, smooth paper, slightly water-stained and spotted. Modern red leather covers with flap, each with a gold frame and with a centre-ornament which is filled with flowers. Copied (at least fol. 111 till the end) by Yusuf Ibn Mahmud Ibn Yusuf Ibn Abd al-Nabi in the month Dhu al-Hijja 1095/November 1684.

[2032] fols. 2v-157v: Tahir Ibn Islam Ibn Qasim al-Ansari al-Khwarizmi طاهر بن إسلام بن قاسم الأنصاري الخوارزمي: Kitab Jawahir al-fiqh كتاب جواهر الفقه.

On the author (wrote 771/1369) and on more mss. of his still unedited work on the Hanafite furu', a compilation from many

works, → GAL I 80 no. 1 and S I 89 no.1. Tahir al-Khwarizmi mentions his sources on fol. 3r-5r and gives us an idea of his broad knowledge of theology (with special preference for eastern theology of the school of Maturidi الماتريدي) and fiqh of his time. Remarkable is his extensive use of fatwa فتوى-collections in the section on furu'. The description and enumeration of chapters in the catalogue of Ms. Berlin 3520 gives an idea of the contents. - A list of all chapters is given in our Ms. on fol. 2r. A few notes (in part in Turkish) can be found on fol. 1r, 157v-158r and in the margin.

Ms. 19.

486 folios; 15×21,2 cm; 27 lines; carefully written Turkish naskhi; single sentences are written in red ink. The text is within a golden frame; its beginning (fol. 8v) has a vignette with the colours gold, blue, red, green and brown; fol. 4v has a vignette with the colours gold, blue and green. Thin, slightly worm-eaten paper. Original black leather binding with a gold medallion in the middle and in the corners of the covers which are damaged and worm-eaten. Between covers and book is a marbled wrapper. Owners' stamps on fol. 8r, one (as on fol. 483v) with the year 1227/1812; Owner's name: Muhammad Qudsi Halimzade and the date Rabi' I 1206/end October 1791. The copy was ordered by Muhammad Khalil Efendi al-Muradi and accomplished by Mustafa Ibn Muhammad Ibn Ahmad Ibn Mahmud al-Kanji on 10 Muharram 1194/17 January 1780.

[2033] fols. 8v-485v: Muhammad Ibn Ali al-Haskafi محمد بن علي الحسكفي : al-Durr al-mukhtar: Sharh Tanwir al-absar الدر المختار : شرح تنوير الأبصار (by Shihab al-Din Ahmad al-Timirtashi شهاب الدين أحمد التمرتشي).

A voluminous commentary by al-Haskafi (died 1088/1677) on al-Timirtashi (died 1004/1595), Tanwir al-absar wa-jami' al-bihar تنوير

الأبصار وجامع البحار, a compendium of the Hanafite furu'. The commentary is only accessible in old printings of the 19th century published in India; → GAL S II 428 no. 1b.
The beginning of the text differs from Ms. Berlin 4623. Fol. 4v-7r contain an enumeration of all chapters. These folios as well as three preceding folios are not included in the Arabic numbering of the pages.

Ms. 20.

267 folios; 16×22 cm; 27 lines; unvocalized naskhi; single words are written in red ink. European paper with watermarks. Cloth binding with red leather spine and flap. Copied by Muhammad Ibn Hasan al-Baytar at the end of Muharram 1296/ca. 25 January 1879.

[2034] fols. 9v-265v: Abu Abd Allah Kamal al-Din Muhammad Ibn Hamza al-Harrani al-Hanafi al-Maturidi أبو عبد الله كمال الدين محمد بن حمزة الحراني الحنفي الماتريدي: Kitab Nahj al-najat ila al-masa'il al-muntaqat كتاب نهج النجاة إلى المسائل المنتقاة.

The author is only mentioned in Kahhale XI 163 with the name Muhammad Ibn Kamal al-Din Ibn Muhammad Ibn Husayn Ibn Muhammad Ibn Hamza al-Husayni al-Hanafi محمد بن كمال الدين بن محمد بن حسين بن محمد بن حمزة الحسيني الحنفي (died 1085/1674). Two more mss. of this work on applied law are Princeton no.1241 and Köprülü no. 658. - Isma'il Pasha al-Baghdadi, Idah II p.695 ascribes the text to Izz al-Din Abu al-Abbas Hamza Ibn Ahmad al-Husayni al-Sharif al-Dimashqi al-Shafi'i عز الدين أبو العباس حمزة بن أحمد الحسيني الشريف الدمشقي الشافعي (died 874/1469-70). This cannot be correct, however, as the text refers to later works, e.g. (fol. 85v7) to Mu'in al-mufti معين المفتي by Muhammad Ibn Abd Allah al-Arabi محمد بن عبد الله العربي, who wrote ±

986/1577 (→ GAL II 311; S II 427). - The description of the above-mentioned Köprülü manuscript correctly mentions as date of death the end of the 11th/17th century; the catalogue of Köprülü library gives as name of the author: Muhammad Ibn Kamal al-Din Muhammad Ibn Muhammad Ibn Husayn Ibn Kamal al-Din Muhammad Ibn al-Sayyid Hamza al-Husayni al-Hanafi al-Dimashqi mawlidan al-Harrani aslan wa-mahtidan محمد بن كمال الدين محمد بن محمد بن حسين بن كمال الدين محمد بن السيد حمزة الحسيني الحنفي الدمشقي مولدا الحراني أصلا ومحتدا (Catalogue I p. 318).

The Köprülü Ms. ends with fol. 265r24 of our Ms., which continues with an epilogue enumerating some of the sources which the author used. After this enumeration we are informed by the author that he finished his book on 18 Dhu al-Hijja 1080/8 May 1670.

In the margin the copyist repeated keywords and sentences. Fol. 5v-6v give an enumeration of the chapter-titles (in red ink) and the subsections. The chapter-titles are:

al-Tahara الطهارة (fol. 9v-26r); al-Salat الصلاة (26r-62r); al-Zakat الزكاة (62r-65r); al-Sawm الصوم (65r-70r); al-Hajj الحج (70r-72r); al-Nikah النكاح (72r-83r); al-Talaq الطلاق(83r-102v); al-Itq wa-fihi al-tadbir wa-al-istilad العتق وفيه التدبير والاستيلاد (102v-108r); al-Iman الإيمان(108r-114r); al-Hudud wa-al-ta'zir الحدود والتعزير (114r-120r); al-Jihad wa-fihi alfaz al-islam wa-al-kufr الجهاد وفيه ألفاظ الإسلام والكفر (120r-129v); al-Laqit wa-al-luqta اللقيط واللقطة(129v-131v); al-Abiq wa-al-mafqud الآبق والمفقود (131v-134r); al-Shirka الشركة(134r-137v); al-Waqf الوقف(137v-147v); al-Bay' البيع(147v-157v); al-Kafala wa-al-hawala الكفالة والحوالة (157v-162v); al-Qada' القضاء(162v-168v); al-Shahadat الشهادات (168v-176v); al-Da'wa الدعوى(176v-183r); al-Wakala الوكالة(183r-185v); al-Iqrar الإقرار(185v-189v); al-Sulh الصلح (189v-193r); al-Mudaraba المضاربة(193r-196r); al-Wadi'a الوديعة (196r-201r); al-Ariya العارية (201r-204r); al-Hiba الهبة (204r-207r); al-Ijara الإجارة (207r-218v); al-Makatib المكاتب (218v-221r); al-Wala' الولاء (221r-222v); al-Ikrah الإكراه (222v-227r); al-Hajr الحجر (227r-229v); al-Ma'dhun

المأذون (229v-230v); al-Ghasb الغصب (231r-234v); al-Shuf'a الشفعة (234v-237r); al-Qisma القسمة (237r-238r); al-Shurb الشرب (238r-239v); al-Sayd wa-al-dhaba'ih wa-al-udhiya الصيد والذبائح والأضحية (239v-243r); al-Khatar wa-al-ibaha الخطر والإباحة (243r-249r); al-Rahn الرهن (249r-253v); al-Muzara'a wa-al-musaqah المزارعة والمساقاة (253v-255v); al-Jinayat الجنايات (255v-259r); al-Wasaya الوصايا (259r-263r); al-Fara'id الفرائض (263r-265r).

Other mss. on fiqh hanafi: → text nos. [2089], [2338], [2339], [2343], [2404] and [2420].

فتوى مالكي Fiqh: fatwa maliki.

Ms. 21.

25 folios; 14,5×22,2 cm; 20 lines; maghribi; title and single words are written in red or yellow ink. Thick, smooth paper. Copied 13 Sha'ban 1264/15 June 1848 by al-Arab Ibn al-Hajj Muhammad Ibn al-Hajj al-Arab (fol. 24r).

[2035] fols. 1v-6v: Abd al-Qadir Ibn Muhi al-Din Ibn Mustafa Ibn Muhammad Ibn al-Mukhtar Ibn Abd al-Qadir al-Hasani al-Jaza'iri عبد القادر بن محي الدين بن مصطفى بن محمد بن المختار بن عبد القادر الحسني الجزائري: Husam al-din li-qat' shubah al-murtaddin. Ajwibat Amir al-mu'minin Sayyid al-Hajj Abd al-Qadir Ibn Muhi al-Din حسام الدين لقطع شبه المرتدين. أجوبة أمير المؤمنين سيد الحاج عبد القادر بن محي الدين.

On the author (1222/1807-1300/1883) who was engaged in the fight against the French → GAL II 509; S II 886f.; Kahhale V 304-305. Our treatise on those who enter into a covenant of protection (dhimma ذمة) with an unbeliever (kafir كافر) is nowhere mentioned.

Beginning:

الحمد لله حمدا يوافى نعمه ويكافى ... وبعد: يأخي إني رأيتك متعطشا لسماع كلام ساداتنا في هؤلاء الذين ركبوا الكافر ودخلوا تحت ذمّته شعوبا وقبائل أصاغر وأكابر فأجبت إذا كان أذكر لك...

End:

... فلا تقتل المرأة لأنها لم تحارب. وفي هذا كفاية لمن كان له قلب أو ألقى السمع وهو شهيد. تمّ بحمد الله وحسن عونه ما قصدناه جوابا لسؤال بعض المحبّين وقطعا لشبه المرتدّين ونحن مرابطون لا كتاب معنا...
انتهت بحمد الله وحسن عونه وتوفيقه آمين.

According to the colophon the text was written by the author during 1258/1842, five years before he surrendered to the French.

[2036] fols. 7r-10v: Abd al-Qadir Ibn Muhi al-Din عبد القادر بن محي الدين: An answer to a question by Ali al-Rasuli al-Fasi علي الرسولي الفاسي.

The chapter-heading is: wa-min ba'd nass li-su'al min al-Sayyid al-Hajj Abd al-Qadir ومن بعض نص لسؤال من السيد الحاج عبد القادر.
The text is perhaps part of the preceding text as it, too, deals with those who enter a covenant with unbelievers and even fight together with them.

[2037] fols. 10v-24r: Muhammad Ulaysh al-Maliki al-Maghribi al-Azhari محمد عليش المالكي المغربي الأزهري: al-Masa'il al-jihadiya المسائل الجهادية.

Answers by Ulaysh (died 1299/1881), a contemporary of Abd al-Qadir Ibn Muhi al-Din عبد القادر بن محي الدين(s. above) to questions about those who enter a covenant of protection with unbelievers. The title is mentioned neither in Brockelmann (GAL II 486; S II 738f.) nor in Kahhale (IX 12). Our text (copied 1848) is written before Ulaysh became Mufti مفتيthe Malikites in Egypt (in 1270/1853).

Beginning:

ما قولكم في إقليم من المسلمين هجم الكافر العدو...

End:

... مع اختيارهم للإقامة والعمل على غير استقامة والله سبحانه وتعالى أعلم وبه التوفيق.

[2038] fols. 24v-25r: Mustafa al-Fallaqi مصطفى الفلاقي: Answer to a question about those who entered into a covenant with unbelievers.

The author was Imam and teacher at the Azhar-mosque in Cairo, a contemporary of the preceding two persons; they wrote shortly before 1264/1848, the date of the copy.

Fiqh: shi'i شيعي

Ms. 22.

257 folios; 17,5×25 cm; 21 lines; unvocalized naskhi, in part without diacritical points. Notes in the margin of fol. 3r. Yellowish-brownish paper, the last two folios are repaired (with some loss of text). Original brown leatherbinding. Copied Jumada II 1041/December 1631 (fol. 110r), Rajab 1041/January 1632 (fol. 129r) and Sha'ban 1041/February 1632 (fols. 174v and 255r). Owner's stamp on fol. 2r (Isma'il Ibn Muhammad Qasim); according to a note on the same page Muhammad Rasul Ibn Abd al-Aziz became the new owner of the Ms. during Rabi' I 1228/March 1813.

[2039] fols. 2v-255r: Abu Ja'far Muhammad Ibn Ya'qub al-Kulini (al-Kulayni) أبو جعفر محمد بن يعقوب الكليني: al-Kafi fi ilm al-din الكافي في علم الدين, a section from the furu' فروع.

The ms. contains the chapters on al-Nikah النكاح (2v-110r), al-Aqiqa العقيقة (110v-129r), al-Talaq الطلاق (129v-174v), al-Hudud الحدود

(175r-212r) and al-Diyat الديات (212r-255r). These chapters correspond to the printed text (Teheran 1961) vol. V pp. 320-574 and vol. VI pp. 2-53 (= Kitab al-Nikah كتاب النكاح); vol. VI pp. 54-176 (= Kitab al-Aqiqa كتاب العقيقة ; Kitab al-Talaq كتاب الطلاق); vol. VII pp. 174-270 and 271-377 (= Kitab al-Hudud كتاب الحدود ; Kitab al-Diyat كتاب الديات).

On the author (died 328/939 or 329/940-1) and his Kafi, the oldest Shiite collection of laws based on hadith → GAS I 540f.; W. Madelung, art. al-Kulayni in EI2; Halm, Schia p.50f. Ayatullah al-Azmi al-Sayyid Husayn al-Tabataba'i al-Barujirdi آية الله العظمي السيد حسين الطباطبائي البروجردي, Tajrid asanid al-Kafi تجريد أسانيد الكافي , I-II, Qom 1409/1988-9 lists the transmitters of all traditions. - The Kafi became one of the four canonical collections on which Imami law is based. Still unknown is its relation to older corpora juris which, like those by Malik Ibn Anas مالك بن أنس (died 179/795; → GAS I 457ff.), his pupil al-Shaybani الشيباني (died 189/805; → GAS I 421ff.) and the moderate Shiite Abd al-Razzaq Ibn Hammam عبد الرزاق بن همام (died 211/827; → GAS I 99; cf. his Musannaf fi al-hadith مصنف في الحديث, I-XI, Beirut 1970-2), rely more on traditions than on individual judgement (ra'y رأي).

Ms. 23.

115 folios; 18,5×25,5 cm; 17 lines; naskhi; chapter-headings and single words are written in red ink; some words are overlined in red. Smooth, slightly brownish paper, sometimes repaired. Black leatherbinding, rubbed; remnants of a centre-medallion on the covers. Hand of the 12th/18th century.

[2040] fols. 1v-115v: Muhammad Ibn al-Hasan Ibn Zayn al-Din al-

Shahid al-Thani Ibn Ali Ibn Ahmad al-Amili محمد بن الحسن بن زين الدين الشهيد الثاني بن علي بن أحمد العاملي: Sharh al-Istibsar = Istiqsad al-i'tibar fi sharh al-Istibsar شرح الاستبصار = استقصاد الاعتبار في شرح الاستبصار.

The author died 1030/1621 in Mecca; his work is a commenting redaction of Abu Ja'far Muhammad Ibn al-Hasan Ibn Ali al-Tusi Shaykh al-Ta'ifa أبو جعفر محمد بن الحسن بن علي الطوسي شيخ الطائفة (died 458/1066 or later), Kitab al-Istibsar fima ukhtulifa fihi min al-akhbar كتاب الاستبصار فيما اختلف فيه من الأخبار , an extract from al-Tusi’s Kitab Tahdhib al-ahkam كتاب تهذيب الأحكام (a commentary on al-Mufid المفيد [died 413/1022], al-Muqni'a المقنعة ; → GAS I 550), in which traditions concerning that which is allowed and forbidden is critically examined. On al-Tusi → GAL I 405 and S I 707; the commentary by Zayn al-Din al-Amili زين الدين العاملي is mentioned by al-Mirza Abd Allah Efendi al-Isbahani الميرزا عبد الله أفندي الإصبهاني (12th/18th century), Riyad al-ulama' wa-hiyad al-fudala' رياض العلماء وحياض الفضلاء , ed. Ahmad al-Husayni أحمد الحسيني V (Qom 1401/1980), p. 590, 3 as "Sharh al-Istibsar شرح الاستبصار ". Abd Allah Efendi adds: "Thalath mujalladat fi al-tahara wa-al-salat ثلاث مجلدات في الطهارة والصلاة "; this information cannot be confirmed from al-Tusi’s Kitab al-Istibsar (→ the enumeration of chapters in ms. Berlin 1272) and from our ms., which appears to be a part of a more extensive work and which contains chapters not belonging to tahara and salat .

Our ms. has the following sections:
al-bab 3: Fi al-muharramat في المحرمات (3v);
al-bab 4: Fi al-ila' في الإيلاء (8r);
al-bab 5: Fi al-li'an في اللعان (11r); Kitab al-Firaq كتاب الفراق (60r); Kitab al-itq كتاب العتق (92v); Khatama خاتمة (103v); Wasiya وصية (103v) etc.
The text ends in the chapter on mukataba مكاتبة (113v ff.). Our ms. has no consistent division in sections and subsections; in addition, it

is possible that the order of the text is disturbed in some cases. At least in one case (after fol. 3v) there exists a lacuna. In addition, it is evident from the above-mentioned sections that our ms. contains only the last third of the original and is incomplete at the end: cf. al-Tusi الطوسي , Kitab al-Istibsar كتاب الاستبصار , ms. Berlin 1272, fol. 291v (Kitab al-Talaq كتاب الطلاق) - 356v (Kitab al-Wasaya كتاب الوصايا). Our text is mentioned with the title Istiqsad al-i'tibar fi sharh al-Istibsar استقصاد الاعتبار في شرح الاستبصار in GAL S III 1286 (ad p. 450, no. 3a) and ascribed there to the author Abu Ja'far Muhammad Ibn Abi Mansur al-Hasan Ibn Zayn al-Din al-Amili al-Sha'mi أبو جعفر محمد بن أبي منصور الحسن بن زين الدين العاملي الشأمي . Brockelmann (GAL) mentions one ms. In the margin of the ms. are many notes.

Beginning (after the Basmala):
وبه نستعين. الحمد لله الذي جعل الكائنات على وجوده أعدل شاهد وأفاض على عباده من النعم ما ... أما بعد فيقول محمد بن الحسن بن زين الدين ... إنّي قد اعتمدت في شرح الاستبصار في تصحيح الأخبار ما عليه الأكثر من الاكتفاء بتزكية الواحد غير أن في نظري القاصر نوع الكلام ...

Fiqh: marriage law

Ms. 24.

4 folios; 11×15,5 cm; 20 lines; clearly written naskhi; single sentences are written in red ink, some words are overlined in red. Brownish and damp-stained paper. Copied 1221/1806-7 by Muhammad Ibn al-Sayyid Ahmad al-Harawi.

[2041] fols. 1v-3v: Jalal al-Din al-Suyuti جلال الدين السيوطي: al-Zahr al-basim fima yuzawwij fihi al-hakim الزهر الباسم فيما يزوج فيه الحاكم .

On the author (died 911/1505) and this still unpublished commented Qasida قصيدة on marriage law → GAL II 153 no. 196 (sic) and S II 191 no. 195 (Brockelmann wrongly "185"). The text consists of 5 verses which are based on a long Qasida by Siraj al-Din al-Bulqini سراج الدين البلقيني (died 805/1403; GAL S II 110) and on which Suyuti has written a commentary.

Beginning:
قال الشيخ الإمام ... أبو الفضل جلال الدين السيوطي رحمه الله ورضي عنه آمين : أما بعد : حمد الله على توفيقه ... قد وقفت على نظم قصيدة طويلة لشيخ الإسلام سراج الدين البلقيني رضي الله عنه وأرضاه جمع فيها الصور التي يزوج فيها الحاكم وأوصلها إلى عشرين صورة فنظمتها في خمسة أبيات ...
End:
فلا تباع لمصلحة انتظار العتق. فإن كانت قد توجد وقد لا توجد بيعت. انتهى ذلك والحمد لله وحده وصلى الله على سيدنا محمد وعلى آله وصحبه ووارثيه وحزبه آمين. تمّ.

Fiqh: ikhtilaf al-madhahib اختلاف المذاهب

Ms. 25.

216 folios; 13×25 cm; 22 lines; nasta'liq; somewhat brownish paper. Original dark-red leather covers (damaged) with flap and each with centre-ornament filled with flowers. Owner's stamp on fol. 4v. Copied by Murtada (?) Ali Hamzawi al-Nabrudar (?) on 2 Rabi' II 1102/3 January 1691.

[2041a] fols. 4v-216v: Radi al-Din Abu al-Qasim Ali Ibn Sa'd al-Din Abu Ibrahim Musa Ibn Ja'far Ibn Muhammad Ibn Ahmad Ibn Muhammad Ibn Ta'us al-Ta'usi (= Abd al-Mahmud) رضي الدين أبو القاسم علي بن سعد الدين أبو إبراهيم موسى بن جعفر بن محمد بن أحمد بن محمد بن طاؤوس الطاؤوسي (= عبد المحمود): Kitab al-Tara'if wa-madhahib al-lata'if = Kitab al-Tara'if fi ma'rifat madhhab al-tawa'if كتاب الطرائف ومذاهب اللطائف = كتاب الطرائف في معرفة

مذهب الطوائف.

The author (died 664/1266; → Kahhale VII 248) wrote his book as a Shiite critic of the peculiarities of Sunnites and their division into four schools (Malikiya, Hanafiya, Shafi'iya and Hanbaliya). The author introduces himself in the text with the pseudonym Abd al-Mahmud Ibn Ma'ruf عبد المحمود بن معروف and as a member of the ahl al-dhimma أهل الذمة, i.e. as belonging to Jews and Christians living under Muslim rule; he did so because he wished to present his criticism of Sunnite Islam without any restrictions. Against Strothmann pp. 88-162 (on the Tara'if → p. 101) and Brockelmann (GAL S I 912), this book gives evidence of Ibn Ta'us' interest in theological questions; cf. for example part II (fol. 116v ff.) which starts with a critic of the deterministic position of Sunnites. The quotations by Ibn Ta'us attest to his extensive knowledge of Sunnite and even Mu'tazilite sources: e.g. on p.483, 19f. of the new edition (→ below) the author mentions "al-Nazzam النظام, Kitab al-Futya كتاب الفتيا"- apparently a reference to a quotation from al-Nazzam's juridical work Kitab al-Nakth كتاب النكث in al-Jahiz' الجاحظ Kitab al-Futya كتاب الفتيا ; the latter is quoted in Shi'ite literature; → J. van Ess, Das Kitab al-Nakth des Nazzam und seine Rezeption im Kitab al-Futya des Jahiz, Göttingen 1972 (= Abhandlungen der Akademie der Wissenschaften in Göttingen, Philol. -hist. Kl. 3.F., Nr. 79), p. 10 and Daiber, Der Islam 51, 1974, p. 155-160.
The book is available in two defective editions: Teheran 1302/1884-5 and Qom 1400/1980 and was translated several times into Persian. It deserves more attention as a document of the dialogue between Sunnites and Shiites. The book is not a systematic discussion and is not divided into sections and chapters. The book turns out to be a reflection of current discussions. - A comprehensive study on Ibn Ta'us does not yet exist. More aspects come to light in Zeina Matar, The Faraj al-ma'mun فرج المأمون of Ibn

Tawus: a thirteenth century work on astrology and astrologers. Ph.D. thesis University of New York 1986, and in E. Kohlberg: Medieval Muslim Scholar at Work: Ibn Tawus and His Library. Leiden, New York, Köln 1992 (= Islamic Philosophy, Theology and Science XII); on the Kitab al-Tara'if s. ib. pp. 57-59.

Other mss. related to ikhtilaf al-madhahib اختلاف المذاهب: → text no. [2283] and [2406].

Fiqh: religious duties

Ms. 26.

111 folios; 14×19,5 cm; ±14 and (fol. 103ff.) 21 lines; not very carefully written naskhi different hands on fol. 99v ff.; single words and sentences are written in red ink or overlined. Brownish paper, spotted and water-stained. Modern cardboard binding. Hand of the 12th/18th century or (fol. 103ff. and notes on fol. 1ff.) later.

[2042] fols. 1v-96v: Muhammad al-Bulghari محمد البلغاري : Khazinat al-ulama' wa-zinat al-fuqaha' خزينة العلماء وزينة الفقهاء .

The author (died 821/1418) is not mentioned in Brockelmann (GAL). Kahhale XI 316 has only a short article on him: "Muhammad Ibn Mahmud al-Bulghari al-Hanafi: fadilun; min atharihi: Khazinat al-ulama' wa-zinat al-fuqaha' محمد بن محمود البلغري الحنفي : فاضل : من آثاره : خزينة العلماء وزينة الفقهاء ". Kahhale does not mention any Ms.; his information is taken from Isma'il Pasha al-Baghdadi, Hadiyat al-arifin إسماعيل باشا البغدادي، هدية العارفين (II 183). The source of this information cannot be identified and bio-bibliographical books do not contain an entry on Muhammad al-Bulghari. According to his nisba the author belongs

to the Turkic people called "Bulghar بلغار " (between the Volga and the Kama) in Islamic literature; as I. Hrbek, art. Bulghar (in EI2 I, 1960, p.1307) informs us, "we do not possess any remnants of literary activity of the Bulghars" (with the exception of tomb-inscriptions from the 12th till the 14th centuries). If date and ascription of the text are correct, our Ms. appears to be a unique remnant of the oldest Islamic literature written by Bulghars.

In the introduction al-Bulghari declares that by request of some friends he has collected all traditions relating to the shari'a شريعة and tariqa طريقة as an "instruction" (tabsira تبصرة) for those who desire it and as a note (tadhkira تذكرة) for those who have questions (fol. 2v10) and as a "shelter for the preachers" (junna lil-wa'izin جنة للواعظين).

The work has the following chapters, called "sessions" (majlis مجلس):

1) Fi bayan fadl al-tasmiya ma ja'a fihi min al-akhbar wa-al-riwayat wa-al-ayat wa-al-hikayat في بيان فضل التسمية ما جاء فيه من الأخبار والروايات والآيات والحكايات(fol. 2v-10r).

2) Fi bayan fadl al-wudu' wa-al-tahara في بيان فضل الوضوء والطهارة (10r-20v).

3) Fi bayan mawaqit al-salat wa-kayfiyatiha wa-afdaliha mimma ja'a fihi min al-akhbar wa-al-ayat wa-al-riwayat wa-al-hikayat في بيان مواقيت الصلاة وكيفيتها وأفضلها مما جاء فيه من الأخبار والآيات والروايات والحكايات (20v-23v).

4) Fi bayan fadl al-adhan wa-al-iqama في بيان فضل الآذان والإقامة (23v-27r).

5) Fi bayan fadl al-i'dad l-salat wa-al-kashf an mabda'iha في بيان فضل الإعداد للصلاة والكشف عن مبدئها (27r-32v).

7 <sic>) Fi bayan ta'zim al-salat wa-al-khushu' fiha في بيان تعظيم الصلاة والخشوع فيها (32v-38v).

8) Fi bayan fadl al-dhikr al-thana' ba'd al-iftitah في بيان فضل الذكر الثناء بعد الافتتاح (38v-41v).

9) Fi bayan al-isti'dha ba'da al-thana' wa-khtilaf al-ulama' fihi في بيان الاستعاذة بعد الثناء واختلاف العلماء فيه (41v-53v).

10) Fi bayan fadl qira'at surat al-ikhlas في بيان فضل قراءة سورة الإخلاص (53v-

57v).
11) Fi bayan fadl al-ruku' wa-al-sujud في بيان فضل الركوع والسجود (57v-60v).
12) Fi al-qu'ud fi akhir al-salat في القعود في آخر الصلاة (60v-67v).
13) Fi bayan fadl al-salawat ala al-nabi (s'm) fi akhir al-salat في بيان فضل الصلوات على النبي (صعم) في آخر الصلاة (67v-74v).
14) Fi bayan fadl al-salawat ala al-nabi alayhi al-salam في بيان فضل الصلوات على النبي عليه السلام (74v-77r).
15) Fi bayan fadl al-khuruj min al-salat في بيان فضل الخروج من الصلاة (77r-81v).
16) Fi bayan fadl al-jama'a في بيان فضل الجماعة (81v-86v).
18 <sic>) Fi bayan fadl salat al-jum'a wa-fada'il yawmiha في بيان فضل صلاة الجمعة وفضائل يومها (86v-100v; lacuna after 96v).
The text ends abruptly on fol. 96v. It is not clear how much is missing from the work.
The author included many anecdotes (hikayat حكايات) as illustration of religious duties, mainly of prayers, and gives details on religious practice.
The author seldom mentions his sources. A first study of the text gives the impression that he has a preference for anecdotes and popular stories. In a similar way 163 years after our author Sharaf al-Din Husam al-Din al-Bulghari شرف الدين هسام الدين البلغاري compiled in his Risala-i Tawarikh-i Bulghariya (in Tatar language) fabulous stories on the propagation of Islam and the lives of saints (→ Hrbek, art. Bulghar in EI2 I 1307b).

Beginning (after the Basmala):
الحمد لله الذي لم يلده والد ولا يرثه مولود العظيم الذي لا ينازعه معبود الواحد الذي لا يقوم بذات حادث ...
وبعد : يقول العبد العاجز الضعيف محمد البلغاري ... قد سأل مني بعض إخواني جعهلم الله تعالى في الشريعة مصباحا وسراجا وفي الطريقة مفتاحا ومنهاجا أن أجمع لهم فنون الآثار وأكتب لهم صنوف الأخبار ...

[2043] On fols. 97r-99v follows a commentary on Sura 93, 3-11

which at the end (99v3) is ascribed to Abu al-Layth al-Samarqand أبو الليث السمرقندي (died 373/983 or later). On his commentary (so far three volumes containing the commentary on Suras 1-6 were published in Baghdad 1985-6 by Abd al-Rahim al-Zaqqa عبد الرحيم الزقة) → GAS I 445f. and on an additional old Ms. → Daiber, Catalogue, no.356.

[2044] On fols. 99v-100v follow two excerpts taken from Tafasir al-khayrat تفاسير الخيرات (99v4-100r9) and from Sharh Ilqa' (?) raw'in شرح إلقاء (؟) روع (100r-100v).

[2045] On fols. 101r-102v follow notes and excerps from Hadith and religious literature.

[2046] fols. 103r-105v contain a fragment from a devotional work; copied by a later hand.

[2047] fols. 106v-107r: Mustafa Yusizadeh (?) مصطفى يوسي زاده (؟) Mufti in Mustad (?) مفتي في موستاد (؟): Ajwiba li-lladhina ta'anu fi al-nawafil bi-al-jama'a أجوبة للذين طعنوا في النوافل بالجماعة.

Author and title cannot be identified.

[2048] On fols. 107r-v follow some more excerpts, in part from a work called Majalis nafisa مجالس نفيسة.

Ms. 27.

8 folios; 10,7×15,4 cm; 19 lines, naskhi; the text is written within a red frame. Brownish paper. Owner's remark on fol. 1r: Ibn al-Sayyid Yahya (..) al-Hanafi al-Dimashqi; owner's stamp: Abd al-Ghani (?) al-Umari. Hand of the 11th/17th century.

[2049] fols. 1v-8v: Ibn Nujaym al-Misri ابن نجيم المصري: al-Khayr al-baqi fi jawaz al-wudu' min al-fasaqi الخير الباقي في جواز الوضوء من الفساقي.
On the Egyptian jurist (died 970/1563) and on further mss. of this still unedited treatise → GAL II 311 no.7; S II 426 no. 7 and Daiber, Catalogue, no. 39, fol. 3v-8v. On the question whether the ritual ablution with water from basins (fasaqi) as used in schools is allowed or not. The author wrote his treatise during Rabi' I 951/6 June 1544 (fol. 8v). Beginning and end are as in Ms. Berlin 3637.

Ms. 28.

12 folios; 15,6×21 cm; 27 lines; nasta'liq; single words are written in red ink or overlined in red. Water-stained and slightly worm-eaten paper (with some loss of text in a few places). Owner's remark on fol. 1r: Hasan Efendi and the year 1299/1881-2; the same page informs us about the waqf of Hafiz Muhammad and the year 1251/1835-6 (stamp). Hand of the 12th/18th century.

[2050] fols. 1v-12v: Abd al-Wahhab al-Sha'rani عبد الوهاب الشعراني: Mashariq al-anwar al-qudsiya fi bayan al-uhud al-Muhammadiya = al-Uhud al-Muhammadiya al-qudsiya مشارق الأنوار القدسية في بيان العهود المحمدية = العهود المحمدية القدسية.

The Ms. contains only the beginning. The whole text is printed with the title Lawaqih al-anwar al-qudsiya لواقح الأنوار القدسية in the margin of Lata'if al-minan wa-al-akhlaq fi bayan wujub al-tahadduth bi-ni'mat Allah ala al-itlaq لطائف المنن والأخلاق في بيان وجوب التحدث بنعمة الله على الإطلاق (Cairo 1321/1903). On the author (died 973/1565) and this instruction about the necessary performance of religious duties → GAL II 337 no. 14 and S II 465 no. 14. A summary of the contents can be

found in Ahlwardt's description of Ms. Berlin 3102.

Ms. 29.

4 folios; 13,6×18 cm; 17 lines; vocalized naskhi; single words are written in red or green ink. Thick brownish paper, in part spotted and repaired. Cardboard covers, the outside pasted with marbled paper. Hand of the 10th/16th century.

[2051] fols. 1v-4v: Ahmad Ibn Ahmad Ibn Badr Ibn Ibrahim al-Tayyibi al-Shafi' أحمد بن أحمد بن بدر بن إبراهيم الطيبي الشافعي: al-Idah al-tamm li-bayan ma yaqa'u fi alsinat al-awamm wa-yahsulu bihi al-haram li-takbir al-malik al-allam الإيضاح التام لبيان ما يقع في ألسنة العوام ويحصل به الحرام لتكبير الملك العلام.

A poem on mistakes made by people in the use and pronunciation of Allah akbar الله أكبر(takbir تكبير). On the author (died 979/1571) → GAL II 320; S II 441; Kahhale I 146. Our text is nowhere mentioned. al-Burini البوريني (963/1556 - 1024/1615), Tarajim al-a'yan min abna' al-zaman تراجم الأعيان من أبناء الزمان, ed. Salah al-Din al-Munajjid صلاح الدين المنجد(Damascus 1959), p. 13, ult. praises al-Tayyibi's beautiful handwriting. Our text is possibly written by the author himself. He is mentioned in the margin of fol. 4v: wa-qalahu raji - radiya al-Aliyu - Ahmad najlu Ahmad al-Tayyibi - afa al-ilahu anhuma bi-rahmatihi... وقاله راجي - رضي العلي - أحمد نجل أحمد الطيبي - عفى الإله عنهما برحمته ...

Beginning (after the Basmala): وبه أستعين. الله جلّ وتعالى أكبر من كل شيء قدره لا يقدر. والحمد لله العلي الأكبر ثم على خير الأنام الأنور.

In the margin are some notes.

Ms. 30.

100 folios; 13×17,3 cm; 11 lines; in part vocalized naskhi; single words are written in red ink or overlined. Thick paper, in part water-stained. Cloth binding with red leather spine. Owner's remark: Ibrahim Ya'qubi and the years 1960 and 1961. Copied at the end of Rajab 1095/12 July 1684 by Abd al-Salam Ibn Abd al-Rahman al-Shatti al-Hanbali.

[2052] fols. 1v-100v: Abd al-Rahman Ibn Muhammad Ibn Muhammad al-Imadi al-Hanafi al-Dimashqi عبد الرحمن بن محمد بن محمد العمادي الحنفي الدمشقي: Hadiya ala madhhab al-Imam al-jalil Abi Hanifa هدية على مذهب الإمام الجليل أبي حنيفة.

On the author (died 1051/1641) and his compendium on principles of religious duties, mainly on the preconditions of prayer (still unpublished) → GAL II 291 no. 3 and S II 402 no. 3 (two mss.). Further mss. are nos. 31, 32 and 38. A few notes are in the margin. Beginning and end of the Ms. are identical with Ms. Berlin 3532.

Ms. 31.

42 folios; 14,5×19,5 cm; 17 lines; naskhi; single words are written in red ink. Yellowish, slightly spotted paper; front-page is repaired. Pasteboard binding; spine and flap with red leather. Covers and flap are pasted with paper decorated with coloured flower-design. The Ms. has in addition a wrapper pasted with marbled paper and with red leather edges. On fol. 1r owner's remark with the year 1070/1659-1660. Hand of the 11th/17th century.

[2053] fols. 1v-42v: Abd al-Rahman Ibn Muhammad Ibn

Muhammad al-Imadi al-Hanafi al-Dimashqi عبد الرحمن بن محمد بن محمد العمادي الحنفي الدمشقي: Hadiya ala madhhab al-Imam al-jalil Abi Hanifa هدية على مذهب الإمام الجليل أبي حنيفة.

→ the description of Ms. no. 30. The Ms. has the title (fol. 1r): Hadiyat Ibn al-Imad li-ibad<at> al-ubbad fi al-salat wa-ma yata'allaqu biha هدية ابن العماد لعباد (عبادة) العباد في الصلاة وما يتعلق بها. Compare Ms. no. 32 and Ms. Berlin 3532: Hadiyat Ibn al-Imad ila ibadat al-ubbad fi shurut al-salat هدية ابن العماد إلى عبادة العباد في شروط الصلاة.

Ms. 32.

40 folios; 16×22,7 cm; 19 lines; clearly written naskhi, written by two different hands; fols. 1-13 sometimes tend to riq'a and in part are written in violet ink. Single words are written in red ink or overlined in black. Pasteboard binding, covers pasted with marbled paper. Owner's remark on fols. 1r: Muhammad Adib al-Hurani and the year 1314/1896-1897(sic). Copied Dhu al-Qa'da 1315/24 March 1898 (sic) by Khalid Ibn al-Hajj Ahmad al-Aswad.

[2054] 1v-39v: Abd al-Rahman Ibn Muhammad Ibn Muhammad al-Imadi al-Hanafi al-Dimashqi عبد الرحمن بن محمد بن محمد العمادي الحنفي الدمشقي: Hadiya ala madhhab al-Imam al-jalil Abi Hanifa هدية على مذهب الإمام الجليل أبي حنيفة.

The Ms. has the title (fol. 1r): Hadiyat Ibn al-Imad li-ibad<at> al-ubbad هدية ابن العماد لعباد (عبادة) العباد; cf. mss. nos. 31 and 38 and the description of Ms. no. 30. On fol. 40r follows a short note on "what must be done during the prayer" according to the doctrine of Abu Hanifa.

Ms. 33.

29 folios; 13×18,9 cm; 10 lines; vocalized naskhi; fols. 7-14 are written by a different hand. Single words are written in red ink. The text is collated. Paper with varying quality, sometimes repaired (some loss of text on fol. 12r); smooth paper, with European watermark on fols. 3,6,16 etc.: "Giovanni Battista Ghigliotti". Cloth binding (one cover damaged) with red leather spine. Notes, in part in Persian, in the margin of fol. 28v, with the year 1246/1830. Copied 3 Dhu al-Qa'da 1230/7 October 1815.

[2055] fols. 1v-28v: Zayn al-Abidin Ali Ibn al-Husayn Ibn Ali Ibn Abi Talib زين العابدين علي بن الحسين بن علي بن أبي طالب: al-Sahifa al-kamila الصحيفة الكاملةor al-Sahifa al-sajjadiya الصحيفة السجادية.

The titleless text is a fragment of a collection of prayers which are ascribed to Zayn al-Abidin (died between 92/710 and 99/717), a grandson of Ali Ibn Abi Talib and which were commentated very often (→ GAS I 526-7). Our fragment is based on a redaction which e.g. can be found in the Berlin mss. 3769 and 3770; on further mss. and two rare editions in Delhi and Lucknow → GAS I 526. An English translation with annotations can be found in W. C. Chittick, The Psalms of Islam. As-Sahifat al-kamilat as-sajjadiyya: Imam Zayn al-'Abidin 'Ali Ibn al-Husaiyn. With a foreword by S. H. M. Jafri. London 1988. The prayers were written down by Muhammad Ibn al-Hasan Ibn Ahmad Ibn Ali Ibn Muhammad Ibn Umar Ibn Yahya al-Alawi al-Husayni محمد بن الحسن بن أحمد بن علي بن محمد بن عمر بن يحيى العلوي الحسينيin the midst of the 6th/12th century. As in the Berlin mss. (→ below) he informs us in a long riwaya روايةabout previous transmitters and their dates. On fols. 8v-10v he gives (as Ms. Berlin 3769, fols. 10v-13r) an enumeration of all prayers according to the

riwaya of al-Mutahhari المطهريthe first prayer begins on fol. 10v; most of the following prayers (= Ms. Berlin 3769, fols. 19v-224r) are missing, however: apparently there is a very long lacuna afetr fol. 13v; fol. 14 seems to contain the end of the du'a' fi tadhallul li-llah دعاء في تذلل لله(Ms. Berlin 3769, fol. 224r) and on fol. 14v our Ms. continues with the last prayer, the du'a' fi istikshaf al-humum دعاء في استكشاف الهموم(= Ms. Berlin 3769, fol. 225v). The end (fol. 16r) is identical with Ms. Berlin 3769, fol. 228v. In the Berlin Ms. (fols. 228v-230v) as in our Ms. (fols. 16r-221), some more prayers by Zayn al-Abidin follow, with the chapter-heading: mimma ulhiqa bi-ba'd nusakh al-Sahifa wa-kana min tasbihihi a'ni Zayn al-Abidin (Ms. wrong al-Ayidin) alayhi al-salam مما ألحق ببعض نسخ الصحيفة وكان من تسبيحه أعني زين العابدين عليه السلام.

[2056] On fols. 22r, ult.-28v follow prayers for every day of the week. They are not in Ms. Berlin 3769,but can be found at the end of two Berlin mss. with the number 3770. In his description Ahlwardt mentions an edition published 1248/1832 in Calcutta.

Ms. 34.

58 folios; 11×15,5 cm; 11 lines, Turkish naskhi. Single words are written in red ink. Fol. 1v has a primitively drawn vignette. In part brownish and water-stained paper. Leather cover, partly damaged. According to the colophon on fol. 58v copied Sha'ban 1208/March 1794.

[2057] 1v-58v: Abu al-Layth al-Samarqandi أبو الليث السمرقندي;: al-Muqaddima fi al-salat المقدمة في الصلاة; , with anonymous commentary.

On text and author (died 373/983 or later) → GAS I 448. A critical edition of this text on the preconditions of prayer is being prepared

by Muhammad Haron, University of the Western Cape/South Africa. The Ms. starts with the text of the Muqaddima which already contains some alterations and additions; the anonymous commentary begins on fol. 5v,6:

قوله بأن الصلوة يعني الصلوة في اللغة عبارة عن الدعاء وفي الشريعة عبارة عن اسم الأفعال التي سميت شروطا وركنا ، قوله فريضة هي المفروضة ، ..

The commentary is similar but not completely identical with that in Ms. Berlin 3510 and seems to have used it. As Ms. Berlin is copied approximately 1000/1591 our author apparently wrote after that date.

End:

والعاشر : ترك الإيمان كافر وتارك العمل لا كافر والحادي عشر : الأنبياء عليهم السلام في الإيمان لا في العمل متفقون ، والثاني عشر سواء بين المسلمين والمسلمات في اللفظ كما قالوا أجمعين لا إله إلا الله محمد الرسول (!) الله بشهادة واما في العمل لا (!) يتبعون (..).

Ms. 35.

128 folios; 14×21,5 cm; vocalized Turkish naskhi, two different hands. Single words and sentences are written in red ink. The text is within a red frame. The paper is stained with water. Red leather binding with flap (loose), each with centre-medaillon filled with flowers; the covers have a double-lined frame. The inside of both covers is pasted with marbled paper. Hand of the 13th/beginning 19th century.

[2058] fols. 1v-109r: Abu al-Layth al-Samarqandi أبو الليث السمرقندي: al-Muqaddima fi al-salat المقدمة في الصلاة, with commentary by Abd Allah Ibn Muhammad al-Marzifuni عبد الله بن محمد المرزيفوني.

On the Muqaddima → preceding Ms. - The commentator cannot be identified; according to the colophon he wrote his commentary in Istanbul (108v8); this must be added to those mentioned in GAS I

448f. The text begins with the Muqaddima, with some additions which are not specified as such. The commentary starts on fols. 6v2 in the same manner as the preceding Ms.; it is not identical with it, however, the end being totally different:

فلا تغفلوا من القرآن وسائر العلم لأنه قال رسول الله صلى الله عليه وسلم : من علّم القرآن وغيره في حال الصغر فضل في حال الكبر ، صدق رسول الله وصدق حبيب الله. تمت هذه الكتاب (!) بعون الله الملك الوهاب .

The relation between this commentary and that of the preceding Ms. is not yet clear and needs further investigation. It seems that al-Marzifuni is later and may have used the commentary preserved in Ms. 34, which is slightly older.

[2059] fols. 110v-121v: Anonymous: Shurut al-salat شروط الصلاة. The text is identical with Ms. 37, fols. 67v-76v; → the description below.

[2060] fols. 122r-125r: A prayer, followed by a commentary in Turkish, called Sharh du'a' Qush شرح دعاء قوش. On fol. 125r follows a fragment of another prayer and on fols. 126r and 128v some scribe's notes, in part in Turkish (128v).

Ms. 36.

35 folios; 12,4×25,5 cm; 29 lines; Turkish naskhi; text written within a red frame; single words are overlined in red. Smooth paper, slightly spotted or water-stained (text on fol. 2v damaged). Copied 5 Shawwal 1100/23 July 1689 in Istanbul by Abd al-Salam al-Arzakiyani.

[2061] fols. 2v-34v: Lutf Allah al-Nasafi al-Kaydani لطف الله النسفي الكيداني : Matalib al-musalli = Muqaddimat al-salat مطالب المصلي = مقدمة الصلاة,

with commentary (sharh شرح) by Muhammad al-Quhistani al-Samadani Shams al-Din . محمد القوهستاني الصمداني شمس الدين

On the author (lived ca. 750/1349) and his treatise on the preconditions of prayer, commentated by Muhammad al-Quhistani in 947/1540 → GAL II 198 no. 1d and S II 269 no. 1d (mentions a rare edition printed 1302/1884-5 in Tashkent, together with a Persian translation and an edition and Persian translation of the commentary, published 1315/1897-8 in Lahore). There are a few notes in the margin. The commentator is not mentioned; however, compare Ms. Berlin 3525.

Ms. 37.

79 folios; 14×20 cm; ±15 lines; Turkish naskhi. Single words are written or overlined in red. The text on fols. 1-34 is written within a red frame. The binding is damaged; the front cover is lost. fol. 79v and the inside of the back cover contain a list of names and birthdays of the owner's family. The oldest date given there is 1216/1801-2 and the youngest is 1240/1824-5. Copied 1116/1694-5 (fol. 67r) and 1128/1715 (fol. 19v).

[2062] fols.1r-18r: al-Birkawi البركوي(al-Birgiliالبرگلي) : Mu'addil al-salat معدل الصلاة.

On the author (died 981/1573) and his treatise on the necessity of prayer and the disadvantages of its omission → GAL II 441 no. 9 and S II 655 no.9. The beginning of the Ms. is defective; compared with Ms. Berlin 3529 our text does not have the introduction (muqaddima مقدمة: Berlin, fols. 19-25) and starts in the midst of the matlab fi adilla min al-kitab wa-al-sunna مطلب في أدلة من الكتاب وا

لسنة(Berlin, fols. 25r-29r); the Tanbih fi afat al-tark تنبيه في آفات الترك(Ms. Berlin, 29r-34v) is in our Ms. on fols. 4v-9r; the khatama خاتمةfollows on fols. 9r-18r (= Ms. Berlin, 29r-40v). - A second Ms. is text no. [2377].

[2063] On fols. 18v-19v follows a supplement on ruku' ركوع during prayer according to Koran and tradition.

Beginning:

خرّج أبو داود والنسائي عن أنس رضي الله عنه يقول : ما صليت وراء أحد بعد رسول الله ...

End:

ويقرأ في الحصر إلى آخره. تمت الكتاب بعون الله الملك الوهاب.

[2064] fols. 20v-32r: Abu al-Fath Ahmad Ibn Sa'id أبو الفتح أحمد بن سعيد (Ms. Berlin 2065: Abu al-Fath Muzaffar Ibn Ahmad Ibn Mas'ud al-Hanafi أبو الفتح مظفر بن أحمد بن مسعود الحنفي): Aqidat bayan al-iman wa-al-shari'a عقيدة بيان الإيمان والشريعة.

Our Ms. has no title; the author is mentioned in GAL S II 994 no. 51 among those who cannot be identified. Our text, of which a second copy is Ms. Berlin 2065 (copied 1093/1682), sets out to prove that belief and law consist of 20 aspects, of which five are related to the heart (qalb قلب), five to the tongue (lisan لسان), five to the extremities of the body (jawarih جوارحand five to other limbs (kharij al-jawarih خارج الجوارح). The text gives definitions of central terms like iman إيمان, islam إسلام, ihsan إحسان, tawhid توحيد, shari'a شريعة, din دين, ijma' إجماعetc. The author follows the Hanafite doctrine.

[2065] fols. 32v-34v: Anonymous: Arba'un aqa'id أربعون عقائد.

The text, a theological summary on the attributes of God, has no introduction and begins:

... وبعد فهذه أربعون عقائد. فصل منها عشرة واجبات وهي أن تعتقد أن الله تعالى واحد في أزلية غير منقسم في ذاته

End:

إنك رءوف رحيم وصلى الله على سيدنا محمد وآله وصحبه وسلم تسليما كثيرا <إ>لى يوم الدين والقرار.
تمت... .

[2066] fols. 35r-39v are blank; on fol. 40r is a short poem in Turkish.

[2067] fols. 40v-52v: A collection of excerpts from works on religious duties, mainly on prayer; fols. 40v: Min al-Tawfiq hashiyat Sadr al-Shari'a من التوفيق حاشية صدر الشريعة; Ja'far al-Sadiq جعفر الصادق (40v-41v); (Kitab) al-Inaya (كتاب) العناية (41v-42v); al-Masabih المصابيح (43r); Sharh al-Nawawi شرح النووي (44r); Sharh shir'at al-Islam شرح شرعة الإسلام (45r); <al->Jami' al-saghir <ال>جامع الصغير (45r); al-Sihah الصحاح (45v, 46r, 46v); Rawdat al-ulama' روضة العلماء (46v); al-Ikhtiyar الاختيار (47r); al-Asl الأصل (48v); Umur al-din أمور الدين (51r); al-Ta'ama الطعامة (51r).

[2068] fols. 52v: Du'a ahdname دعا عهدنامه .
A short prayer in Arabic, as can be found written on shrouds (kafan كفن).

[2069] fols. 53r-58v: Anonymous: Kitab Tajwid كتاب تجويد(on Koran recitation), in fully vocalized Turkish.
The orthography of the text hints at a pronunciation of the Turkish as is usual in eastern Anatolia and among Kurdish tribes (information by B. M. Kellner, Free University of Berlin).

[2070] fol. 59r: Fragment of a treatise on Tajwid تجويد, in Turkish.

[2071] On fol. 59v follows a Turkish excerpt on Luqman لقمانthe

wise and on fols. 60r follows an Arabic excerpt on the belief in God.

[2072] fols. 60v-67r: Lutf Allah al-Nasafi al-Kaydani لطف الله النسفي الكيداني: Matalib al-musalli مطالب المصلي.
On the author (lived ca. 750/1349) and on this treatise about prayer → GAL II 198 no. 1 and S II 269 no.1. Our Ms. has the title Kitab Fiqh Kaydani كتاب فقه الكيداني; however, compare Ms. Berlin 3524. In the margin are some notes. The text is collated.

[2073] fols. 67v-76v: Anonymous: Kitab Shurut al-salat كتاب شروط الصلاة.
Another copy is Ms. Berlin 3540. The text is different from those ascribed to al-Akhdari الأخضري(GAL S II 706 no.3), Abu Abd Allah Abd al-Rahman Ibn Sa'id أبو عبد الله عبد الرحمن بن سعيد(GAL S II 959 no.6), Asim Ibn Abi Hazim عاصم بن أبي حازم(S II 960 no.20) and Kamal Pasha كمال باشا(GAL II 451 no. 55). The text is collated. A few notes are in the margin or between the lines. fols. 76v-78r contain an appendix with short prayers, fols. 78r-79 some notes and excerpts in Turkish.

Ms. 38.

40 folios; 15×20 cm; 20 lines; naskhi; single words are written in red ink. Smooth paper, slightly spotted. Original leather covers with centre-ornament and frame; their inside is pasted with marbled paper. The flap is missing and the spine is damaged. Owner's stamp on fols. 1r (illegible). Copied 14 Sha'ban 1057/14 September 1647 (fols. 38v), apparently by Manjaq Pasha, student of Abd al-Rahman al-Imadi (→ below).

[2074] fols. 1v-38v: Abd al-Rahman Ibn Muhammad Ibn Muhammad al-Imadi عبد الرحمن بن محمد بن محمد العمادي: Hadiyat Ibn al-Imad

li-ibadat al-ubbad هدية ابن العماد لعبادة العباد.

On the author (died 1051/1641) and further mss. of this unpublished text on the preconditions of prayer description of Ms. no. 30.

In the margin are some notes taken from Nihayat al-murad نهاية المراد ; al-Bazzaziya = al-Fatawa al-Bazzaziya البزازية = الفتاوى البزازية(→ GAL II 225); Kanz al-daqa'iq كنز الدقائق= perhaps Kanz al-daqa'iq fi al-furu' كنز الدقائق في الفروع by Abu al-Barakat al-Nasafi أبو البركات النسفي(GAL S II 265); Akhtari الأختري(GAL S II 630); Sharh al-Masabih شرح المصابيح(by Izz al-Din Ibn Malak عز الدين بن ملك→ GAL S II 315; or by Abd al-Rahman al-Adhra'i عبد الرحمن الأذرعي→ GAL S II 932).

[2075] fols. 38v-39r: Manjaq Pasha Ibn Muhammad Ibn Manjaq Ibn Abi Bakr al-Yusfi منجق باشا بن محمد بن منجق بن أبي بكر اليوسفي: Qasida قصيدةin praise of the Emir of Damascus called al-Amir Ibn al-Amir Ibn al-Akarim wa-al-Amajid الأمير بن الأمير بن الأكارم والأماجد.

Manjaq Pasha (1005-1080/1596-1669) is a well-known poet. He wrote poems in praise of the Sultan (Sultaniyat سلطانيات) and of other notables in his time (→ GAL II 277 and S II 386; Kahhale XIII 8). The poems were collected by Fadl Allah Muhibbi فضل الله المحبي(died 1082/1671), the father of Muhammad al-Muhibbi محمد المحبيwho in his Khulasa خلاصةIV pp.409-423 included an article on Manjaq Pasha ("al-Amir Manjaq الأمير منجق"). According to Zirikli (IIX 224 no.2) the edition of his poems (Damascus 1300/1301) differs from the mss. It is not clear whether the Qasida in our Ms. is included in this edition. Our Ms. was written during the lifetime of Manjaq Pasha and with great probability by himself, as can be seen from the proem of the Qasida (→ below).
The preceding text by Abd al-Rahman al-Imadi عبد الرحمن العمادي(fols.

1v-38v) is written by the same hand. As Muhibbi in his above-mentioned Khulasa (IV 410,11) informs us that Manjaq Pasha was a student of Abd al-Rahman al-Imadi, we can conclude that Manjaq Pasha may have copied Abd al-Rahman al-Imadi's Hadiya هدية directly from his teacher's exemplar and added the Qasida.

Beginning:

ونظمت في أسلاكها درر الأحاديث القلائد مبتركا بحديث منبع بحرها تيك الفرائد وختمتها مسكا بنفخة طيب أحكام المساجد ورقمتها باسم الأمير المنجكي أبي المحامد وهو الأمير محمد باشا .

Beginning of the poem:

فبه محاسن شأمنا ثلث المجادل والمجالد فيها تعود بالعلا

End:

وخرّ للرحمن ساجد والعبد للرحمن في بدء وعند الختم حامد.

Ms. 39.

140 folios; 14,5×20,5 cm; 17 lines; naskhi. Single words are written in red or green ink. Spotted, water-stained and in part damaged brownish paper. Coloured drawings on fols. 30v-32r. Pasteboard binding with leather spine (repaired). Copied Dhu al-Qa'da 1153/January 1741 by Mustafa Ibn al-Hajj Taha from Darkush (near Antioch).

[2077] fols. 1r-122r: Jamal al-Din Abu Umar Mahmud Ibn Muhammad Ibn Ali al-Kurdi al-Qadiri al-Shaykhani al-Shafi'i جمال الدين أبو عمر محمود بن محمد بن علي الكردي القادري الشيخاني الشافعي: Najat al-qari' min fadl al-bari' wa-al-hawi li-anwar al-tanzil wa-al-salat ala al-nabi al-jalil نجاة القارئ من فضل البارئ والحاوي لأنوار التنزيل والصلاة على النبي الجليل.

On the author (died 1119/1707) and this still unedited prayerbook → GAL S III 1285, suppl. to 444 no.19b (mentions one Ms. in

Alexandria/Egypt). The Ms. is incomplete at the beginning (one folio is missing). The title can be found on fols. 1r12-14. After a long introduction the text begins on fols. 6v with Fasl fi tasbihat al-qur'an فصل في تسبيحات القرآن; it continues on fols. 8v with Fasl fi tahmidat al-qur'an فصل في تحميدات القرآن; fols. 9v: Fasl fi tahlilat al-qur'an فصل في تهليلات القرآن; fols. 17v: Fasl fi tasbihat wa-tanzilat wa-ad'iya la turaddu da'wat al-da'i biha al-battata فصل في تسبيحات وتنزيلات وأدعية لا ترد دعوة الداعي بها البتة; fols. 18v: Fasl fi dhikr fu'ad al-salat wa-nata'ijiha فصل في ذكر فؤاد الصلاة ونتائجها etc .

End:
ولا تعتمد إلا على الله واطلبها من الله ولا تثق بأحد غير الله والتوحيد التوحيد إجماع الكل، وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم تسليما كثيرا دائما إلى يوم الدين والحمد لله رب العالمين

[2078] fols. 122v-139v: al-Nawawi النووي: Kitab al-Arba'in كتاب الأربعين , with commentary by the author himself, a fragment.

On the author (died 676/1278) of this collection of 40 traditions and his own commentary → GAL I 396 no. IX, 1 and S I 683 no. IX, 1. The text and the commentary by Nawawi is edited with French translation by Louis Pouzet, Une herméneutique de la tradition islamique (Beyrouth 1982); → description of Ms. no.10. As a comparison with the edition of Pouzet shows, the text of our Ms. is slightly shortened and ends with the sixth tradition and its commentary (ed. Pouzet p.26).

[2079] fols. 139v-140r: A fragment from a prayerbook.

[2080] fols. 140v: Abu Damirda' أبو دمرداء: Du'a' دعاء.

The author of this short prayer cannot be identified.

Ms. 40.

65 folios; 12×19 cm; ± 13 lines; vocalized naskhi. Single words are written in red ink. The text is within a red frame. Yellowish, spotted paper, in part repaired. Original leather binding, covers and flap with golden centre-medallion. Copied 1142/1729-30.

[2081] fols. 1v-62r: Ali Ibn Sultan Muhammad al-Qari' al-Herewi علي بن سلطان محمد القارئ الهروي: al-Hizb al-a'zam wa-al-wird al-afkham الحزب الأعظم والورد الأفخم.

On the author (died 1014/1605) and his collection of prayers → GAL II 396 no. 51 and S II 540f. no. 51. The text was printed in the 19th century seven times, in two cases with Hindustani translation (Delhi 1310/1892-3) and Turkish paraphrase (Istanbul 1278/1861-2).

[2082] fols. 62v-65v: Some short personal prayers (du'a' دعاء) .

Ms. 41.

40 folios; 16,5×24 cm; 24-25 lines; regular nasta'liq. Single words and sentences are written in red ink. Smooth, yellowish paper. Original marbled pasteboard binding with red leather spine. Copied by Umar Fadil Efendi Jamal al-Din, also called Jamal al-Din Umar Fadil al-Ardrumi, teacher in the madrasa al-sultaniya (fol. 40r), during 1276/1859-1860 (fol. 39r) and 1277/1860-61.

[2083] fols. 1v-39r: Mustafa Ibn Kamal al-Din Ibn Ali al-Bakri al-Siddiqi مصطفى بن كمال الدين بن علي البكري الصديقي : al-Matlab al-tamm al-sawi ala Hizb al-Imam al-Nawawi المطلب التام السوي على حزب الإمام النووي .

On al-Bakri al-Siddiq (died 1162/1749) → GAL II 349 and S II 477. He wrote his commentary on al-Nawawi (died 676/1278), al-Hizb (a prayer; in our Ms. written in red ink and also separately on fols. 39v-40r), at the request of his friend Hasan حسن . In the introduction al-Bakri gives a survey of al-Nawawi's life and works; then he informs the reader of the effects of prayers and gives a list of those authorities on whom his text is based. On al-Nawawi's Hizb (printed) and on the unpublished commentary by al-Bakri al-Siddiqi → GAL I 397 no. XXII and S I 685 no. XXII. According to the colophon the commentary was written in 1140/1727. The commented text, al-Nawawi's Hizb, is separately copied, also on the following two pages:

[2084] fols. 39v-40r: al-Nawawi النووي: Hizb حزب.

The text is also included in the commentary by al-Bakri al-Siddiqi البكري الصديقي (→ preceding text).

Ms. 42.

47 folios; 16,2×22,3 cm; 17 lines; carefully written naskhi. Smooth paper. Cloth covers with flap and red leather spine. Copied by Muhammad Hasan Ibn al-Shaykh Ahmad, the son of al-Alim al-Allama (= Muhammad Najib al-Qala'i) on 14 Sha'ban 1290/22 September 1873 and collated with the original by another scholar on 13 Dhu al-Qa'da 1290/2 January 1874.

[2085] fols. 1v-46v: Muhammad Najib al-Qala'i محمد نجيب القلعي: Fath al-ilah bi-tahqiq sujud al-salat فتح الإله بتحقيق سجود الصلاة.

Author and text on prostration during the prayer are mentioned neither in Brockelmann (GAL) nor in Kahhale or in Bursali. The author is perhaps identical with the father of Muhammad Rashid Ibn Najib al-Qala'i محمد رشيد بن نجيب القلعي, who in approximately 1215/1800 copied Ms. Berlin 4451, a copy of Quduri's القدوري Mukhtasar fi furu' al-Hanafiya مختصر في فروع الحنفية. According to the colophon of our Ms., the copyist (Muhammad Hasan) is a descendant of Muhammad Najib al-Qala'i; he is the son of Ali, a son of Ahmad, who is said to be the son of Muhammad Najib al-Qala'i. In view of these observations the author may have written in the second half of the 12th/18th century.

Beginning (after the Basmala):
الحمد لله المحمود بجميل الصفات وجليل المحامد الحميد المجيد الذي شهدت سائر الكائنات أنه الربّ الواحد ...
أما بعد فيقول الفقير ... محمد نجيب : هذه نبذة لطيفة وزبدة بعيدة ..

End:
ويقيس عليه سائر ما صدر عنه من مقاله. انتهت عبارته بجملتها وهنا وقف قلم مؤلفها الإمام الفاضل والهمام الكامل كنز العلم والذخيرة وتنوير الأبصار لذي البصيرة صدر الشام ورئيس العلماء الأعلام محمد نجيب تغمده الله وغفرانه آمين ،

Other mss. on religious duties: → text nos. [2002], [2003], [2029], [2119], [2123], [2124], [2125], [2201], [2295], [2297], [2323], [2336], [2355], [2377], [2378], [2380], [2383], [2387], [2392], [2453] and[2454].

Ethics

Ms. 43.

168 folios; 16,7×26 cm; 21 lines; carefully written naskhi, in part

vocalized. Single words and sentences are written in red ink. The Arabic text is interspersed with Syriac (Serto), which in part is written in red ink. The text is within a red frame. Yellowish paper; the edges, especially at the top, are damaged. The centre-ornament on both covers is damaged and scarcely visible. Reader's remark on fols. 1 mentions Aleppo, apparently the place of origin of this Ms. Copied during 1591 by Ubayd Allah Gregorius "on behalf of the bishop (mutran) of Karkar", apparently in the year of translation (→ below).

[2086] fols. 2v-166v: Barhebraeus (= Gregorius Abu al-Faraj Ibn al-Ibri غريغوريوس أبو الفرج ابن العبري): Kitab al-Ithiqun كتاب الإيثيقون = Ethikon.

Barhebraeus (died A.D. 1286), Ethikon was originally written in Syriac. This Syriac version was first edited in 1898 by P. Bedjan: Ethicon, seu Moralia Gregorii Barhebraei (Paris and Leipzig). A new edition of Memra I with English translation by G.B. Teule appeared in 1993 in the Series Corpus scriptorum christianorum orientalium [Lovanii] no. 534.535 (= Scriptores syri 218.219). - The book is a work on ethics which is heavily based on Ghazzali's الغزالي Ihya' ulum al-din إحياء علوم الدين; → Baumstark 315f. and Teule (Corpus no. 535) pp. 112ff.
According to the colophon of our Ms. (fol. 166v), it was translated into Arabic on behalf (bi-rasm برسم) of the deacon (shammas شماس) Safar Ibn Maqdisi Mansur سفر بن مقدسي منصور (on him → CGAL IV 15) at the beginning of Adhar 1909 (Seleucid era) /1591. Therefore, the attribution of the translation to Yuhanna Ibn al-Jarir al-Shami يوحنا بن الجرير الشامي(end of the 17th century; → CGAL II 275; 278; 281; 283) must be wrong. The available sources mention as translator of Barhebraeus' Ethikon also Daniel Ibn al-Khattab دانيال بن الخطاب (born A.D. 1327); s. CGAL II 281f. and 283f. According to Jean-Maurice Fiey (Bibliographie de Bar Hebraeus, in: Parole de l'Orient 13,

Kaslik/Liban 1986, pp. 279-312) p. 292, however, the translation attributed to Daniel Ibn al-Khattab is in fact by Da'ud al-Himsi داوود الحمصي (died 1500?). Teule (Corpus no. 535, p. XIVf.) attributes this translation to Daniel of Mardin from the14th century and assumes at least three different Arabic translations. A comparison shows the identity of our version with that of two mss. in Oxford which is anonymous and classified by Teule as "translation B".
Our Ms. was translated in 1591 on behalf of Safar Ibn Maqdisi Mansur; as the colophon mentions this year as date of the copy and as copyist Ubayd Allah Gregorius, who copied the text "on behalf of the bishop of Karkar كركر", - we can conclude that the copyist is also the translator and that the Ms. is an autograph. Confirmation of this may be the fact that the version contains single sentences in Syriac which are not translated. The bishop of Karkar (perhaps a district of Baghdad; → Yaqut, Mu'jam al-buldan, ed. F. Wüstenfeld IV, Leipzig 1869, p. 262, 7) may have ordered the translation and the deacon of Aleppo, Safar Ibn Maqdisi Mansur, may have delegated it to Ubayd Allah Gregorius.

Ms. 44.

9 folios; 12,9×17 cm; 19 lines; clearly written naskhi. Single words are written in red ink. Thick, brownish paper. Copied 10 Rabi' II 912/30 August 1505 by Muhammad Ibn Ahmad Ibn Ibrahim Ibn Abd al-Rahman Ibn Abd al-Aziz al-Iwardi al-Maliki.

[2087] fols. 1v-9r: Ibn al-Jawzi ابن الجوزي: Kitab Hifz al-umr كتاب حفظ العمر .

On the author (died 591/1200) → GAL II I 501ff.; S I 914ff. The title of these considerations on life and its dignity is mentioned

neither in GAL nor in Abd al-Hamid al-Alushi عبد الحميد العلوشي, Mu'allafat Ibn al-Jawzi مؤلفات ابن الجوزي (Baghdad 1965). The text is different from Ibn al-Jawzi, Tanbih al-na'im al-ghumr ala mawasim al-umr تنبيه النائم الغمر على مواسم العمر (GAL I 505 no. 55; S I 919 no.55); → Sheshen, Nawadir I 58.

The text consists of three chapters:
1) Fi bayan sharaf al-umr wa-al-hathth ala ightina'ihi fi al-khayr في بيان شرف العمر والحث على اغتنائه في الخير (fols.2r-3r);
2) Fi dhikr man kana yubadiru al-umr wa-yubalighu fi hifz lahazatihi في ذكر من كان يبادر العمر ويبالغ في حفظ لحظاته (3r-6r);
3) Fi dhikr sabab tadyi' al-umr في ذكر سبب تضييع العمر (6r-9r).

Beginning (after the Basmala):
الحمد لله الذي جعل عمر الآدمي سفرا إلى الأخرى طويلا وقصيرا. فسار الناس ببضائع الأعمال فربح الميقظون ربحا كثيرا... أما بعد : فإني رأيت العمر بضاعة للآدمي فعجبت من تفريط الناس فيه وكأنهم ما علموا أن الدنيا ميادين سبّاق على مقدار الهمم وتفاوت الهمم على قدر الإيمان باللغو ...
End:
ونسأل الله سبحانه وتعالى توفيقا يحرسنا به من الزلل ويحثنا على الجدّ والإخلاص في العمل بمنه وكرمه وصلى الله على سيدنا محمد وآله وصحبه وسلم. آخر كتاب حفظ العمر. تأليف الشيخ الإمام جمال الدين أبي الفرج عبد الرحمن بن الجوزي الحنبلي،

In the colophon the copyist informs us that he omitted the chain of transmitters (isnad إسناد) of reported traditions.
On fol. 9v follows a short poem ascribed to Abu Yusuf أبو يوسف (died 182/798; → GAS I 419), a pupil of Abu Hanifa أبو حنيفة .

Ethics: tobacco

Ms. 45.

2 folios; 14×20 cm; 20 lines; naskhi. Single words are written in

red ink. Brownish paper, slightly spotted. Hand of the 11th/17th century.

[2088] fols. 1v-2v: Molla Husayn Ibn Iskandar ملا حسين بن إسكندر: Risalat al-Fawa'id al-fakhira fi umur al-akhira رسالة الفوائد الفاخرة في أمور الآخرة, a summary (risala mukhtasara رسالة مختصرة).

The author of this treatise against smoking tobacco died around 1084/1673. The title is mentioned neither in Brockelmann (GAL II 435; S II 646) nor in Kahhale (III 314). As paper and ink suggest the 11th/17th century, the Ms. may be an autograph.

Beginning (after the Basmala):
وبه ثقتي، الحمد لله ربّ العالمين والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين، يقول العبد الفقير إلى مولاه الغني منلا حسين بن إسكندر الحنفي، أما بعد : فهذه رسالة مختصرة من رسالتي المسماة بالفوائد الفاخرة في أمور الآخرة وفيها ذكر الدخان وهل هو من المباح أو من الحرام،

End:
وتمام ما ذكر في هذه الرسالة مبسوط في رسالتي المسماة بالفوائد الفاخرة في أمور الآخرة التي اختصرت هذه منها، وبالله التوفيق، تمت رسالة المنلا حسين المختصرة بحمد الله وعونه،

In the margin of the colophon is added (apparently by the same hand):
ويجب على كل مؤمن أن يدعو الله تعالى أن ينصر السلطان وعساكر المسلمين بحرمة سيد المرسلين آمين،

The text consists of four chapters (fasl فصل) and has a lacuna between fols. 1 and 2 (apparently two folios are missing).

It is unclear whether our text is a part of Husayn Ibn Iskandar, Muqaddima fi al-aqa'id wa-al-fiqh ala madhhab al-Imam Abi Hanifa مقدمة في العقائد والفقه على مذهب الإمام أبي حنيفة , with commentary by the author himself (written 1069/1658-9), called Miftah al-falah wa-kimiya' al-

sa'ada wa-al-salah al-muta'alliq bi-al-dukhan مفتاح الفلاح وكمياء السعادة والصلاح المتعلق بالدخان , Ms. Damascus, Zahiriya no. 1345 (→ Fahras Maktabat Dar al-kutub al-Zahiriya فهرس مكتبة دار الكتب الظاهرية : al-Fiqh al-hanafi الفقه الحنفي II by Muhammad Muti' al-Hafiz محمد مطيع الحافظ , Damascus 1401/1981, p.195f.; this Ms. is already mentioned in GAL S II 646 no.2).

Ms. 46.

9 folios; 12×18,5 cm; 19 lines; irregular naskhi. Single words are written in red ink or overlined in red. Thin, brownish and slightly water-stained paper. Hand of the late 12th/18th century.

[2089] fols. 1r: Ibn al-Buldaji ابن البلدجي : al-Ikhtiyar sharh al-mukhtar lil-fatwa . الاختيار شرح المختار للفتوى

A fragment (only the end) of al-Buldaji (died 683/1284), al-mukhtar lil-fatwa, a compendium of Abu Hanifa's أبو حنيفة legal doctrines, including differing opinions of other scholars and the commentary (sharh) by al-Buldaji himself; → GAL I 382 no.1 and S I 657 no.1.

[2090] fols. 1v-9v: An anonymous treatise on smoking tobacco.

A later hand at the top of fol. 1v ascribed the text to Abd al-Ghani al-Nabulusi عبد الغني النابلسي. This cannot be correct, however: Abd al-Ghani al-Nabulusi's treatise on the allowance of smoking tobacco, his al-Sulh bayna al-ikhwan fi hukm ibahat al-dukhan الصلح بين الإخوان في حكم إباحة الدخان (GAL II 346 no.32 and S II 474 no.32) is different from our Ms.; moreover, Abd al-Ghani al-Nabulusi's work is much longer (cf. Ms. Berlin 5494).

Our text is identical with the anonymous Risala fi al-dukhan رسالة في الدخان which is preserved in two mss. of the 12th/18th and 13th/19th century in the University Library of Princeton (Mach no. 2092).

Other mss. related to ethics : → text nos. [2384], [2385], [2398], [2399], [2409], [2414], [2421] and [2465].

Paraenetic works

Ms. 47.

179 folios; 15,5×12 cm; 16 lines; naskhi. The chapter-headings are written in red ink or in large letters. The paper is heavily damaged (in part repaired) and water-stained; some loss of text on every page. Hand of the 11th/17th century (?).

[2091] fols. 1r-179v: Abu al-Layth al-Samarqandi أبو الليث السمرقندي: Tanbih al-ghafilin تنبيه الغافلين.

Considerations on morals and piety. On the author (died 373/983 or later) and this text → GAS I 449f. The beginning (the first two chapters) is missing; the text ends in the chapter on rifq (رفق = ed. Cairo, repr. Beirut 1979, p. 205ff.). The sequence of some chapters differs from the edition and the mss.

Ms. 48.

322 folios; 13,8×20,4 cm; 21 lines; small naskhi. Chapter-headings are written in red ink and single sentences are overlined in red. The paper is in part spotted and the first folio is damaged. Original leathercovers with centre-ornament; the binding is repaired. Copied

Rajab 1073/February 1663 by Ibrahim Ibn Uthman.

[2092] fols. 1v-320v: (Ps.) al-Ghazzali الغزالي: Mishkat al-anwar al-kabir = Mishkat al-anwar fi lata'if al-akhbar lil-tahdid ila sunan al-sayyid al-mukhtar مشكاة الأنوار الكبير = مشكاة الأنوار في لطائف الأخبار للتحديد إلى سنن السيد المختار.

A still unedited paraenetic book based on Koran and tradition. In Hajji Khalifa (II col. 1693) it is ascribed to Ghazzali. As a comparison shows, it is different from Ghazzali, Mishkat al-anwar wa-misfat al-anwar مشكاة الأنوار ومصفاة الأنوار , a mystical work (= GAL S I 751 no.34a); it is mentioned (with additional mss.) in GAL S I 751 no.34c and is identical with Ms. Berlin 8745: → the description and the survey of all 47 chapters in the catalogue by Ahlwardt. Like the Berlin Ms. our text does not mention any author. It cannot have been written by Ghazzali and may have been composed by Ala' al-Din Ali Ibn Muhammad al-Misri علاء الدين علي بن محمد المصري who died in 877/1472; → Bouyges, Essai, p. 249 no. 257 and 258 and Badawi, Mu'allafat, p. 381f. (with additional mss.).

Our Ms. differs from the known mss. insofar as it includes a commentary. The commented text is overlined in red ink. Some pages have glosses in the margin. On fol. 32r is a drawing: concentric circles representing the cosmos.
On fols. 321r and 322v are some notes by a later hand.

Ms. 49.

251 folios; 15×21,2 cm; 23 lines; clear naskhi. Single words or sentences are in a few cases overlined in red or black ink. Thick paper, in part damaged, spotted, worm-eaten and water-stained

with some loss of text on fols. 175-177. Owner's stamp on fols. 1r and 47r. The binding is repaired. Original leather covers with frame and centre-ornament, with an additional small ornament below and above it. Copied in 1117/1705-1706.

[2093] fols. 1v-251v: Ahmad Ibn Abd al-Qadir al-Rumi أحمد بن عبد القادر الرومي : Majalis al-abrar wa-masalik al-akhyar wa-mahayiq al-bida' wa-maqami' al-ashrar مجالس الأبرار ومسالك الأخيار ومحايق البدع ومقامع الأشرار .

The author (died 1041/1631 or 1043/1634-35) wrote this book as an encouragement to religious life. It consists of 100 "sessions" (majalis); → the survey of chapters given in the description of Ms. Berlin 8845. Each session starts with a thematic tradition which is taken from al-Baghawi البغوي (died 516/1122 or later), Masabih al-sunna مصابيح السنة (on this Hadith-collection → GAL I 364 and S I 620) and which is extensively discussed. These discussions give a good idea of those books on tafsir, Hadith, law, dialectical theology and mysticism which were used at that time.
On more mss. and on an old edition with Hindustani translation (Lucknow 1321/1903) → GAL II 445 and S II 661f.
The text is collated; in the margin are some notes.

Ms. 50.

65 folios; 14,5×20,3 cm; 16 lines; naskhi. Single words are written in red ink. Thick, in part spotted and water-stained paper. Paste-board binding with brown leather spine and flap. Owner's remark on fol. 1r mentioning Yusuf (Ibn) Ubayd. Hand of the 11th/17th century.

[2094] fols. 1v-65v: Molla Husayn Ibn Iskandar al-Hanafi ملا حسين بن

إسكندر الحنفي: Jawahir al-masa'il fima yahtaju ilayhi kull aqil wa-jahil
جواهر المسائل فيما يحتاج إليه كل عاقل وجاهل

On the author (wrote about 1060/1650) and this still unedited paraenetic work on religious principles, prescriptions and admonitions → GAL S II 646 (mentions two mss. in Mosul).

The book consists of 22 sections (fusul فصول):

1) Fi bayan al-niya wa-hukmiha في بيان النية وحكمها (1v-4r);

2) Fi bayan talab al-ilm wa-fadlihi في بيان طلب العلم وفضله (4r-6r);

3) Fi bayan taqlid madhhab al-ghayr wa-kayfiyat al-jawab idha su'ilna an madhhabina wa-madhhab ghayrina في بيان تقليد مذهب الغير وكيفية الجواب إذا سئلنا عن مذهبنا ومذهب غيرنا. (6r-11r);

4) Fi bayan al-amr bi-al-ma'ruf wa-al-nahy an al-munkar في بيان الأمر بالمعروف والنهي عن المنكر (11r-12v);

5) Fi bayan tajwid al-qur'an wa-ma yata'allaqu bihi في بيان تجويد القرآن وما يتعلق به (12v-14v);

6) Fi bayan qawl "la ilaha illa Allah" wa-risalat Muhammad في بيان قول "لا إله إلا الله" ورسالة محمد (14v-16r);

7) Fi bayan al-i'tiqad wa-huquq al-ibad في بيان الاعتقاد وحقوق العباد (16r-20r);

8) Fi bayan ma yujibu al-kufr qawlan wa-fi'lan wa-i'tiqadan في بيان ما يوجب الكفر قولا وفعلا واعتقاد (20r-23r);

9) Fi bayan tajdid al-nikah في بيان تجديد النكاح (23r-25r);

10) Fi bayan al-iman wa-al-nudhur mulakhkhasan في بيان الإيمان والنذور ملخصا (25r-28r);

11) Fi bayan al-iqtida' bi-al-imam في بيان الاقتداء بالإمام (28r-31r);

12) Fi bayan ahamm masa'il al-wudu' في بيان أهم مسائل الوضوء (31r-33v);

13) Fi bayan al-ghusl في بيان الغسل (33v-36r);

14) Fi bayan tathir al-anjas في بيان تطهير الأنجاس (36r-38v);

15) Fi bayan al-istinja' wa-dukhul al-hammam في بيان الاستنجاء ودخول الحمام (38v-41r);

16) Fi bayan al-salat في بيان الصلاة (41r-45v);
17) Fi bayan al-niya hal al-shuru' fi al-salat ma'a bayan al-zuhr al-akhir ba'd al-jum'a في بيان النية حال الشروع في الصلاة مع بيان الظهر الأخير بعد الجمعة (45v-48v);
18) Fi bayan masa'il shatta في بيان مسائل شتى (48v-56v);
19) Fi bayan aja'ib makhluqat Allah في بيان عجائب مخلوقات الله [quotes Ibn Abi Hatim ابن أبي حاتم, Tafsir تفسير and Abu Shaykh أبو شيخ, Kitab al-Azama كتاب العظمة] (56v-60r);
20) Fi bayan al-targhib bi-dhikr al-janna في بيان الترغيب بذكر الجنة (60r-61r);
21) Fi bayan al-tarhib min dhikr jahannam wa-ghayriha في بيان الترهيب من ذكر جهنم وغيرها (61v-63v);
22) Fi bayan ahwal al-akhira wa-ma yata'allaqu biha في بيان أحوال الآخرة وما يتعلق بها (63v-65v).

The Ms. is incomplete at the end.
Beginning (after the Basmala):
أما بعد حمدا لله حقّ حمده والصلاة والسلام على سيدنا محمد رسوله وعبده وعلى آله وصحبه من بعده، يقول العبد الفقير إلى مولاه الغني المدعو بمنلا حسين بن إسكندر الحنفي عامله الله بلطفه الحقي : فإني استخرت الله تعالى في جميع مسائل مختلفة متفرقة من أهمّ المهمّات التي لا بد للمكلف من معرفتها ...

The Ms. seems to have been written during the lifetime of the author (by himself?); confirmation of this being perhaps the expression amalahu Allah bi-lutfihi عامله الله بلطفه at the beginning of the text.

Other paraenetic works: → text nos. [2046], [2118], [2127]-[2129], [2207], [2294], [2298], [2373] and [2396].

Theology: creed, eschatology, kalam كلام

Ms. 51.

76 folios; 14×20 cm; 17 lines; somewhat stiff naskhi. Single words are written in red ink. Yellowish paper, sometimes water-stained. Pasteboard binding with leather spine. Copied in the middle of Jumada II 1030/7 May 1621 by Muhammad Ibn Sayyid Abd al-Haqq (fol. 72v).

[2095] fols. 1v-72v: al-Shaybani الشيباني: Aqida عقيدة, with commentary by Alawan Ibn Atiya Ibn al-Hasan Ibn Muhammad al-Hamawi علوان بن عطية بن الحسن بن محمد الحموي: Bayan al-ma'ani fi sharh aqidat al-Shaybani بيان المعاني في شرح عقيدة الشيباني.

On al-Shaybani (died 189/805) and his Creed in 79 verses → GAS 431 no. X. Its authenticity is perhaps doubtful. On Alawan (died 936/1530) → GAL II 333; S II 461. Further mss. of his still unedited commentary are mentioned in GAS I 432 no. X b (2 mss.); another copy is Princeton no. 2209 (Sharh al-aqida al-Shaybaniya شرح العقيدة الشيبانية).
As Alawan informs us at the beginning of his commentary (1v 11ff.), he used the commentary by Ajlun عجلون(died 876/1472; → GAS I 431f.) which he summarized and supplemented. According to Ms. Berlin 1935, Alawan finished his commentary in 925/1519. At that time he was approximately 70 years old. His commentary refers to many sources and shows his thorough acquaintance with lexicography, grammar, tafsir, hadith, fiqh and theology.
The commented text is written in red ink. In the margin are a few notes.

[2096] fols. 73r-76r: Two excerpts from Ibn Hajar al-Asqalani ابن حجر العسقلاني(died 973/1565 or later), al-Fath al-mubin fi sharh al-

arba'in الفتح المبين في شرح الأربعين, a commentary on Nawawi النووي(died 676/1278), Kitab al-Arba'in كتاب الأربعين, a collection of 40 traditions; → GAL I 396 no. IX 11; S I 683 no. IX 11 and on Nawawi's Kitab al-Arba'in → the description of Ms. 10.

Ms. 52.

41 folios; 8,3×20 cm; 28 lines; small Persian nasta'liq. Single words are written in red ink or overlined in red or black. Brownish paper; some folios are slightly spotted. Leather covers with ornamental double lines. Copied Jumada II 1057/July 1647 (fol. 7r).

[2097] fols. 1v-4v: Anonymous: Aqidat ahl al-sunna عقيدة أهل السنة.

The text abruptly begins as follows:
إنّ العالم محدث والعالم عبارة عما سوى الله تعالى ودليل حدوثه خلوه من الأعراض..

As a comparison shows, our text is a paraphrase of Abu al-Ma'ali Abd al-Malik Ibn Abd Allah al-Juwayni أبو المعالي عبد الملك بن عبد الله الجويني (died 478/1085), Kitab Luma' al-adilla fi qawa'id ahl al-sunna كتاب لمع الأدلة في قواعد أهل السنة, a creed following the Ash'arite doctrine; compare text, French translation and glossary by Michel Allard, Textes apologétiques de Juwayni (Beyrouth 1968), pp. 99-195. Other editions are by Fawqiya Husayn Mahmud فوقية حسين محمود(Cairo 1965) and by Abd al-Aziz Izz al-Din al-Sayrawan عبد العزيز عز الدين السيروان (Beirut 1987).
On the top of fol. 1r the copyist added: hadha fi ilm usul al-kalam هذا في علم أصول الكلام.

[2098] fols. 4v-7r: al-Juwayni الجويني: Kitab al-Waraqat كتاب الورقات.

On text and author → description of Ms. 11. The Ms. has neither author nor title; the copyist added at the beginning: hadha fi ilm usul al-fiqh هذا في علم أصول الفقه.

[2099] fols. 7v-40r: Muhammad Ibn Yusuf Ibn Umar al-Sanusi محمد بن يوسف بن عمر السنوسي: Aqidat ahl al-tawhid al-sughra (= Umm al-barahin) (عقيدة أهل التوحيد الصغرى (= أم البراهين) , with commentary by the author himself.

On the author (died 892/1486 or 895/1490) and his Aqida with his own commentary (still unedited) → GAL II 251; our text is identical with mss. Berlin 2008 and 2009 (end different). Some notes and excerpts, in part in Persian, can be found on fols. 1r and 41v.

Ms. 53.

79 folios; 10,5×15 cm; 15 lines; irregular naskhi. Single words are written in red ink. Thick, smooth paper, in part spotted. Owner's remark on fols. 1r: Abd al-Salam al-Shatti al-Hanbali and the year 1278/1861-2 = the Damascene poet al-Shatti who lived from 1256 till 1295(1840-1878); → Kahhale V 226. Modern cardboard binding. Copied 29 Dhu al-Hijja 1092/9 January 1682 (fol. 34r); 8 Rabi' I 1093/17 March 1682 (fol. 77r) and 10 Muharram 1093/19 January 1682 (fol. 79v). fol. 34r mentions as copyist Abd al-Rahim Ibn Abd al-Qadir Ibn Sulayman.

[2100] fols. 1v-34r: Isma'il Ibn Abd al-Baqi al-Yaziji إسماعيل بن عبد الباقي اليازجي: al-Kawkab al-nurani bi-sharh aqidat al-allama al-Shaybani الكوكب النوراني بشرح عقيدة العلامة الشيباني.

On al-Yaziji, a Hanafite jurist, preacher and teacher at the Umayyad mosque of Damascus (1050-1121/1640-1709) → Kahhale II 275. Brockelmann (GAL) has no entry on al-Yaziji; neither Brockelmann, nor Kahhale or Sezgin (GAS I 431f.) in their chapters on al-Shaybani (died 189/805) mention al-Yaziji's commentary on al-Shaybani's Creed (Aqida). According to a remark on fol. 34r, al-Yaziji finished his commentary on 13 Safar 1079/23 July 1668. Some notes are in the margin; lacunas are after 19v and 29v.

Beginning (after the Basmala):
أحمد الله على التوحيد وأشكره على إنعامه المزيد وأشهد أن لا إله إلا الله وحده ... وبعد فيقول الشيخ إسماعيل بن عبد الباقي اليازجي ... هذه تعليقات أوضحت بها العقيدة الموسومة بالشيبانية في اعتقاد أهل السنة.
End:
... ومن قرأه وأقرأه آمين، والله أعلم بالصواب وإليه المرجع والمآب ،

[2101] fols. 34v-71v: Isma'il Ibn Abd al-Baqi al-Yaziji إسماعيل بن عبد الباقي اليازجي: Nur al-ma'ali li-sharh Bad' al-amali fi usul al-din نور المعالي لشرح بدء الأمالي في أصول الدين.

This commentary by al-Yaziji (on him s. above) on al-Ushi الأوشي (wrote ca. 563/1173), al-Qasida al-lamiya fi al-tawhid القصيدة اللامية في التوحيد= Bad' al-amali بدء الأمالي or Qasidat yaqulu قصيدة يقول(→ GAL I 429 no. I and S I 764 I) is mentioned neither in Brockelmann (GAL) nor in Kahhale. The text of Bad' al-amali is written in red ink. Lacunas are after fols. 40v, 44v, 45v, 55v and 62v.

Beginning (after the Basmala):
نحمد الله الرحيم الرحمن الكبير المتعالي السلطان ونشهد أن لا إله إلا الله وحده ... وبعد فيقول الشيخ ... إسماعيل بن عبد الباقي الشهير بابن كاتب الينكحيرية (كذلك في الهامش) : لما رأيت كتابي ضوء اللآلي شرح بدء الأمالي ... استخرت الله تعالى في تحرير شرح آخر واضحا...
End:
... ويجمعنا وأحبابنا في جنته بفضله وحكمه وكرمه ونعمته، هذا آخر ما أردنا من هذا الشرح اللطيف أيا واقفا

عليه بالله ، انظر إليه بعين التصحيح لا التصحيف، فإنّ الإنسان محلّ الخطأ والنسيان، انتهى،

After a short remark by another hand (fol. 71v) follows:

[2102] fols. 72v-77r: Ibn Hajar al-Asqalani ابن حجر العسقلاني: Nukhbat al-fikar fi istilah ahl al-athar نخبة الفكر في اصطلاح أهل الأثر.

A summary of Ibn al-Salah al-Shahrazuri ابن الصلاح الشهرزوري (died 643/1243), Kitab Ma'rifat anwa' ilm (ulum) al-hadith كتاب معرفة أنواع علم (علوم) الحديث (→ description of Ms. no. 7, text no. [2017]).
The text begins abruptly with the definition of khabar خبر (= ms. no. 7, fol. 2r9)

After two blank pages (77v-78r) follows:

[2103] fols. 78v-79v: Isma'il Ibn Abd al-Baqi al-Yaziji إسماعيل بن عبد الباقي اليازجي, a titleless theological treatise.

Beginning (after the Basmala):
أما بعد حمد الله والصلاة على نبيه المصطفى وبعد فيقول الشيخ ... إسماعيل اليازجي ... اعلم أن اله الخلق قديم حي مدبر حق مقدر مريد للخير والشرّ ...
End:
والدعوات مقبولة والعالم حادث كالهيولي ، والله أعلم بالصواب ، تمت ،

The date mentioned on fol. 79v (10 Muharram 1093/19 January 1682) shows that the text was copied during the lifetime of the author.

Ms. 54.

198 folios; 17×25 cm; 25 lines; naskhi. The text is sometimes overlined in red ink; the chapter-headings are written in capitals.

The paper is yellowish and some folios are repaired. Several folios are stained with water. Pasteboard binding with brown leather spine, slightly damaged. On the inside of the front cover is written in thuluth: al-jild al-awwal min Kitab Ihya' ulum al-din lil-Imam Muhammad al-Ghazzali الجلد الأول من كتاب إحياء علوم الدين للإمام محمد الغزالي. On folios 1v-2r are some short notes in Turkish mentioning the year 1237/1821 and on fol. 198r a later hand added an overview of the contents of Ghazzali's Ihya'. Hand of the late 9th/15th century.

[2104] fols.7r-198r: al-Ghazzali الغزالي: Kitab Ihya' ulum al-din : كتاب إحياء علوم الدين, part I. The Ms. starts with the end of chapter 3 in the first book (Kitab al-ilm كتاب العلم), in the edition of Cairo 1346/1927, vol. I p. 34, 2. It ends with the last chapter of Kitab Tartib al-awrad wa-tafsil ihya' al-layl كتاب ترتيب الأوراد وتفصيل إحياء الليل(= end of vol. I of the Cairo edition).
The text is collated by a later hand; in the margin are some notes.

Ms. 55.

135 folios; 13×17 cm; 13 lines; carefully written and in part vocalized naskhi. Single words are written in red or gold ink. The text is written within a red or gold frame. Smooth, thin paper. Pasteboard binding with red leather spine; the covers are pasted with marbled paper. Owner's stamp on fol. 2r and owner's remarks on fol. 1r mentioning the names Muhammad Hijazi Ibn al-Sayyid Muhammad Abd Allah Ibn Qadib Alban (?) al-Hijazi and al-Sayyabi al-Kawakibi al-Hanafi al-Halabi. Two vignettes, on fols. 2r and 2v, in the colours gold, blue and green. Mameluke style, hand of the 9th-10th/15th century. Copied by Amir Ali Ibn Sayyid.

[2105] fols. 2v-133v: Najm al-Din al-Nasafi نجم الدين النسفي: Aqa'id عقائد , with commentary by Sa'd al-Din al-Taftazani سعد الدين التفتازاني(Sharh

al-aqa'id al-Nasafiya شرح العقائد النسفية).

On the Maturidite creed by al-Nasafi (died 537/1142) and the commentary by al-Taftazani (died 791/1389) → GAL I 427 and S I 758. It was "most important in the dissemination of Maturidi dogma" (W. Madelung, art. Maturidiyya, EI2 VI 848 col.a).
In the margin are some notes written in nasta'liq.

Ms. 56.

225 folios; 14×26 cm; 24 lines. Nasta'liq. Chapter-headings are written in red ink; the commented text is overlined in red. Brownish paper, heavily stained with water; therefore, the text of a few pages is not easily readable. Flexible leather cover with ornamental frames, damaged. Owner's remark on fol. 76v, mentioning Muhammad Ali Ibn Abi al-Qasim and the year 1223/1808. Hand of the 12th/18th century.

[2106] fols. 1v-76r; 78r-86v; 89r-225r: parts of Abu Ja'far Nasir al-Din al-Tusi أبو جعفر نصير الدين الطوسي(died 672/1274), Tajrid al-aqa'id (al-kalam) تجريد العقائد (الكلام) , with commentary (al-Sharh al-jadid الشرح الجديد) by Ala' al-Din Ali Ibn Muhammad al-Kushji علاء الدين علي بن محمد الكوشجي(died 879/1474).

al-Tusi belonged to the Imamite Shi'a; → Halm, Schia, p.79ff. and references given there. His summa of Imamite scholastic theology, the Tajrid al-aqa'id (Strothmann 57ff.), was commented very often (→ GAL I 509 II 2 and S I 925-927 II 2). On the mss. and four old lithographic editions of the commentary by al-Kushji → GAL (as obove) no. c. Our Ms. is incomplete, as becomes evident from a comparison with the description of a copy in the Buhar Library in

Calcutta (→ Husayn, Catalogue, p.497) and in Berlin (Ms. no. 1763).

Our Ms. contains the following parts:

fols. 1v-42v: al-Maqsad al-thalith fi ithbat al-sani' wa-sifatihi المقصد الثالث في إثبات الصانع وصفاته;

fols. 42v-49v: al-Maqsad al-rabi' fi al-nubuwa المقصد الرابع في النبوة;

fols. 49v-63r: al-Maqsad al-khamis fi al-imama المقصد الخامس في الإمامة;

fols.63r-76r: al-Maqsad al-sadis fi al-ma'ad المقصد السادس في المعاد;

fols. 78r-86v: a fragment, perhaps from al-Maqsad al-awwal fi al-umur al-amma المقصد الأول في الأمور العامة.

The following pages till 88v are blank. fols. 89r-225: [al-Maqsad al-thani fi al-jawahir wa-al-a'rad المقصد الثاني في الجواهر والأعراض]. The beginning is missing; on fol. 147v begins the 5th subsection (fasl فصل) on a'rad أعراض. This subsection can also be found in Ms. Berlin 1764, which until now could not be identified exactly.

Ms. 57.

54 folios; 15,5×21,5 cm; 21 lines; clearly written naskhi. Single words are written in red ink. Smooth paper. Modern cardboard binding. A note on fol. 1r mentions Husayn Salim al-Dajani, Mufti of Yafa (1202-1274/1788-1858; → Kahhale IV 10). Hand of the 13th/19th century.

[2107] fols. 1v-53v: Abd al-Ghani al-Nabulusi عبد الغني النابلسي: al-Anwar al-ilahiya fi sharh al-Muqaddima al-Sanusiya الأنوار الإلهية في شرح المقدمة السنوسية.

A commentary by Abd al-Ghani al-Nabulusi (died 1143/1731) on Abu Abd Allah Muhammad Ibn Yusuf al-Sanusi أبو عبد الله محمد بن يوسف السنوسي(died 892/1486 or later), al-Muqaddima المقدمة , an introduction

to theology.

al-Sanusi's Muqaddima (→ GAL II 251 no. VI and S II 355 no.VI) is published by J.D. Luciani, Les prolégomenes théologiques de Sanusi (Alger 1908). From Abd al-Ghani's still unedited commentary two mss. are mentioned in GAL II 251 no. VI (with the title al-Anwar al-bahiya الأنوار البهية) and S II 476 no. 143.

Beginning (after the Basmala):

وبه نستعين، الحمد لله الموجود وجميع الموجودات بالنسبة إلى وجوده الحقيقي عدم الواحد الأحد المخالف للحوادث القائم بنفسه ... أما بعد فيقول الفقير ... عبد الغني بن إسمعيل بن (!) النابلسي الحنفي ... هذا شرح لطيف وضعته على المقدمة السنوسية ...

The commentary begins:

بسم الله الرحمن الرحيم أي ابتداء بكل اسم من أسماء الذات ...

End (also the end of the Muqaddima):

وعلى آله وصحبه أجمعين آمين آمين ،

Ms. 58.

90 folios; 16×22 cm; 18-21 lines; naskhi. Single words are written in red ink. Thick paper, slightly stained with water and worm-eaten. Damaged leather binding with remnants of a centre-ornament. Copied by Muhammad Ibn al-Sayyid al-Hajji Wali al-Tarsusi on 15 Dhu al-Qa'da 1133/9 August 1721 (fol. 41r) and during Dhu al-Hijja 1133/ September-October 1721 (fols. 85v and 90v).

[2108] fols. 1v-41r: Ibrahim Ibn Muhammad al-Halabi إبراهيم بن محمد الحلبي: Risalat Ahamm al-umur رسالة أهم الأمور.

On this well-known author (not mentioned in the Ms.), a Hanafite who died 956/1549 → GAL II 432 and S II 642. On the still

unpublished text, a theological compendium directed against the determinists, and on further mss. → Daiber, Catalogue, no. 17, fols. 15v-48v. In the margin are a few notes. The title is mentioned on fol. 2v3.

Beginning (after the Basmala):
آمنت بالله وبما جاء من عند الله على مراد الله تعالى مجملا ومفصلا وآمنت برسوله وبما جاء من عند رسوله على مراد رسوله ... وبعد : فلا يخفى على أرباب العقول والعلماء الفحول أن الثواب الموعود والأجر المعدود ...

End:
بل عليك الاعتقاد المطابق لاعتقاد أهل السنة والجماعة بشرائط المذكورة جعلني الله وإياكم من الذين يستمعون القول فيتَبعون من أحسنه ، الحمد على التمام وعلى رسوله الصلوة والسلام ،

[2109] fols. 41v-85v: Abu al-Wafa' al-Urdi Ibn Umar al-Urdi أبو الوفاء العرضي بن عمر العرضي: Bulugh al-amani fi aqidat al-Shaybani بلوغ الأماني في عقيدة الشيباني.

The commentary by Abu al-Wafa' al-Urdi (died 1071/1660; → GAL II 292; S II 402) on the Creed (aqida) by al-Shaybani (died 189/805) is mentioned neither in Brockelmann (GAL) nor in Sezgin (GAS I 431f.). al-Shaybani's Aqida (in 79 verses; → also Ms. no. XX) is repeated in the margin of fols. 43r ff.

Beginning (after the Basmala):
الحمد لله الذي تفرد بالوحدانية والقدم ودبّر نظام هذا العالم وأوجده بعد العدم والصلوة والسلام على أشرف مبعوث ... وأما بعد فيقول المفتقر إلى الله تعالى في عموم حالاته الطالب من عفوه وكرمه ...

End:
وهو المؤمن الذي اجتمع مع النبي صلى الله عليه وسلم ومات مؤمنا سرمدا أي أبدا لا نهاية له وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم تسليما كثيرا ، تمّ الكتاب بعون الله وتوفيقه اللهم اغفر لي ولوالدي ولأستاذي ولجميع المسلمين والمسلمات الأحياء منهم والأموات آمين آمين ،

[2110] fols. 86r-88v: Muhammad Ibn Yusuf al-Sanusi محمد بن يوسف السنوسي: Risala fi ilm al-aqa'id = Aqidat ahl al-tawhid al-sughra = Umm al-barahin رسالة في علم العقائد = عقيدة أهل التوحيد الصغرى = أم البراهين. On the author (died 892/1486 or later) and this well-known "small" Creed → GAL II 250 no. II and S II 353 II.

[2111] fols. 88v-90v: Abu Hanifa أبو حنيفة: Wasiya وصية.

On the author (died 150/767) and his testament on the principles of Islam → GAS I 416 no. IV. An English translation with commentary can be found in A. J. Wensinck, The Muslim Creed (London 1965), p.125ff.

Ms. 59.

18 folios; 15×20 cm; 16-22 lines; naskhi, tending to ruq'a. The chapter-headings are written in red ink. Thin, smooth and yellowish paper. Primitive pasteboard binding. Owner's remark, by Ibrahim Ya'qubi, from the year 1963. Hand of the beginning of the 14th/20th century.

[2112] fols. 1v-19r: Ibn Hajar al-Haythami ابن حجر الهيثمي: al-Qawl al-mukhtasar fi alamat al-Mahdi al-muntazar القول المختصر في علامات المهدي المنتظر.

On the author (died 973/1565) and further mss. of this treatise on the signs of the Mahdi and on erroneous views of his own time and in the past GAL II 388 no.6 and S II 528 no.6 and 529 no.55. The text is edited (Cairo 1994) from three manuscripts (in Riyad) by Abd al-Rahman Ibn Abd Allah al-Turki عبد الرحمن بن عبد الله التركي.

Ms. 60.

12 folios; 15×21,3 cm; 31 lines; small, irregular naskhi. Single words and sentences are written in red ink. Smooth, brownish paper; folio 1 is repaired. Hand of the 12th/18th century.

[2113] fols. 1r-11r: Muhammad Ibn Fadl Allah al-Hindi al-Burhanpuri محمد بن فضل الله الهندي البرهانبوري: al-Tuhfa al-mursala ila al-nabi التحفة المرسلة إلى النبي, with commentary by Ibrahim Ibn Hasan al-Kurani al-Shahrazuri إبراهيم بن حسن الكوراني الشهرزوري, entitled Ithaf al-zaki bi-sharh al-Tuhfa al-mursala ila al-nabi إتحاف الزكي بشرح التحفة المرسلة إلى النبي.

On the Sufi Burhanpuri (died 1029/1620) and his treatise on the principles of belief, commented by al-Kurani (died 1101/1690; → GAL II 385f.) → GAL II 418 and S II 617. All texts are still unedited. A comparison of the Ms. Berlin 2041 with our text does not confirm the assumption of Ahlwardt that the copyist of the Berlin Ms. omitted some words in the introduction. The text is collated. On fol. 11v follows a poem (takhmis تخميس) in praise of God..

Ms. 61.

258 folios; 16×21,3 cm; 22 lines; regular naskhi. Smooth paper, slightly spotted and in part repaired. Pasteboard binding with leather spine. Owners' remarks, the most recent by Ibrahim Ibn Isma'il Ibn al-Siddiq Ibn Hasan Ibn al-Arabi al-Maghribi al-Ya'qubi; Copied 11 Shawwal 1131/27 August 1719 by Salih al-Bari'i

[2114] fols. 1v-258v: Ibrahim al-Laqani al-Maliki إبراهيم اللاقاني المالكي:

Sharh Jawharat al-tawhid al-musamma bi-hidayat al-murid شرح جوهرة التوحيد المسمى بهداية المريد.

On the author (died 1041/1631) and his creed Jawharat al-tawhid consisting of 144 verses in rajaz metre which is provided by the author with an extensive commentary called Hidayat al-murid (still unedited) → GAL II 317 (wrong: "Hadiyat al-murid هدية المريد") and S II 436 (also called [Kitab] al-Jawahir al-kabir [كتاب] الجواهر الكبير). According to the colophon, the author finished his commentary on 2 Safar 1029/8 January 1620. The creed is preceded by letter "s ص" (= al-musannif المصنف) and the commentary by the letter "sh ش" (=sharih شارح).
An edition of the Jawhara with commentary (Tuhfat al-murid تحفة المريد) by Ibrahim Ibn Muhammad al-Bayjuri إبراهيم بن محمد البيجوري and notes by Ahmad al-Ujhuri أحمد الأجهوري appeared in Cairo (about 1968). Beginning and end of our commentary: → description of Ms. Berlin 2047.

Ms. 62

10 folios; 15,8×21,3 cm; 19 lines; naskhi, tending to ruq'a. Single words are written in red ink. Copied 1 Dhu al-Qa'da 1163/2 October 1750 by Muhammad Ibn Salim al-Hifni (fols. 4v and 7v) = Muhammad Ibn Yusuf Ibn Bint Muhammad Ibn Salim al-Hifnawi al-Shafi'i? The date of birth given in Kahhale XII 136, however, does not match the date of our copy.

[2115] fols. 1v-4r: Muhammad Ibn Muhammad al-Maghribi al-Azhari al-Khalwati محمد بن محمد المغربي الأزهري الخلوتي: Raf' al-haraj an al-awamm fi qawlihim "Allahumma salla wa-sallam alayka ya khayr al-anam" رفع الحرج عن العوام في قولهم "اللهم صلى وسلم عليك يا خير الأنام".

It is allowed to say to somebody Allahumma salla wa-sallam alayka ya khayr al-anam. The author cannot be identified; he may be identical with Muhammad al-Azhari al-Tafilati al-Maghribi al-Hanafi محمد الأزهري التافلاتي المغربي الحنفي(died 1191/1777; → Kahhae IX 37), but this is not certain. Confirmation of this may be the reference of the following text (fol. 6v9) to Mustafa al-Bakri al-Siddiqi مصطفى البكري الصديقي as "teacher" (ustadhuna أستاذنا) of al-Azhari; Mustafa al-Bakri al-Siddiqi lived 1143-1196/1731-1782 (→ Kahhale XII 32).

Beginning (after the Basmala):

الحمد لله الذي منح أهل التعريف أعلا مقام والصلاة والسلام على سيدنا محمد وآله وصحبه الأعلام، أما بعد فيقول الفقير لمولانا الغني محمد بن محمد المغربي الأزهري : قد اشتهر على السنة العوام اللهم صلى عليك يا سيد الأنام...

End:

والحمد لله والصلاة والسلام على كل بكرة وعشية على سيدنا محمد وعلى آله وصحبه الحافظين لسنته السنية فأبدت لطائف الرقائق بالحجج (؟) السوية، تم وكمل بحمد الله.

The text is collated; see the note at the end (fol. 4r). On fol. 4v follows a remark by the copyist (s. above).

[2116] fols. 5v-7v: Muhammad Ibn Muhammad al-Maghribi al-Azhari al-Khalwati محمد بن محمد المغربي الأزهري الخلوتي: Raf' al-iltibas an lafz adad kamal Allah al-sha'i' bayn al-nas رفع الالتباس عن لفظ عدد كمال الله الشائع بين الناس .

On the author compare the preceding text. The treatise is directed against those who maintain that adad عدد"number", "quantity" and kamal كمال"perfection" cannot be attributed to God. According to the author, both terms do not mean any finiteness (la yatanaha لا يتناهى).

Beginning (after the Basmala):

الحمد لله الموصوف بكل كمال بلا نهاية المتقدس نعوت الجلال... أما بعد فيقول... محمد بن محمد المغربي الأزهري منح الاعتصام قد ظهر جهول...،

End:

... والصلاة والسلام على سيدنا المرسلين وعلى آله وصحبه الأكرمين ما أقام الله طائفة ظاهرين على الحق إلى يوم الدين، تمّ وكمل،

At the end of the text follows a note by the copyist, similar to that on fol. 4v.

Ms. 63.

161 folios; 27×20 cm; 28 lines; Yemenite naskhi. Chapter-headings and single words are written in red ink or with large letters. In the margin are some notes, in part by a later hand. Paper sometimes worm-eaten, stained with water and repaired. Pasteboard binding, repaired. The inside of the covers is pasted with marbled paper. Hand of the 9th/15th century.

Beginning and end of the text are missing. In the margin of fols. 1r and 161v a later hand added in red ink: Kitab al-Minhaj ala madhhab al-i'tizal كتاب المنهاج على مذهب الاعتزال. This statement is incorrect. A comparison with Ms. Berlin 1870 (copied 854/1450) and a closer look at the text enable us to identify the text with a Zaidite author from the 14th century:

[2117] fols. 1r-161v: Imad al-Din Yahya Ibn Hasan Ibn Musa al-Qurashi al-Sa'di عماد الدين يحيى بن حسن بن موسى القرشي الصعدي: Kitab Minhaj al-tahqiq wa-mahasin al-talfiq fi usul al-din = al-Minhaj ila taqwim al-i'wijaj min al-kutub al-mu'tamida fi usul al-din كتاب منهاج التحقيق ومحاسن التلفيق في أصول الدين = المنهاج إلى تقويم الاعوجاج من الكتب المعتمدة في أصول الدين.

Brockelmann (GAL S II 995 nr.60) mentions three mss.; like

Ahlwardt in his description of the mentioned Berlin Ms., he could not identify the text and its author. However, a closer look at the text and its sources enables us to fix a terminus post quem and the time in which the text must have been composed: on fol. 147v25f. we find the following sentence:
wa-min-hu ma sami'a-hu al-nas wa-sami'na-hu min (26) lisan Imam zamani-na wa-hujjat dahri-na al-Imam al-Nasir li-din Allah Amir al-mu'minin Muhammad Ibn Amir al-mu'minin - ammara Allah arkan al-islam bi-tul umri-hi.
ومنه ما سمعه الناس وسمعناه من ٢٦ لسان إمام زماننا وحجة دهرنا الإمام الناصر لدين الله أمير المؤمنين محمد بن أمير المؤمنين - عمر الله أركان الإسلام بطول عمره.
In this passage the author mentions as his contemporary the son of al-Imam al-Mahdi li-din Allah Ali Ibn Muhammad الإمام المهدي لدين الله علي بن محمد(died Rabi' I 773/September 1371), namely al-Imam al-Nasir li-din Allah Salah al-Din Muhammad Ibn Amir al-Mu'minin Ali Ibn Muhammad الإمام الناصر لدين الله صلاح الدين محمد بن أمير المؤمنين علي بن محمد, who took over the Imamate from his father and died in the year 793/1391: → the Yemenite historians Yahya Ibn al-Husayn Ibn al-Qasim Ibn Muhammad Ibn Ali يحيى بن الحسين بن القاسم بن محمد بن علي (1035-1100/1625-1689), Ghayat al-amani fi akhbar al-qatr al-yamani غاية الأماني في أخبار القطر اليماني, ed. Sa'id Abd al-Fattah Ashur سعيد عبد الفتاح عاشور and Muhammad Mustafa Ziyade محمد مصطفى زياده(Cairo 1968) pp. 523,16f.; 524,3f.; al-Shawkani الشوكاني, al-Badr al-tali' bi-mahasin min ba'd al-qarn al-sabi' البدر الطالع بمحاسن من بعد القرن السابع, II (Cairo 1348/1929), pp. 225f.
Therefore, our text must have been compiled by the author between 773/1371 and 793/1391. - According to the Yemenite historian Zabbara زبارة (died 1380/1960), Fi ta'rikh a'immat al-Yaman في تأريخ أئمة اليمن (Ta'izz 1952), p. 268, Imad al-Din died 780/1378. If this date is correct, the author must have written his text between 773/1371 and 780/1378, shortly before his death.
To the mss. mentioned in GAL (s. above) we can add five more

mss. in the Great Mosque of San'a'/Yemen: → Muhammad Sa'id al-Malih محمد سعيد المليح and Ahmad Muhammad Isawi أحمد محمد عيسوي, Fahras makhtutat al-Maktaba al-gharbiya bi-al-Jami' al-kabir bi-San'a' فهرس مخطوطات المكتبة الغربية بالجامع الكبير بصنعاء (Alexandria 1978), pp. 207-208 = ilm al-kalam علم الكلام nos. 148, 149, 150 and 151; Fahras فهرس p. 205 = ilm al-kalam no. 147, with commentary by Izz al-Din Ibn al-Hasan عز الدين بن الحسن, with the title al-Mi'raj ila istikhraj asrar al-Minhaj al-muqawwima lil-i'wijaj المعراج إلى استخراج أسرار المنهاج المقومة للاعوجاج.
It may be worthwhile to mention here a second work by Imad al-Din, namely al-Risala al-damigha wa-al-hujja al-baligha (manzuma) الرسالة الدامغة والحجة البالغة (منظومة), a short refutation of the faqih Muhammad al-Ruda'i al-Ash'ari فقيه محمد الرداعي الأشعري : → Abd Allah Muhammad al-Habashi عبد الله محمد الحبشي, Masadir al-fikr al-arabi al-islami fi al-Yaman مصادر الفكر العربي الإسلامي في اليمن (San'a' صنعاء without date), p. 115 (1 Ms.). The Minhaj al-tahqiq wa-mahasin al-talfiq is a mine of Zaidite and Mu'tazilite sources. It refers to early Mu'tazilites of the 3rd/9th and 4th/10th centuries and their discussions and has used many sources, of which we mention the following:
fol.1v, -2 etc.: **Fakhr al-Din al-Razi** (died 606/1209), al-Mahsul fi usul al-fiqh المحصول في أصول الفقه (GAL S I 921; text published in 1979 in Riyad);
fols. 25v12; 29v, -6ff. etc.: **Fakhr al-Din al-Razi فخر الدين الرازي**, Kitab al-Arba'in fi usul al-din كتاب الأربعين في أصول الدين (ed. Hyderabad 1353/1934);
fols. 2r16. 19; 2v5 etc.: **Mahmud Ibn al-Malahimi محمود بن الملاحمي**, a pupil of Abu al-Husayn al-Basri أبو الحسين البصري (died 436/1044). → Ibn al-Murtada ابن المرتضى, Tabaqat al-Mu'tazila طبقات المعتزلة, ed. S. Diwald-Wilzer (Beirut 1961 = Bibliotheca Islamica 21), p.119, 9; the Kitab al-Fa'iq كتاب الفائق mentioned in Tabaqat 119, 8 was not written by Abu al-Husayn al-Basri (as maintained by Diwald-Wilzer), but by Ibn al-Malahimi (→ our Ms. fol. 20r, -6!). It is possible that some excerpts are taken from al-Malahimi's Kitab al-Mu'tamad fi

usul al-din كتاب المعتمد في أصول الدين, of which the extant parts are edited by Martin McDermott and Wilferd Madelung (London: Al-Hoda Publishers 1991).

fols. 3v, -3; 89v16 etc.: **Abu al-Husayn al-Basri** (died 436/1044; → GAS I 627);

fol. 4v23 etc.: **Ibn Mattawayh ابن متويه** (first half of the 5th/11th century; → GAS I 627); fol. 7r6 etc.: **Abu Rashid أبو رشيد**(first half of the 5th/11th century; → GAS I 626); fol.13r, -2 etc.: **Isma'il Ibn Ali al-Razi** إسماعيل بن علي الرازي (died 443/1051; → Kahhale II 281; Ibn al-Murtada , Tabaqat, ed. Diwald-Wilzer [as above] p. 119,4);

fols. 68v14; 70r8 etc.: al-Hakim Abu Sa'd al-Muhassin Ibn Muhammad Ibn Karrama **al-Jushami** al-Bayhaqi الحاكم أبو سعد المحسن بن محمد بن كرامة الجشمي البيهقي(413-494/1023-1101), on whom → Adnan Zarzur عدنان زرزور, al-Hakim al-Jushami wa-manhajuhu fi tafsir al-qur'an الحاكم الجشمي ومنهجه في تفسير القرآن, Damascus 1971;

fol. 136r1 etc.: al-Juwayni الجويني(died 478/1085; → GAL S I 671);

fol. 147v17 etc.: **al-Kanni الكني**= Abu al-Abbas Ahmad Ibn Abi al-Hasan Ibn Ahmad al-Kanni أبو العباس أحمد بن أبي الحسن بن أحمد الكني from Rayy (4th/11th century). → W. Madelung, Der Imam al-Qasim ibn Ibrahim und die Glaubenslehre der Zaiditen (Berlin 1965), pp. 213-215;

fol. 153r, -6f., etc.: **al-Imam al-Natiq bi-al-Haqq Abu Talib الإمام الناطق بالحق أبو طالب**(died 424/1033; → GAL S I 697), Kitab Ziyadat sharh al-usul كتاب زيادات شرح الأصول(of which a Ms. is in the University Library of Leiden, nr. 2949; → R.C. Martin in: JAOS 98,1978, p.391f.);

fols. 154v12; 156v15 etc.: **Imam al-Mansur billah إمام المنصور بالله** (died 614/1217 or 613), Kitab al-Shafi كتاب الشافي(→ GAL I 403; S I 701).

Our list of sources is not complete. The main source of inspiration appears to be Abu al-Hasan al-Qadi **Abd al-Jabbar** أبو الحسن القاضي عبد

الجبار(died 415/1025; → GAS I 624-626), whose dogmatic work has influenced the choice and contents and even sequence of themes in Imad al-Din's Minhaj al-tahqiq. Compare the following examples:

fol. 8r, -2ff. al-muhdath la budda min al-muhdith المحدث لا بد من المحدث: compare Abd al-Jabbar عبد الجبار, al-Majmu' fi al-muhit bi-al-taklif المجموع في المحيط بالتكليف(revised by Ibn Mattawayh ابن متويه I, ed. J.J. Houben (Beyrouth 1962), p. 68ff.;

fols. 14r ff.: on the divine attributes qadir قادر, hayy حي, sami' سميع, basir بصير, mudrik مدركetc.: compare Abd al-Jabbar, al-Majmu' I ed. Houben 103ff.;

fols. 79r ff. al-Qawl fi al-istita'a القول في الاستطاعة: compare Abd al-Jabbar عبد الجبار, al-Majmu' المجموعII, ed. J. J. Houben and D. Gimaret (Beyrouth 1981), pp.15ff.;

fol. 96r al-Qawl fi al-as'ar القول في الأسعار: compare Abd al-Jabbar, al-Majmu' II 435ff.;

fol. 101r al-Kalam fi al-qur'an al-karim الكلام في القرآن الكريم: compare Abd al-Jabbar, al-Majmu' I 320, 2ff.; id. al-Usul al-khamsa الأصول الخمسة, ed. D. Gimaret, Les Usul al-Khamsa du Qadi Abd al-Jabbar et leurs commentaires (in: Annales Islamologiques XV, Le Caire 1979, p.47-96), p. 89; the commentary by Mankdim مانكديم, Sharh al-usul al-khamsa شرح الإصول الخمسةed. Abd al-Karim Uthman عبد الكريم عثمان (Cairo 1965), p. 535,17ff.

The encyclopedic character of Imad al-Din's Minhaj al-tahqiq in the style of Abd al-Jabbar can be seen from the following survey which is based on our Ms. and on Ms. Berlin 1870 (= A):

fols. 1-3r (complete in A fols. 1-27r): **al-Kalam fi ma'rifat al-sani' الكلام في معرفة الصانع**.

fol. 3r (A 27r): **al-Kalam fi al-tawhid الكلام في التوحيد**; al-Qawl fi anna lil-alam sani'an القول في أن للعالم صانعا.

fol. 9r (A 38r): **al-Kalam fi al-sifat wa-al-ahkam الكلام في الصفات والأحكام**; al-Qawl fi anna Allah ta'ala qadir القول في أن الله تعالى قادر (14r); al-Qawl fi anna Allah ta'ala hayy القول في أن الله تعالى حي (19r); al-Qawl fi

anna Allah ta'ala sami' basir القول في أن الله تعالى سميع بصير (20r);al-Qawl fi anna Allah ta'ala mudrik القول في أن الله تعالى مدرك (ib.); al-Qawl fi anna Allah ta'ala qadim القول في أن الله تعالى قديم (22r); Fasl fi annahu ta'ala baqin فصل في أنه تعالى باقٍ (23r); al-Qawl fi kayfiyat istihqaqihi ta'ala li-hadhihi al-sifat لهاذه الصفات (25r); Fasl fi annahu ta'ala alim li-jami' a'yan al-ma'lumat فصل في أنه تعالى عالم لجميع أعيان المعلومات (31v); Fasl fi anna Allah ta'ala qadir ala jami' ajnas al-maqdurat فصل في أن الله تعالى قادر على جميع أجناس المقدورات (ib.); al-Qawl fi anna Allah ta'ala murid wa-karih القول في أن الله تعالى مريد وكاره (33r); al-Qawl fi anna Allah ta'ala ghaniy القول في أن الله تعالى غني (36r, paenult.); al-Qawl fi anna Allah ta'ala laysa bi-jism wa-la arad wa-la yajuzu alayhi ma yajuzu alayha القول في أن الله تعالى ليس بجسم ولا عرض ولا يجوز عليه ما يجوز عليها(sc. al-munfirat المنفرات) (36v24); al-Qawl fi istihalat al-rawiya ala Allah ta'ala القول في استحالة الروية على الله تعالى (39r); al-Qawl fi anna Allah wahid la thaniya la-hu القول في أن الله واحد لا ثانية له (46v); Fasl fi al-kalam ala al-Thanawiya فصل في الكلام على الثنوية (48r); Fasl fi al-kalam ala al-Sabi'ina فصل في الكلام على الصابئين (48v); Fasl fi al-kalam ala al-Nasara فصل في الكلام على النصارى(ib.).

fol. 49r (A 98r): **al-Kalam fi al-adl الكلام في العدل** ; al-Qawl fi khalq al-af'al القول في خلق الأفعال(53v); al-Qawl fi anna Allah ta'ala adl hakim القول في أن الله تعالى عدل حكيم (54r); Fasl fi dhikr ba'd ma alzamahum ashabuna ala al-qawl bi-anna af'al al-ibad min Allah فصل في ذكر بعض ما ألزمهم أصحابنا على القول بأن أفعال العباد من الله(55r); Fasl wa-qad istadalla sa'ir al-shuyukh bi-wujuh min al-adilla minha anna af'alana tujadu bi-hasab qusudina wa-dawa'ina فصل وقد استدل سائر الشيوخ بوجوه من الأدلة منها أن أفعالنا توجد بحسب قصودنا ودواعينا (56r); Fasl fi dhikr ba'd ma jara min al-munazarat فصل في ذكر بعض ما جرى من المناظرات: ijtama'a Abu al-Atahiya wa-Thumama inda al-Ma'mun اجتمع أبو العتاهية وثمامة عند المأمون (57v); Fasl fi ibtal qawlihim bi-al-kasb فصل في إبطال قولهم بالكسب (58r); al-Qawl fi al-mutawallidat القول في المتولدات(64r); al-Qawl fi anna Allah ta'ala la yu'adhdhibbu ahad illa bi-dhanbihi wa-la yuthibuhu illa bi-amalihi القول في أن الله تعالى لا يعذب أحدا إلا بذنبه ولا يثيبه إلا بعمله(66r); al-Qawl fi al-qada' wa-al-qadar القول في القضاء والقدر (68r); al-Qawl fi al-huda wa-al-dalal القول في الهدى والضلال (771r); al-

Qawl fi al-istita'a القول في الاستطاعة (79r); al-Qawl fi istihalat al-badal an al-mawjud al-hasil lamma alzamahum ashabuna ala madhhabihim القول في استحالة البدل عن الموجود الحاصل لما ألزمهم أصحابنا على مذهبهم(84r).

fol. 85r (A 162r): **al-Kalam fi al-taklif الكلام في التكليف** ; Fasl fi ma'na anna Allah ta'ala hakim فصل في معنى أن الله تعالى حكيم (ib.); Fasl wa-qad hasala mimma taqaddama imtina' taqdim al-jamad ala al-hayawan فصل وقد حصل مما تقدم امتناع تقديم الجماد على الحيوان (ib.); Fasl fi husn al-taklif wa-bayan wajh al-hikma fihi فصل في حسن التكليف وبيان وجه الحكمة فيه (86v); Fasl fi shara'it al-taklif فصل في شرائط التكليف(88r).

fols. 91r: **al-Kalam fi al-altaf الكلام في الألطاف** ; al-Qawl fi al-arzaq القول في الأرزاق(95v): al-Qawl fi al-as'ar القول في الأسعار (96r); al-Qawl fi al-alam wa-al-ghumum القول في الآلام والغموم (96v): al-Qawl fi al-a'wad القول في الأعواض(97v).

fol. 101r (A 191v): **al-Kalam fi al-qur'an al-karim الكلام في القرآن الكريم** ; al-Qawl fi ibtal al-kalam al-nafsi القول في إبطال الكلام النفسي (102r); al-Qawl fi anna al-qur'an al-karim huwa hadha alladhi natluhu القول في أن القرآن الكريم هو هذا الذي نتلوه; al-Qawl fi anna al-qur'an muhdath القول في أن القرآن محدث(ib.); Fasl fi kayfiyat huduth al-qur'an فصل في كيفية حدوث القرآن (106r); al-Qawl fi sihhat wasf al-qur'an bi-annahu makhluq القول في صحة وصف القرآن بأنه مخلوق(106v).

fol. 107r (A 202r): **al-Kalam fi al-nubuwat الكلام في النبوات** ; al-Qawl fi naskh al-shara'i' القول في نسخ الشرائع (110v); al-Qawl fi nubuwat Muhammad salla Allah alayhi wa-ala alihi wa-sallam القول في نبوة محمد صلى الله عليه وعلى آله وسلم(111v); al-Qawl fi anna al-qur'an al-karim mahrus an al-mata'in القول في أن القرآن الكريم محروس عن المطاعن (113v); al-Qawl fi sa'ir mu'jizatihi alayhi al-salat wa-al-salam القول في سائر معجزاته عليه الصلاة والسلام(116r); al-Qawl fi annahu alayhi al-salat wa-al-salam mursal ila al-kull wa-anna shari'atahu da'iya ila inqita' al-taklif القول في أنه عليه الصلاة والسلام مرسل إلى الكل وأن شريعته داعية إلى انقطاع التكليف(116v).

fol. 116v (not in A!): **al-Kalam fi al-wa'd wa-al-wa'id الكلام في الوعد والوعيد**; Fusul fi al-ihbat wa-al-takfir فصول في الإحباط والتكفير (119r); al-Qawl fi al-wa'id al-samahi القول في الوعيد السماحي (122v); Fasl fi adhab al-

qabr فصل في عذاب القبر(123v); Fusul fi anna Allah ta'ala yaf'alu bi-al-usat ma yastahiqqunahu min al-adhab فصول في أن الله تعالى يفعل بالعصاة ما يستحقونه من العذاب(124r); Fasl fi anna wa'id al-kuffar mutawwa' فصل في أن وعيد الكفار مطوع(125v); al-Qawl fi khulud al-fussaq القول في خلود الفساق (128v); al-Qawl fi al-shafa'a القول في الشفاعة(128v); al-Qawl fi al-manzila bayn al-manzilatayn القول في المنزلة بين المنزلتين (129v); Fusul fima kaffara bihi ashabuna ahl al-bida' فصول فيما كفر به أصحابنا أهل البدع (133v); Fasl fi al-rafidiya فصل في الرافضية (138r); Fasl fi al-muqallidin wa-al-awamm فصل في المقلدين والعوام (ib.); al-Qawl fi al-tafsiq القول في التفسيق (138v); al-Qawl fi al-amr bi-al-ma'ruf wa-al-nahy an al-munkar القول في الأمر بالمعروف والنهي عن المنكر (139r).

fols. 141r (A 255v): **al-Kalam fi ahwal al-a'imma alayhim al-salam wa-haqq al-sahaba radiya Allah anhum الكلام في أحوال الأئمة عليهم السلام وحق الصحابة رضي الله عنهم**; al-Qawl fi al-tafdil القول في التفضيل (148r; A 267v).

fol. 149r (A 268r): **al-Kalam fi al-imama الكلام في الإمامة** ; Fasl fi shurut al-imama فصل في شروط الإمامة (150v); al-Qawl fi al-tariq ila thubut al-imama القول في الطريق إلى ثبوت الإمامة (152r); al-Qawl fi ta'yin al-imama ba'd rasul Allah salla Allah alayhi القول في تعيين الإمامة بعد رسول الله صلى الله عليه (153r); al-Qawl fi dhikr ma ihtajja bihi al-Mu'tazila wa-ghayruhum bi-imamat Abi Bakr القول في ذكر ما احتج به المعتزلة وغيرهم بإمامة أبي بكر (160r); al-Qawl fi imamat al-Hasan wa-al-Husayn القول في إمامة الحسن والحسين (ib.); al-Qawl fi al-tariq ila thubut al-imam ba'd al-Hasan wa-al-Husayn القول في الطريق إلى ثبوت الإمام بعد الحسن والحسين (161r); al-Qawl fi al-imama ba'd al-Hasan wa-al-Husayn القول في الإمامة بعد الحسن والحسين (161v).

Ms. 64.

137 folios; 14,5×10 cm; 10 lines; vocalized and carefully written naskhi. Single words are written in red ink. The whole text is within a red frame. Chapter-headings are written in thuluth and in yellow,

blue, green, red or gold ink; sometimes they are surrounded by geometrical ornaments or ornamental flowers and written on a coloured background. Original red coloured leather binding with vignettes and a centre-ornament on both covers, comparable with Weisweiler p. 74, nr. 81. Hand of the 12th/13th (18th/19th) century.
The Ms. contains a collection of mostly unpublished texts belonging to the corpus of the Druzes; some of them may have been composed in the 5th/11th century during the lifetime of Hakim Hamza Ibn Ali and his missionaries in Syria. → Halm, Schia, p. 219-224 and the references given there. Further mss. of the Druze corpus are listed in Hans Wehr, Zu den Schriften Hamza's im Drusenkanon, in: ZDMG 96, 1942 (pp.187-207), p. 189, note. Wehr discusses the problem of authorship of Druze texts and gives a clear indication of what may have been written by Hamza Ibn Ali himself.

[2118] fols. 1v-3r: [Hamza Ibn Ali حمزة بن علي]: Mithaq wali al-zaman ميثاق ولي الزمان.

An obligation of the supporters of the sixth Fatimid Caliph al-Hakim bi-Amr Allah الحاكم بأمر الله to obey him as the only God in heaven and only Imam on earth.
Other mss.: → Ms. Berlin 4296/2 and (with commentary) 4297; al-Majdu' المجدوع, index p. 348 and below text no. [2495]. The text is published with commented French translation (an extract) by Sylvestre de Sacy, Chrestomathie arabe II (2nd ed. Paris 1826), pp. 82-82 (translation, an extract, pp. 206-207).

[2119] fols. 3r-10v: [Hamza Ibn Ali حمزة بن علي]: Mithaq al-nisa' ميثاق النساء.

The text gives instructions to women and regulates their behaviour with regard to their belief in the Imam. - Further mss.: → Ms. Berlin 4299; al-Majdu' المجدوع, index, p. 348.- A facsimile-edition (from Ms. St. Petersburg A 173) is published by M. Rodinov: Rasa'il al-hikma رسائل الحكمةI-XIV, St. Petersburg 1995, fols. 35r-37v.

[2120] fols. 10v-41r: [Hamza Ibn Ali حمزة بن علي]: [al-Risala] al-mawsuma bi-kashf al-haqa'iq [الرسالة] الموسومة بكشف الحقائق.

An explanation of central doctrines of the Druzes. On the partially Neoplatonic sources of this text (and of others) → D.W. Bryer, The Origin of the Druze Religion, in: Der Islam 52, 1975, pp. 47-84; 239-262; 53, 1976, pp.5-27; Abu-Izzeddin pp. 87ff. - Further mss.: Ms. Berlin 4301 and (with commentary) 4302; al-Majdu' المجدوع, index, p. 338. - Facsimile edition (from Ms. St. Petersburg A 173) by M. Rodinov (s. prec. item), fols. 76v-89r.

[2121] fols. 41r-57v: [Hamza Ibn Ali حمزة بن علي]: al-Risala al-mawsuma bi-al-rida wa-al-taslim ila kaffat al-muwahhidin wa-ila jami' man shakka fi mawlana الرسالة الموسومة بالرضى والتسليم إلى كافة الموحدين وإلى جميع من شك في مولانا.

An admonition to those who doubt the existence of God and of His representative.
Further mss.: → Ms. Berlin 4326; al-Majdu' المجدوع, index, p. 329 and below text no. [2470].

[2122] fols. 57v-75v: [Hamza Ibn Ali حمزة بن علي]: Risalat al-Tanbih ila jama'at al-muwahhidin wa-rufi'at ila al-hadra al-lahutiya wa-utliqat رسالة التنبيه إلى جماعة الموحدين ورفعت إلى الحضرة اللاهوتية وأطلقت.

On the Imam who is separate and different from those in a

subordinate position and who is called al-sabiq السابق, al-tali التالي, al-natiq الناطق, al-asas الأساس, al-jadd الجد, al-fath الفتح, al-khayyal الخيال. - On the Imam as manifestation of the indefinable oneness of the Deity and His inferior dignitaries → Abu-Izzeddin pp. 104ff. and 111ff.
On fol. 60r4 the author refers to his Kitab al-Munfarid bi-dhatihi كتاب المنفرد بذاته on which → Abu-Izzeddin pp. 110 and 236.
Further Mss.: → Ms. Berlin 4327; al-Majdu' المجدوع, index p. 319 and below text no. [2471].

[2123] fols. 75v-84r: [Hamza Ibn Ali حمزة بن علي]: al-Munajat munajat wali al-haqq المناجاة مناجاة ولي الحق.

A prayer which gives a good idea of the terminology describing the most High, the Imam and the dignitaries.
Other mss.: Ms. Berlin 4335; al-Majdu' المجدوع, index, p. 346 and below text no. [2483].

[2124] fols. 84r-89v: Anonymous: al-Du'a' al-mustajab الدعاء المستجاب
A prayer asking for correct knowledge of God and for help in the struggle against passions.
Other mss.: → Ms. Berlin 4336/1; W. Ivanow, Ismaili Literature (Teheran 1963), p. 576 and below text no. [2484].

[2125] fols. 89v-92r: Anonymous: al-Taqdis du'a' al-sadiqin (sic) du'a' li-najat al-muwahhidin al-arifin التقديس دعاء السادقين دعاء لنجاة الموحدين العارفين.
A prayer of the faithful, the knowing believer in God's oneness, asking for salvation. Remarkable is the replacement of sad ص by sin س in sadiqin سادقين which can also be found in other places in the Ms. and in the Berlin Ms.; this phenomenon is rather frequent in middle Arabic: → Joshuablau, A Grammar of Christian Arabic (Louvain

1966-67) paragraph 17.
Other mss.: → Ms. Berlin 4336/2; al-Majdu' المجدوع, index, p. 318 and below text no. [2485].

[2126] fols.92r-94r: Anonymous: Dhikr ma'rifat al-Imam wa-asma' al-hudud al-ulwiya ruhani wa-jusmani ذكر معرفة الإمام وأسماء الحدود العلوية روحاني وجسماني.
On the spiritual (ruhani روحاني) and corporeal (jusmani جسماني) names of Hamza Ibn Ali حمزة بن علي, upon whom the Imamate was devolved from al-Hakim bi-Amr Allah الحاكم بأمر الله when in 408/1017 al-Hakim was proclaimed manifestation of the One; → Abu-Izzeddin p.101ff.
The text mentions the names (classified as "corporeal") of Hamza Ibn Ali Ibn Ahmad hadi al-mustajibin حمزة بن علي بن أحمد هادي المستجيبين and of his missionaries (du'at دعاة) Abu Ibrahim Isma'il Ibn Muhammad Ibn Hamid al-Tamimi أبو إبراهيم إسماعيل بن محمد بن حامد التميمي, Abu Abd Allah Muhammad Ibn Wahb al-Qurashi أبو عبد الله محمد بن وهب القرشي, Abu al-Khayr Salama Ibn Abd al-Wahhab al-Samiri (or: al-Samarri/al-Samurri) أبو الخير سلامة بن عبد الوهاب السامري and al-Muqtana Baha' al-Din المقتنى بهاء الدين (92v, ult.ss.); → Abu-Izzeddin p.103ff. - Baha' al-Din was appointed by Hamza Ibn Ali in 411/1020 and is one of the authors who contributed to the corpus of the Druzes (→ GAL S I 717f.).
Other mss.: → Ms. Berlin 4336/3 and below text no. [2486].

[2127] fols. 94r-100r: [Hamza Ibn Ali حمزة بن علي]: Risalat al-Tahdhir wa-al-tanbih رسالة التحذير والتنبيه.
A praise of God and an enumeration of Hamza Ibn Ali's grades, including an advice to his adherents to recognize him and to be obedient and grateful. - Further mss.: → Ms. Berlin 4337/1; al-Majdu' المجدوع, index, p. 316 and below text no. [2487].

[2128] fols. 100v-106r: [Hamza Ibn Ali حمزة بن علي]: al-Risala al-mawsuma bi-al-i'dhar wa-al-indhar al-shafiya li-qulub ahl al-haqq min al-marad wa-al-ihtiyar الرسالة الموسومة بالإعذار والإنذار الشافية لقلوب أهل الحق من المرض والاحتيار.

A warning against enemies and an admonition to stead fastness and loyalty. - Further mss.; → Ms. Berlin 4377/2 (has wrongly "ikhtiyar اختيار"); al-Majdu' المجدوع, index, p. 312 and below text no. [2488].

[2129] fols. 106r-116v: Anonymous: [al-Risala] al-mawsuma bi-al-rushd wa-al-hidaya الموسومة بالرشد والهداية[الرسالة].

On the Imam as an aid to the knowledge of God; permanent endeavor of man and the avoidance of carelessness (ghafla اغفلة) leads to the divine light.

Further mss.: → Ms. Berlin 4340/1; al-Majdu' المجدوع, index, p. 328 and below text no. [2493].

[2130] fols. 116v-120r: Anonymous: Shi'r al-nafs wa-ma tawfiqi illa bi-llah شعر النفس وما توفيقي إلا بالله.

A qasida قصيدة(metre: Tawil طويل) consisting of 30 verses praising the Imam who orders the confession of God's unity. The text is reported to have been recited by Isma'il Ibn Muhammad al-Tamimi إسماعيل بن محمد التميميand addressed to the people of Jabal Summaq جبل سماق (119v, -2); ; on Jabal Summaq as one of the Druze centres in northern Syria → Abu-Izzeddin 129f. - Further mss.: → Ms. Berlin 4340/2; al-Majdu' المجدوعindex, p. 333 and below text no. [2494].

[2131] fols. 120r-133v: [Hamza Ibn Ali حمزة بن علي]: Risalat al-ghayba. al-Risala allati waradat ala yad Abi Ya'la wa-hiya Risalat al-tahdhir ba'd al-ghayba bi-shuhur iddatin wa-kana al-khass biha ahl jazirat al-Sham رسالة الغيبة. الرسالة التي وردت على يد أبي يعلى وهي رسالة التحذير بعد الغيبة بشهور عدة وكان الخاص بها أهل جزيرة الشام.

After the disappearance of Hamza Ibn Ali, the inhabitants of Syria are admonished by Abu Ya'la to turn away from desires and to keep

to their duties. - Further mss.: → Ms. Berlin 4338/1; al-Majdu' المجدوع , index, p. 335 and below text no. [2489].

[2132] fols. 133v-134v: [Hamza Ibn Ali حمزة بن علي]: Mukataba ila ahl al-Kudya al-Bayda' مكاتبة إلى أهل الكدية البيضاء.
The inhabitants of Kudya (Ahlwardt in the description of Ms. Berlin 4331/2: Kidya) al-Bayda' are asked to send their letters to Hasan Ibn Hibat al-Raffa' حسن بن هبة الرفاع.
Further mss.: Ms. Berlin 4331/2; al-Majdu' المجدوع, index, p. 345 and below text no. [2477].

[2133] fols. 134v-135v: A titleless treatise on the ranks of the dignitaries (hudud حدود) of the Imam, partially based on the text of fols. 92r-94r.

Ms. 65.

47 folios; 14×19,5 cm; 19 lines; naskhi. Single words are written in red ink or overlined in red. Thin, brownish-yellowish and sometimes spotted paper. Primitive, flexible pasteboard binding, slightly damaged. Hand of the end of the 12th/18th century.

[2134] fols. 1v-47r: Nasr Ibn Yahya Ibn Sa'id (Isa) al-Mutatabbib al-Muhtadi نصر بن يحيى بن سعيد (عيسى) المتطبب المهتدي: al-Nasiha al-imaniya fi fadihat al-milla al-Nasraniya النصيحة الإيمانية في فضيحة الملة النصرانية.
On the author (lived between A.D. 1046 and 1239) and this refutation of Christianity by a physician who became a convert to Islam → GAL S II 145; F. Sepmeijer, Een weerlegging van het christendom uit de 10e eeuw. De brief van al-Hasan b. Ayyub aan zijn broer Ali (thesis Free University Amsterdam), Kampen 1985, pp.1f. - The letter by al-Hasan Ibn Ayyub is almost completely

incorporated into the text by Nasr Ibn Yahya of which sofar only two mss. were known (one was edited in Cairo 1312/1894-5).
Other mss. on theology: → text nos. [2025], [2064], [2065], [2071], [2151], [2282], [2300], [2302], [2318], [2325], [2327], [2329], [2331], [2354], [2357]-[2361], [2363], [2365], [2366], [2370], [2375], [2376], [2379], [2391], [2397], [2400], [2401], [2403], [2405], [2410], [2412], [2422], [2423] and [2455].

Sufism

Ms. 66.

183 folios; 12,6×17,5 cm; 19 lines; naskhi. The text is collated. Thick, brownish paper; fols. 1-9 are heavily spotted and the text is in a few cases damaged. Pasteboard binding, covers slightly damaged. According to a remark in the margin of fol. 2r, the Ms. was bequeathed by Shaykh Ali Ibn Ibrahim al-Madani al-Hanbali. Hand of the 8-9th/14-15th century.

[2135] fols. 1r-183v: Abd Allah Ibn Muhammad Ibn Ali al-Ansari al-Herewi عبد الله بن محمد بن علي الأنصاري الهروي: Manazil al-sa'irin منازل السائرين, with commentary by Abd al-Razzaq al-Kashani (al-Qashani) الرزاق الكاشاني (القاشاني).
On al-Harawi (died 481/1088), Manazil al-sa'irin, a survey of Sufism → GAL I 432 nr.I and S I 774 nr. I. al-Herewi's text has been recently edited with Persian translation by Rawan Farhadi روان فرهادي (Teheran 1361 h.š/1982-3). A French translation by J. Sourdel-Thomine appeared in 1957 in Damascus (Guide des lieux de pèlerinage). On al-Herewi → the monograph (with extracts from his works) by S. De Laugier de Beaurecueil, Khwadja 'Abdallah Ansari,

mystique Hanbalite (Beyrouth 1963).
The first folio of the Ms. (containing the proem) is missing; the Ms. starts:
من عنده الهمام الحقّ والتحقيق قال رضي الله عنه.
Then follows the beginning of al-Herewi's text (= ed. Farhadi p. 10, 2).
After fol. 9v is a lacunabecause fol. 9v ends with the commentary on al-Herewi ed. Farhadi p.24 and fol. 10r (l.2) continues with al-Harawi ed. Farhadi p.30, 11. - A long lacuna is also after fol. 172v, which ends with the beginning of the commentary on al-Herewi ed. Farhadi p.136, ult.; fol. 173r continues with al-Herewi ed. Farhadi p. 196, 6 and its commentary. - The Ms. is incomplete at the end, as it ends with the commentary on al-Herewi ed. Farhadi p. 210, 1-5 (= fol. 183v5-7).
The author of the commentary is not mentioned in our Ms.; as fol. 2r6 refers to the commentary by Afif al-Din al-Tilimsani عفيف الدين التلمساني(died 690/1291) our commentary must have been composed in the 8th/14th century. In view of the supposed age of the Ms. we must consequently assume that our commentary was copied during or shortly after the lifetime of the commentator. He can be identified with Abd al-Razzaq al-Kashani عبد الرزاق الكاشاني(died 730/1330) as a comparison with Ms. Leiden Or. 702(2) (= fols. 86v-155v) shows; our Ms. begins in the Leiden Ms. on fol. 86v14. - An edition of this commentary appeared 1995 in Beirut.

Ms. 67.

10 folios; 12×17,5 cm; 15 lines; naskhi. Single words are overlined in black. Smooth and somewhat brownish paper. Owner's stamp on fol. 1r mentioning the name "Sayyid Hafiz Mustafa Mayzanizade" = "Mustafa Ibn Hafiz Asim Mayzanizade al-Naqshbandi al-Mujaddidi al-Amidi". Copied at the end of Dhu al-Hijja (10)21/22 February

1613.

[2136] fols. 1v-10r: Ahmad Ibn Muhammad Abd al-Malik al-Tibrizi أحمد بن محمد عبد الملك التبريزي: Siraj al-qulub سراج القلوب.
On the author (wrote in the 5th/11th century) and this treatise on the Sufi stations (maqamat مقامات) in 41 chapters → GAL I 433 nr. 3a and S I 775 nr. 3a. The text is edited by Abd al-Latif Muhammad al-Abd عبد اللطيف محمد العبد(Cairo 1978). - Fol. 1r contains an enumeration of authors and works on different subjects. A modern hand added some biblio-graphical notes and the remark that the text was published in 1976 (sic) in Cairo.

Ms. 68.

30 folios; 13×18 cm; 19 lines; somewhat irregular, but clearly written naskhi. Single words are written in red ink or overlined in red. The text is collated. Smooth and in part slightly brownish paper. Copied at the end of Safar 922/5 April 1516.

[2137] fols. 1v-30v: Abu Hamid (Ms.: Ahmad) Ibn Muhammad Ibn Muhammad al-Ghazzali al-Tusi أبو حامد(م. أحمد) بن محمد بن محمد الغزالي الطوسي: Madkhal al-suluk ila manazil al-muluk مدخل السلوك إلى منازل الملوك.

On the author (died 505/1111) and these reflexions on mystical piety and the duties of belief → GAL I 423 nr.36 and S I 751 nr. 36 (4 mss.). Bouyges, Essai, p. 142 nr.232 doubts the attribution to Ghazzali whose authorship is accepted by Abd al-Rahman Badawi عبد الرحمن بدوي, Mu'allafat مؤلفات, p. 360 nr.232. The text is now available in an edition by Muhammad Riyad al-Salihi محمد رياض الصالحي (Damascus 1385/1965).

Ms. 69.

10 folios; 13,2×18 cm; 21 lines; irregular, but clearly written naskhi. Single words and sentences are written in red ink. Thick, brownish paper. Copied during Rabi' I 914/July 1508 by Abu Bakr al-Dhabbah Ibrahim al-Hanbali (→ fol. 7v), on whom compare al-Hasan Ibn Muhammad al-Burini الحسن بن محمد البوريني(died 1024/1615), Tarajim al-A'yan min abna' al-zaman تراجم الأعيان من أبناء الزمانI, ed. Salah al-Din al-Munajjid صلاح الدين المنجد(Damascus 1959), pp. 279-282.

[2138] fol. 1v-7v: Sadr al-Din al-Qonawi صدر الدين القونوي: al-Tawajjuh al-awla bi-haqq al-haqq jalla wa-ala التوجه الأولى بحق الحق جل وعلا.
A still unedited mystical treatise by al-Qonawi (died 672/1263) on the path which leads to God's vicinity. fol. 1r mentions as title al-tawajjuh al-awla. The same text, without author, is in Ms. Berlin 2995, with the title Ujala (or: Risala) fi al-tawajjuh al-atamm عجالة (أو رسالة) في التوجه الأتم. In a few mss. the same text is ascribed to Sadr al-Din's teacher, the famous mystic Ibn Arabi ابن عربي, with the additional title variants al-Ta'rif bi-kayfiyat al-tawajjuh al-atamm التعريف بكيفية التوجه الأتمor Kitab Ujalat al-ta'rif bi-kayfiyat al-atamm كتاب عجالة التعريف بكيفية الأتم. All these variants ultimately are based on the beginning following the amma ba'du أما بعد(fol.1v16f.): fa-hadhihi ujalatun tatadammanu al-ta'rif bi-kayfiyat al-tawajjuh (+ al-atamm Ms. Berlin 2995) al-awla nahw al-haqq jalla wa-ala فهذه عجالة تتضمن التعريف بكيفية التوجه (الأتم) الأولى نحو الحق جل وعلا.
Brockelmann (GAL I 448 no. 148 and S I 800 no. 149 [sic]) mentions our text among the works of Ibn Arabi and at the same time (!) as al-Risala al-Tawajjuhiya الرسالة التوجهيةamong those written by Sadr al-Din al-Qonawi (GAL S I 808 no. 18). Yahya, Histoire II p. 507f. no. 772 has abandoned the ascription to Ibn Arabi; the authorship of Sadr al-Din al-Qonawi, as assumed by him, is

confirmed by our Ms. which, moreover, is a copy made by a respected scholar from Damascus (→ above). Two more copies attributed to Sadr al-Din al-Qonawi are Princeton no. 2763.

Ms. 70.

121 folios; 11×16,5 cm; 15 lines; regular naskhi. Single words are written in red ink. Brownish paper, sometimes stained with water and spotted; fol. 1 is damaged. Original leatherbinding; covers and flap with centre-ornament and frame consisting of geometrical lines and dots. Owner's remark on fol. 1r: Qasim Ibn Ali Ibn Muhammad Bizziru al-Tunisi; fol. 116r mentions the year 1264/1847-8. According to the colophon (fol. 115v), the Ms. was collated (harrara حرر) by the copyist (mentioned with the additional nisba "al-Andalusi") at the end of Jumada II 1203/25 March 1789. This is confirmed by some additions in the margin of the text, written by the same hand as the colophon. Bizziru informs us that he collated our Ms. with an autograph of Abd al-Ghani al-Nabulusi عبد الغني النابلسي. This is possible as our Ms. must have been copied at the beginning of the 12th/18th century - perhaps in the lifetime of Abd al-Ghani al-Nabulusi: our Ms. refers to him with with the addition amaddana Allah bi-madadihi wa-nafa'ana Allah bi-ulumihi أمدنا الله بمدده ونفعنا الله بعلو مه (fol. 1r) or nafa'ana Allah ta'ala bihi نفعنا الله تعالى به(fol. 115r). It may have been copied beween 1088/1677, the date of the composition of the commentary and 1143/1731, the year of its author's death (→ below).

[2139] fols.1v-115v: Raslan Ibn Ya'qub Ibn Abd al-Rahman al-Ja'bari al-Dimashqi رسلان بن يعقوب بن عبد الرحمن الجعبري الدمشقي: Risalat al-Tawhid رسالة التوحيد(= al-Risala al-Raslaniya الرسالة الرسلانية), with commentary by Abd al-Ghani al-Nabulusi عبد الغني النابلسي, called

Khamrat al-khan wa-rannat al-alhan fi sharh Risalat Arslan al-Dimashqi خمرة الخان ورنة الألحان في شرح رسالة أرسلان الدمشقي.
On Raslan (died ca. 695/1296), the author of this mystical treatise on the unity of God (→ text nr. 142) and on the commentary (unedited) by Abd al-Ghani al-Nabulusi (died 1143/1731) → GAL I 452 nr. I 4; S I 811 nr. I 4 and S II 475 nr. 112 (7 mss.). The colophon informs us that the commentary was finished in Rajab 1088/1677.
The commented text is written in red ink. Beginning and end of text and commentary can be found in the description of Ms. Berlin 2434.

Ms. 71.

61 folios; 17,5×26 cm; 21 lines; naskhi, in part without diacritical points. Single words are written in red ink. Thick, brownish paper, the first folio is damaged. Original red leatherbinding (repaired); covers and flap with centre-ornament and vignettes as in Ms. Shehid Ali 378 (dated 719/1319), cf. Weisweiler, plate 13 and p. 168, nr. 319. - Owner's remark: Mustafa Iyas (sic) al-marhum Ibrahim Agha Shaykhsard-zade (?); bequeathed by Uthman al-Kurdi. According to the title-page, the text was copied during the month Rabi' I 877/August 1472; the colophon (fol. 61v) mentions as copyist Abd Allah Ibn Muhammad Ibn Uthman al-Misri.

[2140] fols. 1v-61v: Abd Allah Ibn As'ad Ibn Ali al-Yafi'i عبد الله بن أسعد بن علي اليافعي: al-Risala al-Makkiya fi tariq al-sada al-sufiya الرسالة المكية في طريق السادة الصوفية.
On the author (died 768/1367) and his unedited introduction to the mystical path and its eight conditions → GAL II 177 nr. 8 and S II 228 nr.8 (2 mss.).

Beginning (after the Basmala):

فقد ألفت هذا التأليف في مكة حرسها الله تعالى : الحمد لله العظيم شأنه القوي سلطانه الظاهر إحسانه... أما بعد ثم استدركته بمدينة دمشق وزدت فيه فوائد حتى إذا طالع المريد الصادق ونبهه الله تعالى من رقدة الغفلة...

End:

وإياكم من نومة الغافلين وصلى الله على سيدنا محمد في الأولين والآخرين وعلى آله وصحبه الطاهرين إلى يوم الدين ، والحمد لله ربّ العالمين ،

The text is divided into numerous chapters and sections and refers to the Islamic tradition-literature and earlier Sufis. In the margin are a few notes.

Ms. 72.

39 folios; 15,3×21 cm; 19 lines; small, regular written naskhi. Single words are written in red ink. Thick paper, slightly spotted. Modern cardboard binding. On fol. 1v owner's remark: Ibrahim Ibn al-Hajj Mustafa Ibn al-Hajj Muhammad al-Uruqi (or: al-Uruni) and the date Rajab [1]184/October [1]740. Hand of the beginning 12th/17-18th century.

[2141] fols. 1v-21v: Abu al-Hasan Nur al-Din Ali Ibn Khalil al-Marsafi al-Shafi'i أبو الحسن نور الدين علي بن خليل المرصفي الشافعي: Kitab al-Kawkab al-shahiq al-mukhlis min manhajay al-salik كتاب الكوكب الشاهق المخلص من منهجي السالك.

On the author (died 930/1524) → GAL II 332; S II 460; Kahhale VII 88. This introduction to the mystical path is different from Marsafi, al-Manhaj al-salik ila ashraf al-masalik المنهج السالك إلى أشراف المسالك(→ fols. 23r-39v) and from the same, al-Muqni' wa-al-mawrid al-adhb li-man yashrab wa-yakra' المقنع والمورد العذب لمن يشرب ويكرع(Ms. Berlin 3038). It consists of five chapters:

1) Fima yukhbaru an ma'na al-suluk wa-yukshafu an haqa'iq al-masluk فيما يخبر عن معنى السلوك ويكشف عن حقائق المسلوك (fols. 1v-11r);

2) Fima yaridu ala al-dama'ir min al-khawatir al-khams فيما يرد على الضمائر من الخواطر الخمس (11r-13r);
3) Fi ma'rifat al-maqamat al-aliya wa-ahwal al-siyar في معرفة المقامات العلية وأحوال السير (13r-17r);
4) Fi al-ilm wa-al-ma'rifa في العلم والمعرفة (17r-18v);
5) Fi al-tawhid في التوحيد (18v-21v).
The text is mentioned neither in Brockelmann (GAL) nor in Kahhale.
Beginning (after the Basmala):
وبه نستعين ، الحمد لله المنقذ من شاء من عباده من الضلال المنعم... أما بعد: فقد سألني بعض الإخوان المحبّين الراغبين في السلوك أن أجمع مختصرا من كتب القوم...

End:
إنك على كلّ شيء قدير وبالإجابة جدير وصلى الله على سيدنا محمد وآله وصحبه وسلم. تمّ الكتاب المبارك بحمد الله ،

[2142] fols. 22r-23r: Raslan Ibn Ya'qub Ibn Abd al-Rahman al-Ja'bari al-Dimashqi رسلان بن يعقوب بن عبد الرحمن الجعبري الدمشقي: Mas'ala (Risala) fi al-tawhid مسألة (رسالة) في التوحيد.
On the author (died 771/1369) and his mystical treatise on unification (tawhid) → GAL I 452 no. 1; S I 811 no. I and S III 1257 (addition to p. 144, 4g with the correct date of the author's death).
According to GAL S I 811, the text is only available in an old printing (Cairo 1317/1899) of the commentary (Fath al-rahman فتح الرحمن) by Zakariya' al-Ansari زكرياء الأنصاري. It has also the title al-Risala al-Raslaniya الرسالة الرسلانيةor Risalat Raslan رسالة رسلان(→ Ms. Berlin 2427).
A second Ms., with commentary by Abd al-Ghani al-Nabulusi عبد الغني النابلسي, is text no. [2139].

[2143]fols. 23r-39v: Abu al-Hasan Nur al-Din Ali Ibn Khalil al-Marsafi al-Shafi'i أبو الحسن نور الدين علي بن خليل المرصفي الشافعي: Manhaj al-salik ila ashraf al-masalik منهج السالك إلى أشرف المسالك, a fragment .

On the author (died 930/1524) and this still unedited summary of al-Risala al-qushayriya الرسالة القشيرية(by al-Qushayri القشيريwho died 465/1072; → GAL I 432 no. 1 and S I 771 no.1), on the principles of mystics, → GAL II 332 and S II 460. Our Ms. contains fasl فصل2, 3 and 4; as Ms. Berlin 3037 shows, the complete text consists of 26 fusul فصول.

Ms. 73.

139 folios; 11×16,4 cm; 17 lines; not very carefully written naskhi. Spotted paper. Pasteboard covers with leather spine (slightly damaged). Flap and covers are pasted with marbled paper (damaged). Hand of the 12-13th/18-19th century.

[2144] fols. 1v-139v: Ahmad Ibn Yusuf Ibn Ahmad al-Dimashqi al-Qaramani أحمد بن يوسف بن أحمد الدمشقي القرماني: al-Rawd al-nasim wa-al-durr al-yatim fi manaqib al-sultan Ibrahim Ibn Adham الروض النسيم والدر اليتيم في مناقب السلطان إبراهيم بن أدهم.
This unpublished legend by Qaramani (938/1532-1019/1611) is a glorification of the ascetic life of the repentant Ibrahim Ibn Adham Ibn Mansur إبراهيم بن أدهم بن منصورwho died in 161/778. The text is an extract from a translation (made during 1019/1610) from the Turkish original entitled al-Tiraz al-mu'lam fi qissat al-sultan Ibrahim Ibn Adham الطراز المعلم في قصة السلطان إبراهيم بن أدهم, written by Derwish Hasan al-Rumi درويش حسن الرومي(→ GAL II 301 and S II 412).
A survey of the contents can be found in the description of Ms. Berlin 9055; beginning and end differ from Ms. Berlin:
Beginning (after the Basmala):
وبه نستعين ، الحمد لله الذي اولى<ب>نا من مزيد النقم والبلوا وارفع عنا من الضرر والسقم واشكروه...
On fol. 2r, ult. follows the text as the beginning of Ms. Berlin 9055.
End:
والنقصان بحرمة سيد ولد عدنان عليه ألف صلاة من الملك الديان آمين ،

Ms. 74.

80 folios; 11×16,7 cm; 21 lines; somewhat stiff, small naskhi. Single words are written in red ink or overlined. Smooth, yellowish paper. Green marbled pasteboard binding with flap; red leather spine. Copied 7 Ramadan 1133/2 July 1721 by Abd al-Qadir Ibn Muhammad Ibn Muhammad Ibn Ibrahim.

[2145] fols. 3v-80r: Abu al-Mawahib Abd al-Wahhab Ibn Ahmad Ibn Ali al-Sha'rani أبو المواهب عبد الوهاب بن أحمد بن علي الشعراني: Kitab al-Mawazin al-durriya al-mubayyina li-aqa'id al-firaq al-aliya كتاب الموازين الدرية المبينة لعقائد الفرق العلية.

On the author (died 973/1565) and his unpublished rather unsystematic collection of Sufi considerations on God and the world → GAL II 337 no. 24 and S II 466 no. 24 (3 mss.). Compare now also Michael Winter, The Writings of Abd al-Wahhab al-Sha'rani عبد الوهاب الشعراني: a Sufi source for the social and intellectual life of 16th century Egypt, thesis Los Angeles 1972.

In the introduction of our text the author explains that everyone who considers the thoughts of the Sufis may be absolved from his guilt. They do not depart from the orthodox faith as people often suspect.

Beginning (after the Basmala):

الحمد لله ربّ العالمين والصلاة والتسليم على سيدنا محمد وعلى سائر الأنبياء والمرسلين وعلى آلهم وصحبهم أجمعين وبعد: فهذه عقيدة شريفة انقدحت(؟)لي من تصفّح عبارات الأولياء المحققين أصحاب الدوائر الكبرى كالشيخ أبي القاسم بن قسي صاحب كتاب خلع النعلين وكالشيخ محي الدين العربي وكالشيخ صفي الدين ابن أبي منصور وكالشيخ عبد الكريم الجيلي وكالأستاذين الكبيرين سيدي محمد وفاء وولده سيدي علي وفاء...

End:

فقد نصحتك والسلام والحمد لله ربّ العالمين وصلى الله على سيدنا ... >يا ارحم الراحمين وادخلنا في شفاعته آمين ، رحم الله تعالى روح مؤلّفه وشكر سعيه وعشرنا في زمرته ، تمت لوائ سيد المرسلين آمين ،

Ms. 75.

38 folios; 10,7×16 cm; 19 lines; regular naskhi. Single words and chapter-headings are written in red ink. Thick paper, slightly water-stained. Hand of the 12th/18th century.

[2146] fols. 1v-38r: Abd al-Wahhab Ibn Ahmad Ibn Ali Ibn Ahmad Ibn Musa Ibn Mawlay Ibn Abd Allah Ibn al-Zaghali (= al-Sha'rani) عبد الوهاب بن أحمد بن علي بن أحمد بن موسى بن مولاي بن عبد الله بن الزغلي (= الشعراني): Madarij al-salikin ila rusum tariq al-arifin مدارج السالكين إلى رسوم طريق العارفين.

On the author (died 973/1565) and this unpublished text on the behaviour and aims of the Sufis → GAL II 337 no. 15; S II 465 no.15l; Taha Abd al-Baqi Surur طه عبد الباقي سرور, al-Tasawwuf al-islami wa-al-Imam al-Sha'rani التصوف الإسلامي والإمام الشعراني, Cairo 21952; and Winter (as description of Ms. 74).

An enumeration of the chapters as well as beginning and end of the text can be found in the description of Ms. Berlin 3104. The end of our Ms. differs:

وأن يرينا الباطل باطلا ويرزقنا اجتنابه آمين ، والحمد لله ربّ العالمين وصلى الله على سيدنا محمد وآله ..
وصحبه وسلم تسليما تمّ ،

In the margin are some notes. The text is collated. On fol. 1r precedes a collection of some wise sayings.

[2147] fol. 38v: Anonymous: [Risala fi al-nafs] wa-fi da'iha wa-adwiyatiha [رسالة في النفس] وفي دائها وأدويتها, the first page.

Beginning (after the Basmala):

قال رضي الله تعالى عنه: اعلم أنّ النفس لطيفة مودوعة في القالب لها الأخلاق والصفات المذمومة والحمودة
كما أنّ الروح في القالب لها الأخلاق والصفات المحمودة والنفس لا تعرف ...

The Ms. gives on fol. 38r below the following information: wa-li-ba'd al-sada - radiya Allah anhu - fiha (sc. fi al-nafs) wa-fi da'iha (Ms. datiha) wa-adwiyatiha ولبعض السادة - رضي الله عنه - فيها (في النفس) وفي دائها (داتها)

وأدويتها. A later hand added in the margin: lil-Shaykh Abd al-Rahman al-Sulami للشيخ عبد الرحمن السلمي. This identification is wrong; Abd al-Rahman al-Sulami عبد الرحمن السلمي (died 412/1021; → GAS I 671-4), Kitab Uyub al-nafs wa-mudawatiha كتاب عيوب النفس ومداواتها (ed. Etan Kohlberg, Jerusalem 1976) has some similarity to our text insofar as both mention the uyub al-nafs and their remedy (mudawat); however, they are totally different from each other. Finally, another anonymous text on uyub al-nafs and their remedy in Ms. Berlin 2997 is also different.

Worthy of notice is a long quotation from the mystic Abu Abd Allah Ibn (al-)Khafif أبو عبد الله بن (الـ)خفيف (268/882-371/981) on fol. 38v11ff., which shows the same structure as the above-mentioned text by Abd al-Rahman al-Sulami namely the enumeration of the uyub al-nafs and their remedy (mudawat). We do not know of such a work by Ibn Khafif ابن خفيف (→ GAS I 663f.; Schimmel, Mystische Dimensionen, index), but it is quite possible that he wrote such abook which may have inspired Abd al-Rahman al-Sulami and the anonymous author of our ms.

The quotation from Ibn Khafif ابن خفيف is as follows (38v11-ult., the end of the ms.):

وسئل الشيخ الكبير أبو (أبي المخطوط) عبد الله بن خفيف قدس سره عن النفس ما هي ؟ فقال إنها لا تعرف بذاتها ولكن بظهور أفعالها يستدلّ عليها وإنّ من صفاتها المخالفة للحق وإنها مائلة إلى الشهوة ويثقل عليها العبادة ولها عيوب كثيرة ولكن لكل عيب منها له مداواة ، ومن عيوبه صحبة العوام الباطلين (الباطالين المخطوط) وأهل السوق الغافلين ومداواتها صحبة العلماء الخاشعين وعباد الله الصالحين ، ومن عيوبها صحبة التجار وأهل الديوان وإمامة الأتراك وملازمة باب الأمراء والاشتغال بأمورهم لأجل الدنيا ومداواتها صحبة الزهاد والمتورعين والتذكر بأهوال القيامة وأنواع العذاب للظالمين ، ومن عيوبها صحبة أهل الإباحة والزنادقة وصحبة القراء المداهنين والمتفقهة الغافلين والمتصوفة الجاهلين ، ومداواتها صحبة أهل المهابة والديانة والسياسة من <...>

The ms. ends here abruptly.

Ms. 76.

18 folios; 15,2×20,7 cm; 20 lines; stiff naskhi. Single words are written in red ink. In a few places worm-eaten and spotted paper; the first two folios are damaged with some loss of the text. Owner's remark on fol. 18r: Rashid Abu Shaykh Naji. Copied 18 Jumada II 1008/5 January 1599 by Darwish Ibn Yahya Ibn Abi al-Jud al-Ansari from an autograph which was written by the author on 7 Rajab 933/9 April 1527 (fol. 15v).

[2148] fols. 1v-15v: Abd al-Wahhab Ibn Ahmad Ibn Ali al-Ansari al-Sha'rani عبد الوهاب بن أحمد بن علي الأنصاري الشعراني: Kitab Irshad al-talibin ila maratib ulma' al-amilin كتاب إرشاد الطالبين إلى مراتب علماء العاملين.
On the author (died 973/1565) and this unedited treatise on the different ranks of the Sufi → GAL II 336 no. 6 and S II 465 no. 6. The text is collated with the autograph (→ fol. 15v, note in the margin). Lacunas are after fols. 4 and 5. An enumeration of the five chapters as well as beginning and end can be found in the description of Ms. Berlin 3044.

[2149]fols. 16r-18r contain notes and excerpts from different works, among them Ibn Arabi ابن عربي, al-Futuhat al-Makkiya الفتوحات المكية(17r) and al-Sha'rani (17v-18r).

Ms. 77.

6 folios; 16×22 cm; 23-25 lines; irregular naskhi. Water-stained and spotted paper. Cardboard binding. Owner's remark (name illegible) mentioning the year 1221/1806-7. Hand of the late 12th/18th century.

[2150] On the author (died 1058/1648) → GAL S II 510 and 902; Kahhale VIII 312 and XI 112. The title is only mentioned in

Kahhale, who took his information from Isma'il Pasha al-Baghdadi إسماعيل باشا البغدادي, Hadiya هدية II p.282.
The text is a refutation of pantheistic ideas of Sufis and was written near Mecca in the year 1057/1647 on request of an unnamed scholar in India (min aqasi al-Hind من أقاصي الهند).
According to fols. 2v-3r the author divided the text into six sections: muqaddima مقدمة, four chapters and a nubdha yasira نبذة يسيرة. On fol. 3r9, however, he begins with a "comment on the introduction" (Sharh al-muqaddima شرح المقدمة), which in his opinion is "more appropriate"; the rest of the Ms. does not contain any chapters as mentioned on fols. 2v-3r. Unfortunately, the Ms. is incomplete at the end; we, therefore do not know whether our Ms. is part of a much longer work or - more probable - not finished by the author.

Ms. 78.

7 folios; 15,5×22 cm; 20 lines; somewhat stiff naskhi. Single words are written in red ink. Thick, slightly water-stained, spotted and damaged (fols. 5-7) paper. Cardboard binding. Copied during Mu rram 1169/October 1755 by Muhammad Ibn Abd Allah Ibn Ahmad Ibn Muhammad Ibn Ahmad Ibn Muhammad Ibn Mustafa al-Hanbali al-Khalwati (fol. 1r).

[2151] fols. 1v-7r: Mustafa Ibn Kamal al-Din al-Bakri al-Siddiqi al-Khalwati مصطفى بن كمال الدين البكري الصديقي الخلوتي: A titleless treatise on the repetition of God's attributes and formulas in praise of God and its meaning.
On the author (died 1162/1749) → GAL II 350f. and S II 477f. The identity of our text with one of al-Khalwati's known works is unclear. It is different from al-Mudam al-bikr fi bayan ba'd aqsam al-dhikr wa-tark al-dhikr المدام البكر في بيان بعض أقسام الذكر وترك الذكر; → Ms.

Berlin 3727 which according to the description by Ahlwardt is based on an earlier and not finished version on dhikr. The text in our Ms. has the character of an unfinished treatise: it begins without Basmala and prooem abruptly with a quotation (fol. 1v):

قال القاضي عبد الله المقيم يومئذ ببغداد : رأيت النبي صلى الله عليه وسلم في المنام وهو مصفر اللون فقلت : ...

[2152] On fols. 1v16-2r12 follows a quotation from Abd al-Ghani al-Nabulusi عبد الغني النابلسي, Sharh al-tajalliyat شرح التجليات and then the author starts:

اعلم أنّ التوحيد الشهودي بعد القولي والمجاهدة النفسانية في تحصيله والرياضة تمرين النفس ...

The author describes the meaning of asma' Allah أسماء الله in accordance with the Khalwatiya خلوتية, those who do not mingle with the people, and in contrast to the Jalwatiya جلوتية, those who concentrate on "notions" (khawatir خواطر) falling into the heart (qalb قلب) as a kind of revelation (injila' انجلاء, inkishaf انكشاف).

The continuation of fol. 3v is on fol. 4r15 and fol. 4r1-4 is a repetition of fol. 3r1-4. Then follows an insertion on fol. 4r4-14. The text on fols. 4v-5 containing the enumeration of God's attributes is incomplete and we find blank interstices. On fols. 6r-7r follows a note (fa'ida فائدة) on al-dhikr الذكر, starting with the phrase naqaltu min kutub al-qawm radiya Allah anhum : adab al-dhikr al-mushar ilayhi ... نقلت من كتب القوم رضي الله عنهم: آداب الذكر المشار إليه; on dhikr in the Sufi order of the Khalwatiya → F. de Jong, art. Khalwatiyya in: EI2 IV (1978), p.992.

End (fol. 7r, margin):

ومن طرد عن الذكر فقد عزل من تلك الولاية والله الموفق لا إله غيره ولا ربّ سواه ،

A later hand added on fol. 1r the wrong identification Islah al-sufiya bi-al-dhikr fi ayy lugha kana lil-Nabulusi إصلاح الصوفية بالذكر في أي لغة كان للنابلسي, apparently misled by the quotation on fols. 1v-2r.

Ms. 79.

16 folios; 14,8×22,4 cm; 17 lines; naskhi. The paper of fols. 1 and 16 is slightly damaged. Hand of the late 13th/19th century.

[2153] fols. 1v-14r: Muhammad al-Zayni al-Hashimi al-Husayni محمد الزيني الهاشمي الحسيني: Kitab Ma'rab al-yaqin fi maratib al-muqarribin كتاب مأرب اليقين في مراتب المقربين.

According to the colophon the author wrote his treatise during the year 1182/1768-9. He is perhaps identical with Muhammad al-Hasani al-Husayni al-Baghdadi al-Najafi al-Zayni محمد الحسني الحسيني البغدادي النجفي الزيني (died 1216/1801) who is mentioned as a poet, commentator of the Koran and adib أديب in Kahhale IX 230.

The author wrote his treatise, a description of the ten degrees (martaba مرتبة) or circles (da'ira دائرة) of man on his way to the nearness (qurb قرب) of God, as an explanation of what Muhammad Nur al-Din محمد نور الدين (not identifiable) has said; al-Zayni understands his treatise to be a contribution to hall uqud fara'id al-dawa'ir حل عقود فرائد الدوائر (1v6) and to hall rumuz al-dawa'ir bi-fayd Allah al-batrin al-zahir al-awwal wa-al-akhir حل رموز الدوائر بفيض الله الباطرين الظاهر الأول والآخر (14r1f.). The terminology is that of the late school of Ibn Arabi ابن العربي. A discussion of different degrees of nearness to God can often be found in later mystical literature; compare, for example, Abd al-Aziz Ibn Abd al-Salam al-Sulami عبد العزيز بن عبد السلام السلمي(died 660/1262: → GAL I 431), al-Fawa'id fi ikhtisar al-maqasid الفوائد في اختصار المقاصد , Ms. Berlin 3013, fol. 27r (maratib al-qurb مراتب القرب) and already al-Junayd الجنيد(died between A.D. 908 and 910) who distinguished three classes among those who strive for unification with God: → Ali Hassan Abdel-Kader, The Life, Personality, and Writings of Al-Junayd, London 1962 (repr. 1976), Arabic text p. 56/transl. p. 176f.

Our text is divided into three sections:

1) Muqaddima مقدمة (fols. 1v-2v);

2) al-Maqsad المقصد (2v-11r), on the ten circles which can be found in a drawing of concentric circles on fol. 1r.
3) al-Khatama الخاتمة (11r-14r), , a description of the highest degree, the insan al-kamil الإنسان الكامل.

Beginning (after the Basmala):

الحمد لله الذي اختار الإنسان لخلافته وشرفا بين الخلائق... أما بعد فهذه بطاقة كتبتها في حل عقود فرائد الدوائر الموضوعة في مراتب القرب والبعد بالنسب والنظائر الصادرة من قلم مولانا العبد الصادق ... مير محمد نور الدين ...

End:

ونفعها الله بها الذاكرين بحرمة خاتم النبيين آمين ... وآخر دعوانا أن الحمد لله رب العالمين والصلوة على .. خاتم الأنبياء والمرسلين وعلى آله وأصحابه أجمعين ، وقد استراح القلم من خدمة هذا الرقم اللهم في مجلس صاحب هذه الدائرة الوهبية بالمفاوضة القدسية والمقابلة الانسية في يوم الجمعة الثانية من شهر لعام اثنى وثمانين ومائة وألف من هجرة من له العزّ والشرف.

In the margin are a few notes which on fols. 2, 7 and 8 are cut off and in the case of fols. 7 and 8 are inserted as loose slips of paper. On fol. 14v follows a short prayer.

Other mss. related to Sufism: → text nos. [2258], [2291], [2299], [2347]-[2349], [2351], [2381], [2382], [2387], [2425]-[2429], [2434] and [2447].

Philosophy: metaphysics, physics, logi.

Ms. 80.

145 folios; 16×29 cm; ±15 lines; nasta'liq. Single words are overlined in red ink. Brownish paper, stained with water and repaired. Geometrical watermark on fol. 126. Original leather binding; cover with ornamental frame and centre-ornament, with

two additional smaller ornaments above and below it. Spine damaged. Two different owners' stamps on fol. 144r (illegible); owners' remarks: on fol. 1r with the year 1304/1886-7; on fol. 144v with the dates Safar 1244/August 1828 and Ramadan 1249/January 1835; on fol. 145v with the date 22 Rajab 1305/24 March 1888. Copied 1079/1668.

[2154] fol. 1r: Some notes, among them a short remark on the genealogy of ancient philosophers, from Aristotle to Luqman لقمان, and on the etymology of their names.

[2155] fols. 1v-144r: Athir al-Din al-Abhari أثير الدين الأبهري: Hidayat al-hikma هداية الحكمة, part 2 (fi al-tabi'iyat في الطبيعيات) and 3 (fi al-ilahiyat في الإلاهيات), with commentary by Mir Husayn Ibn Mu'in al-Din al-Maybudi مير حسين بن معين الدين الميبودي.

On al-Abhari (died 663/1264) and his encyclopedia Hidayat al-hikma هداية الحكمة, of which part 2 and 3 are commented by al-Maybudi during 880/1475, → GAL I 464 1a5 and S I 840 1a5 (mentions the mss. and old editions).
Folios 1-124 contain many glosses in the margin and in part between the lines. Between folios 27/28, 54/55 and 118/119 glosses are added on loose sheets of paper; folios 55v and 94v contain drawings. On the numerous authors of glosses → GAL (as above).

Ms. 81.

227 folios; 14,5×20,5 cm; 24-25 lines; naskhi, tending to nasta'liq; text within red frame. The chapter-headings are written in red ink,

single sentences are overlined in red. Geometrical drawings on fols. 178-179; 181; 183-185 and 188-189. Smooth paper, in part stained with water; therefore, the text on fols. 43v, 117 and 129-130 is damaged. Modern red leather binding, covers and flap with centre-ornament and geometrical frame. Owner's stamp on fol. 1r (illegible). Copied 27 Ramadan 1105/22 May 1694.

[2156] fols. 1v-227r: Najm al-Din Ali Ibn Umar al-Qazwini al-Katibi نجم الدين علي بن عمر القزويني الكاتبي: Kitab Hikmat al-ayn كتاب حكمة العين, with commentary (sharh شرح) by Mirak Shams al-Din Muhammad Ibn Mubarakshah al-Bukhari ميرك شمس الدين محمد بن مبارك شاه البخاري.
On al-Katibi (died 675/1276 or later), Kitab Hikmat al-ayn (a work on metaphysics and physics) and the commentary by Muhammad Ibn Mubarakshah al-Bukhari (8th/14th century) → GAL I 466 no. II and S I 847 no. II. Text and commentary are published by Ja'far Zahed جعفر زاهد, Mashhad 1974 (= Ferdowsi University Publications no. 47).

Ms. 82.

6 folios; 14,3/15,3 (fol.1) × 21 cm; 23 lines; Turkish naskhi. Single words are written in red ink. Brownish paper. Hand of the 11th/17th century.

[2157] fols. 1r-6r: Muhammad Ibn Musa al-Talishi محمد بن موسى الطالشي : al-Nuskha al-Talishiya النسخة الطالشية.
On the author (wrote in the 9th/15th century) → Kahhale XII 64; Brockelmann (GAL I 467 no.II/2) mentions al-Talishi (Brockelmann: al-Talishi التالشي) as author of a commentary on Najm al-Din al-Katibi نجم الدين الكاتبي, Kitab Hikmat al-ayn كتاب حكمة العين(written 884/1479 on behalf of Sultan Ya'qub سلطان يعقوب). This commentary cannot be our

text, which is a short monograph on meteorology according to Aristotelian doctrine.

Our treatise is nowhere mentioned; it consists of three chapters:

1) fols. 1r-v: a preface (tamhid تمهيد), with two sections on mahiyat al-jism ماهية الجسمand inqilab al-anasir انقلاب العناصر;

2) fols. 1v-5v: four fundamentals (usul أصول):

a) fi al-bukhar في البخار;

b) fi al-dukhan في الدخان;

c) fi al-rih wa-kayfiyat husuliha في الريح وكيفية حصولها;

d) fi bayan qaws quzah في بيان قوس قزح;

3) fols. 5v-6r: khatama خاتمة.

Beginning (after the Basmala):

وبه نستعين ، الحمد لوليه والصلوة على نبيه محمد وآله الطيبين الطاهرين وصحبه أجمعين ، أما بعد : فهذه رسالة مرتبة على تمهيد وأصول أربعة وخاتمة ، التمهيد مشتملة على مقدمتين : الأولى في ماهية الجسم وأقسامه على الاجمال ، فالجسم جوهر قابل للابعاد الثلثة المتقاطعة ..

End:

تمت النسخة الطالشية ، ......عند صدمات عاصفات القهر الإلهي وصواعق نداء إذا دكت الأرض دكا دكا

In the margin are some notes, a few of them in Persian.

Ms. 83.

143 folios; 20,8×15 cm (fols. 1-5); 15×21,5 cm (fols. 6-66); 15,5×21,5 cm (fols. 67-143); 16-21 lines; naskhi and nasta'liq (fols. 1-5). Single words are written in red ink or overlined. The text is within a red frame on fols. 1-5 and 117v-131v. The text is written by at least eight different hands. The paper is in part greenish (fols. 67-71; 86-113) or yellowish (fols. 72 and 81); slightly spotted, water-stained and damaged. Pasteboard binding with leather spine, damaged. Owner's stamp on fols. 1v, 7v and 135r (illegible). Hand of the 11-12th/17-18th century. A reader's note on fol. 5v mentions Dhu al-Hijja 1064/October 1654 and as place "Madrasat Akil". The

copyist of the text on fols. 114-132 is Muhammad Ibn Hasan Ibn Muhammad (→ fol. 131v).

[2158] fols. 1v-5v: Muhammad Ibn Muhammad al-Barda'i محمد بن محمد البردعي: Hashiya ala Husam al-Din al-Kati, Sharh Isaghuji حاشية على حسام الدين الكاتي ، شرح إيساغوجي.
On al-Barda'i (died 927/1521) and his still unpublished glosses (introduced by aqulu أقول in red ink) to the Sharh Isaghuji (introduced by qala قال in red ink), a commentary by Husam al-Din al-Hasan al-Kati حسام الدين الحسين الكاتي (died 760/1359) on al-Abhari الأبهري (died 663/1264), Kitab al-Isaghuji كتاب الإيساغوجي, an introduction to logic, → GAL I 465 II 1a; S I 841 II 1a and Kahhale XI 272. Beginning and end of the commentary can be found in the description of Ms. Berlin 5232.

[2159] fols. 6v-44v: Muhi al-Din al-Talishi (al-Taliji) محي الدين التالشي (التالجي): Hashiya ala Husam al-Din al-Hasan al-Kati, Sharh Isaghuji حاشية على حسام الدين الحسن الكاتي ، شرح إيساغوجي, with many notes in the margin.
On al-Talishi (ca. 1440-ca. 1500) who in 1479 wrote a commentary on al-Qazwini al-Katibi القزويني الكاتبي, Hikmat al-ayn حكمة العين (→ Rescher, Development 239) and on his unedited glosses (introduced by aqulu أقول in red ink) to Husam al-Din al-Hasan al-Kati (died 760/1359), Sharh Isaghuji (introduced by qala قال in red ink), a commentary on al-Abhari الأبهري (died 663/1264), Kitab al-Isaghuji كتاب الإيساغوجي, → GAL I 465 no. II 1d and S I 842 no. II 1d. A further Ms. (fragment) is Ms. Daiber, Catalogue, no. 55.
On fols. 45r-v follow some notes in Arabic and Turkish.

[2160] fols. 46r-50r: Athir al-Din al-Abhari أثير الدين الأبهري: Isaghuji إيساغوجي, with notes in the margin.
On the author (died 663/1264) and his introduction to logic → GAL I 464 no. II and S I 839 no. II. A further Ms. is Ms. Daiber,

Catalogue, no. 136 (fols. 5v-10v).

[2161] fols. 50v-66r: Husam al-Din al-Hasan al-Kati حسام الدين الحسن الكاتي; Sharh Isaghuji شرح إيساغوجي= Qala aqulu قال أقول.
On al-Kati (died 760/1359) and his unpublished commentary on al-Abhari الأبهري(died 663/1264), Isaghuji → GAL I 464 II 1 and S I 841 II 1 (mentions some old editions published in India). On glosses to this commentary → the preceding texts on fols. 1v ff.
fols. 66v-67 contain some notes, in part in Turkish.

[2162] fols. 67v-84r: Shams al-Din Muhammad Ibn Hamza al-Fanari شمس الدين محمد بن حمزة الفناري: Sharh Isaghuji شرح إيساغوجي= al-Fawa'id al-Fanariya الفوائد الفنارية.
On al-Fanari (died 834/1431) and his notes to al-Abhari's Isaghuji → GAL I 465 II 2 and S I 842 II 2. al-Fanari's notes are not a commentary which strictly keeps to the text; they give general considerations.
Between fols. 79/80 and 83/84 notes are added on a loose slip of paper.

[2163] fols. 86v-112r: Qul Ahmad Ibn Muhammad Ibn Khidr قول أحمد بن محمد بن خضر: Hashiya ala al-fawa'id al-Fanariya حاشية على الفوائد الفنارية.
On the glosses to the Fawa'id al-Fanariya (→ preceding text) and their author (wrote about 950/1543) → GAL I 465 no. I 2a; S I 842 no. I 2a and Daiber, Catalogue, no. 45, fols. 252v-272v.
The end differs slightly from Ms. Berlin 5240. In the margin are some notes. Between fols. 105/106 and 113/114 notes on loose slips of paper are inserted.

[2164] fol. 114r: Sachaqlizade ساچقلي زاده: Zubdat al-munazara زبدة المناظرة.
On the author (died 1150/1737) and his unpublished treatise on the

art of disputation → GAL II 370 no.7. A further Ms. is Daiber, Catalogue, no. 32, fol. 5r.

[2165] fols. 114v-131v: Shah Husayn Efendi al-Antaki شاه حسين أفندي الأنطاكي: al-Risala al-Husayniya fi fann al-adab الرسالة الحسينية في فن الآداب, with anonymous commentary.
The Ms. has neither title nor author. In Ms. Berlin 5335 the commentary is attributed to Ali al-Fardi علي الفردي; this must be wrong as Ali al-Fardi's commentary can be found in the margin of our text. On more copies of the same anonymous commentary → Princeton no. 3393.
On the unpublished Risala al-Husayniya, a treatise on the art of disputation (adab al-bahth آداب البحث) and its author (died 1130/1718) → GAL S II 482. A further Ms. is Daiber, Catalogue, no. 45, fols. 229v-251r (the commentary in this Ms. is anonymous and should not be attributed to Ali al-Fardi).
In the margin are many glosses, mostly by Ali al-Fardi (died 1127/1715; cf. Ms. Princeton no. 3394), by Dabbaghi-zade دباغي زاده (= Shaykh al-Islam Muhammad Ibn Mahmud Ibn Ahmad Dabbagh-zade شيخ الإسلام محمد بن محمود بن أحمد دباغ زاده, who died 1114/1702 [GAL II 430] ?) and by Yakan يكان(= Ahmad Ibn Muhammad Yakan/Yegen/Yaegaen أحمد بن محمد يكان) al-Mar'ashi المرعشيwho died 1165/1752; → GAL S II 482 and Ms. Princeton no. 3400.
Notes can be found on loose slips of paper between fols. 115/116; 116/117; 117/118 and 120/121.

[2166] fols. 132v-135v: Shah Husayn Efendi al-Antaki شاه حسين أفندي الأنطاكي: al-Risala al-Husayniya الرسالة الحسينية.
The same text as on fols. 114v-131v, however without commentary.

[2167] fols. 136v-143v: Sachaqlizade ساچقلي زاده: Risala fi fann al-

munazara = al-Risala al-Waladiya رسالة في فن المناظرة= الرسالة الولدية.
On the art of disputation, written by Sachaqlizade (died 1150/1737) for his son. On further mss. of this unpublished treatise → GAL II 370 no. 5 and S II 498 no. 5.
In the margin and on a loose slip of paper (between fols. 136/137) are some notes.

Ms. 84.

36 folios; 10,6×14,6 cm; 10 lines; naskhi, tending to nasta'liq. Some words are overlined in red or written in red ink. Brownish paper.The folios are in part loose. Owner's remark on fol. 1r: Muhammad Abd al-Qadir Ibn Abd Allah Efendi and the year 1236/1820-1. Copied by Muhammad Ibn Ahmad. Hand of the 12th/18th century.

[2168] fols. 1v-35v: Athir al-Din al-Abhari أثير الدين الأبهري: Kitab al-Isaghuji كتاب الإيساغوجي, with commentary (sharh شرح, also called Qala aqulu قال أقول) by Husam al-Din al-Hasan al-Kati حسام الدين الحسن الكاتي.
On al-Abhari (died 663/1264), his short handbook on logic and the commentary by al-Kati (died 760/1359) → text no. [2161].
In the margin are some notes. As the folios are loose, some of them may be disordered or missing.

Ms. 85.

127 folios; 9,5×17 cm; 16-19 lines; small nasta'liq, often without diacritical points. Single words are written in red ink. Smooth, brownish paper, sometimes repaired and stained with water. Original leather binding, made from one piece. Covers with

decorative geometrical lines. Owner's stamp on fols. 14r and 126r. Copied 10 Rabi' II 1080/7 September 1669 (fols. 10v); Rabi' I 1080/ July-August 1669 and 1072/1661/1662 (fols. 114v).

[2169] fols. 2v-10v: Burhan al-Din Ibn Kamal al-Din Ibn Hamid (al-Bulghari) (برهان الدين بن كمال الدين بن حميد(البلغاري : Hashiya ala dibajat sharh Qutb al-Din = Hashiya ala sharh al-Tahtani ala al-Shamsiya حاشية على ديباجة شرح قطب الدين = حاشية على شرح التحتاني على الشمسية.
The nisba al-Bulghari can be found in the Ms. Princeton 3212. The author cannot be identified. On more mss. of Burhan al-Din's glosses to Qutb al-Din al-Razi al-Tahtani قطب الدين الرازي التحتاني(died 766/1364), Tahrir al-qawa'id al-mantiqiya (= al-Qutbi) تحرير القواعد المنطقية (=القطبي), a commentary on Najm al-Din al-Katibi نجم الدين الكاتبي (died 675/1276 or later), al-Risala al-Shamsiya fi al-qawa'id al-mantiqiya الرسالة الشمسية في القواعد المنطقية→ GAL I 466 I 1f.; seven mss. are in Leningrad: Chalidov I p. 264, nos. 5756-5762.

[2170] fols. 11v-14r: Rashid al-Din al-Watwat al-Khwarizmi رشيد الدين الوطواط الخوارزمي: Risalat al-Rashid al-Khwarizmi fi al-shakk ala qiyas al-khulf wa-al-ashkal al-muqtasir[a] ala al-kulli wa-al-kuthr رسالة الرشيد الخوارزمي في الشك على قياس الخلف والأشكال المقتصرة على الكلي والكثر.
The author (died 578/1182 in Khwarizm خوارزم) is wellknown as poet and philologist (→ GAL I 275f.; S I 486; EI2 VIII, art. Rashid al-Din al-Watwat). We do not know of any treatise on logic written by him. The introduction to this treatise is written in an elegant style, in part in rhymed prose. The authorship of Rashid al-Din al-Watwat al-Khwarizmi seems quite possible.
Beginning (after the Basmala):
الحمد لله على سوابغ نعمائه ولواحق الآية والصلاة على نبيه النقيه... وبعد: فقد عرض لمحرر هذا المكتوب في تعيين عكس القضية...
End:
ولا يكون العكس صحيحا كما رأيت من الأمثلة في هذه الرسالة والله أعلم بحقائق الأشياء ، تمت الرسالة

للوطواط بدون الإسقاط والزيادة المطابقة بالنسخة الأصل والله أعلم ،

[2171] fols. 15v-114v: Ali Ibn Muhammad al-Sayyid al-Sharif al-Jurjani علي بن محمد السيد الشريف الجرجاني: Hashiya ala sharh Qutb al-Din ala al-Shamsiya = Hashiya ala al-Tasawwurat = Kuchak حاشية على شرح قطب الدين على الشمسية= حاشية على التصورات= كوچك.

Extensive notes by al-Jurjani (died 816/1413) to Qutb al-Din al-Razi al-Tahtani قطب الدين الرازي التحتاني(died 766/1364), Tahrir al-qawa'id al-mantiqiya (= al-Qutbi) تحرير القواعد المنطقية(=) القطبي, a commentary on Najm al-Din al-Katibi نجم الدين الكاتبي(died 675/1276 or later), al-Risala al-Shamsiya fi al-qawa'id al-mantiqiya الرسالة الشمسية في القواعد المنطقية(part I = al-Tasawwurat التصورات); → GAL I 466 I 1a; S I 845 I 1a and description of Ms. 86.

The text is collated. In the margin are many glosses. On a Ms. with glosses to al-Jurjani's notes by Imad al-Din Ibn Yahya al-Farisi عماد الدين بن يحيى الفارسي(Qara Hashiya) → Daiber, Catalogue, no. 204.

[2172] fols. 116v-126r: Mansur منصور: Hashiya ala sharh Qutb al-Din حاشية على شرح قطب الدين.

Glosses to Qutb al-Din's commentary on Najm al-Din al-Katibi نجم الدين الكاتبي, al-Risala al-Shamsiya fi al-qawa'id al-mantiqiya الرسالة الشمسية في القواعد المنطقية(on which → above, fols. 15v-114v).

The author cannot be identified. He seems to refer to the glosses by al-Sharif al-Jurjani الشريف الجرجاني: → sharh al-Qutbiya lil-Risala al-Shamsiya wa-hawashihi al-sharifa شرح القطبية للرسالة الشمسية وحواشه الشريفة(fol. 116v). Therefore, he may have written his glosses to Qutb al-Din al-Razi al-Tahtani قطب الدين الرازي التحتاني, Tahrir al-qawa'id al-mantiqiya (= al-Qutbi) تحرير القواعد المنطقية(= القطبي)after 816/1413.

Beginning (after the Basmala):

أحمد الله على ما وفقنا للتصديق بمصنّف الرسالة الشمسية الإشراق والسلام على من أشرقها وجمعها ... قال الفقيه نعمان(؟)المشهور بمنصور:يقول إن للمنطق فأقول ..

In the margin are some glosses. The libraries of Berlin and

Princeton do not have a comparable text.

Ms. 86.

157 folios; 10×20 cm; 13 lines; Persian nasta'liq. Single words are written in red ink or overlined. Smooth, slightly brownish and slightly spotted paper; fols. 15-18 are somewhat damaged by a small hole and the first folios are slightly stained by water. Original leather binding with frame, slightly damaged. Owner's stamp on fols. 2v, 3r and 156r. Notes (an enumeration of birthdays) with the years 1241/1825; 1244/1828 and 1246/1830 on the inside of the back cover; with the years 1292/1875 and 1294/1877 on fol. 157r. Copied by Ibn Mir Muhammad Iyas in the year 1222/1807 = ushr thani [min] ushr thalith [min] khums thalith min nisf awwal min alf thani; → H. Ritter, Oriens 1, 1948, p.237-247.

[2173] fols. 2v-156r: Najm al-Din Ali Ibn Umar al-Qazwini al-Katibi نجم الدين علي بن عمر القزويني الكاتبي: al-Risala al-Shamsiya fi al-qawa'id al-mantiqiya الرسالة الشمسية في القواعد المنطقية, part I (al-Tasawwurat التصورات); commentary by Muhammad Ibn Qutb al-Din Muhammad al-Razi al-Tahtani محمد بن قطب الدين محمد الرازي التحتاني: Tahrir al-qawa'id al-mantiqiya = al-Qutbi تحرير القواعد المنطقية= القطبي, with glosses by al-Sayyid al-Sharif al-Jurjani السيد الشريف الجرجاني, called al-Kuchak الكوچك.
al-Katibi (died 675/1276 or later), al-Risala al-Shamsiya, a short description of logic, was very often commented. The commentary by Qutb al-Din al-Tahtani (died 766/1364) for its part was often glossed.
Those glosses by al-Jurjani (died 816/1413) are available in old editions; → GAL I 466 no. 1/1 and S I 845 no. 1/1.
On al-Qazwini al-Katibi, Qutb al-Din al-Tahtani and al-Jurjani → Rescher, Development pp. 203f., 215f. and 222f.; → description of

Ms. 85.
In the margin are a few notes. Our Ms. is identical with the Ms. Berlin 5260; it has an addition at the end like Ms. Berlin 5261/1.

Ms. 87.

8 folios; 12×18,4 cm; 15 lines; Turkish naskhi. Single words are written in red ink. Smooth, brownish paper. Cardboard covers, pasted with marbled paper (front cover damaged). Hand of the 12th/18th century.

[2175] After a short fragment on logic in Turkish (fols. 1v-2r1) the Ms. contains:

[2176]2r-7v: Anonymous: A titleless treatise on the four syllogistic figures (ashkal أشكال).
The text begins with the introduction of four code letters as description of the quality and quantity of logical propositions. On a parallel in medieval Latin logic → I.M. Bochenski, Formale Logik (Freiburg/München 21962. = Orbis Academicus III, 2), pp. 244ff. - Fols. 2v-7v contain a description of the four syllogistic figures and their modi; the first figure is missing. [Communication by dr. J. Lameer, Leiden, The Netherlands].
The author refers to a work called al-Mutawwalat المطولات(fols. 5r6 and 6r8); this may be the Sharh al-Mutawwal الشرح المطول(finished 748/1347) by Sa'd al-Din al-Taftazani سعد الدين التفتازاني, the "long commentary" on Muhammad Ibn Abd al-Rahman al-Qazwini Khatib Dimashq محمد بن عبد الرحمن القزويني خطيب دمشق(died 739/1338), Talkhis al-Miftah تلخيص المفتاح, an extract from the 3rd part (on rhetoric) of al-Sakkaki السكاكي(died 626/1229), Miftah al-ulum مفتاح العلوم(→ GAL II 295; S II 516 no.4). If this identification is correct, our text must

have been composed after the first half of the 14th century. In any case, it is heavily indebted to Najm al-Din al-Qazwini al-Katibi نجم الدين القزويني الكاتبي(died 675/1276 or later), al-Risala al-Shamsiya fi al-qawa'id al-mantiqiya الرسالة الشمسية في القواعد المنطقيةwhich was commented very often (→ GAL I 466 and S I 845); → the edition published 1323/1905 in Cairo, with the commentary by Qutb al-Din Mahmud Ibn Muhammad al-Razi قطب الدين محمود بن محمد الرازيand the glosses by al-Sharif al-Jurjani الشريف الجرجاني, al-Siyalkuti السيالكوتي, al-Dasuqi الدسوقي, Isam al-Din عصام الدين, Shirbini شربيني, al-Dawwani الدوانيand Sa'd al-Din al-Taftazani, part II pp. 302ff./Engl. translation in N. Rescher, Temporal Modalities in Arabic Logic, Dordrecht 1967 (= Foundations of Language. Supplementary series 2), pp.39ff.
Other mss. related to philosophy: → text nos. [2194], [2259], [2312]-[2316], [2319], [2320], [2367], [2368], [2395], [2459] and [2468].

Art of disputation, semantics

Ms. 88.

55 folios; 15×21 cm; 21 lines; somewhat stiff naskhi. The paper of fols. 1-12 is damaged, with some loss of the notes in the margin. Cardboard binding with leather spine and leather frame (slightly damaged). The covers are pasted with paper which has brownish and red-coloured flower-designs. Copied at the beginning of 1146/July 1733 by al-Faqiri Ibn Shaykh Muhammad in the fortress of Mansur (hisn Mansur) near Sumaysat (in the west of Irak; → Yaqut, Mu'jam al-buldan, ed. F. Wüstenfeld II, Leipzig 1867, p. 278,18ff.).

[2177] fols. 1v-54v: Sachaqlizade al-Mar'ashi ساچقلي زاده المرعشي: Taqrir al-qawanin al-mutadawala min ilm al-munazara تقرير القوانين المتداولة من علم المناظرة.
On the author (died 1150/1731) and this unedited work on logic and the art of disputation (finished 1117/1705) → GAL II 370 no.6 and S II 498 no.6. Beginning and end and an enumeration of the chapters can be found in the description of Ms. Berlin 5333.
In the margin of fols. 1v-10r are many notes. On fol. 55v follows a short note on the attributes of God.

Ms. 89.

62 folios; 13×20,6 cm; 19 lines; small naskhi, tending to nasta'liq. Single words are overlined in black. Thin papier with a water-mark containing the Cyrillic letters "VATN". Some folios are greenish and brownish.
Pasteboard binding with red leather spine. Owner's remark (in Turkish) by al-Hajj Ibrahim Efendi (fol. 1r); Copied 1262/1845-6.

[2178] fols. 1v-61r: Isma'il Ibn Mustafa al-Kalanbawi al-Rumi al-Hanafi إسماعيل بن مصطفى الكلنبوي الرومي الحنفي: Risalat al-Adab رسالة الآداب with commentary by al-Hasan Pashazade الحسن باشازاده, called Fath al-wahhab fi sharh Risalat al-Adab فتح الوهاب في شرح رسالة الآداب.
On al-Kalanbawi (died 1205/1791) and his treatise on the art of disputation (al-adab fi al-munazara الآداب في المناظرة) → Kahhale II 296. Brockelmann could not identify the author and mentions him as commentator of several treatises (GAL S II 288, 291, 302; S III 1239 above) and among authors whose lifetime is unknown (S II 1015 no. 18a). However, in GAL S II 302 no.1 Brockelmann mentions the Risalat al-adab with the commentary by Hasan Pashazade and an old edition (Istanbul 1281/1864-5).

Beginning (after the Basmala):

الحمد لله ذي الجلال والاكرام والصلوة على رسوله الملزم حجته الباهرة على الكفرة ... فيقول العبد القاصر ... الحسن باشازاده ... هذا شرح على رسالة الآداب التي هي من بين الرسائل ... قال المص : بسم الله الرحمن الرحيم يتمنا بذكر اسمه تعالى وامتثالا لحديث البسملة واقتداء ... ،

End:

والحمد لله ملهم الصواب والصلوة على رسوله المبعوث بابهر الآيات وفضل الخطاب وعلى آله وأصحابه المرشدين لمن اقتداهم طريق الحق والصواب ، تمت بعون الله وكرمه ،

In the margin are a few notes.

Ms. 90.

20 folios; 15,6×21,6 cm; 20 lines; irregular naskhi. Single words and sentences are overlined in red. European paper with watermark ("PB") on fols. 13 etc. Pasteboard binding, cover pasted with marbled paper. Owner's stamp on fol. 1r: Mustafa Rashid al-Rifa'i. Hand of the 13th /19th century.

[2179] fols. 1v-19r: Adud al-Din al-Iji عضد الدين الإيجي, al-Risala al-wad'iya الرسالة الوضعية, with commentary by Muzaffar al-Din Muhammad Yazdi al-Herewi مظفر الدين محمد يزدي الهروي.

On Iji (died 756/1355) and his semantic treatise on the term wad' وضع→ GAL II 208 no. III and S II 288 no. III. The commented text is overlined in red. The author of the commentary is not mentioned in our text. Compare, however, Ms. British Museum (London) 421, no. 12 (mentioned GAL II 208 no. 8); on three more mss. of this unedited commentary → GAL S II 289 no. 8.

The commentator, who is not mentioned in any bio-bibliographical source, seems to have used the commentary by Ali Ibn Muhammad al-Jurjani علي بن محمد الجرجاني(died 816/1413), who begins his commentary with nearly the same words (compare Ms. Princeton 3422 with fols. 2r12f of our Ms.). As a comparison with the mss. Princeton 3422 and Tübingen 63/2 shows, however, our text is

much longer and its beginning and end are different:
Beginning (after the Basmala):
نحمدك يا من أفضت علينا ببوالغ الحكم سوابغ النعيم ... وبعد : أيها الحائز لقصبة سبق التدقيق عند سباق فرسان التحقيق الفائز بدرك نهاية ... قال العلامة خاتم المحققين عضد الملة والدين : هذه فائدة تشتمل على مقدمة وتقسيم وخاتمة وجه الترتيب ان المذكور فيها إما أن يكون مقصودا أو يتفرع على المقصود ...
End:
...بل المناط هو الوضع فله تغفل عن جانب الوضع حتى له تخبط خبط عشواء ، هذا آخر ما قصدنا شرحه وإيضاحه ، ولله الحمد والمنة وعلى نبيه محمد المصطفى الصلاة والتحية وعلى آله وأصحابه الذين هم أصحاب الخير والتسليمات الزكية وسلم تسليما كثيرا دائما ، والله أعلم ، تمت وبالله التوفيق ،

In the margin are a few notes and excerpts.
Other mss. on the art of disputation: → text nos. [2164]-[2167], [2305]-[2307], [2309]-[2311] and [2448].

Grammar.

Ms. 91.

105 folios; 14,5×20,5 cm; 21 lines; small Turkish naskhi. Single words and sentences are written in red ink. Somewhat yellowish paper, first folio damaged. Original leather covers and flap (slightly damaged) with centre-ornament made of geometrical lines. The inside of the covers is pasted with marbled paper. Binding repaired. Some notes by a modern hand on fols. 1r and 104r. Copied 1133/1720-1721 by Ali Ibn Ibrahim.

[2180] fols. 2r-103v: al-Birgili (al-Birkawi) البركلي(البركوي): Imtihan al-adhkiya' امتحان الأذكياء.
A commentary by al-Birgili (died 981/1573) on al-Baydawi البيضاوي (died perhaps 685/1286 or later), Lubb al-albab fi ilm al-i'rab لب

الألباب في علم الإعراب. al-Baydawi's work is an explanation of grammatical terms taken from Ibn al-Hajib ابن الحاجب(died 646/1249), al-Kafiya الكافية(on syntax). On the text and on further mss. → GAL I 305 no. 56; 418 IV b; S I 742 IV b (mentions an old edition published 1303/1885-6 in Istanbul); Daiber, Catalogue, p. 9f.
The commented text is written in red ink or overlined in red. The first page containing a part of the proem is missing. In the margin are some notes.

Ms. 92.

188 folios; 13,5×20,5 cm; 15 lines; carefully written, small Turkish naskhi. The text is written within a red frame. Folios 11v and 12r have a frame consisting of two gold and two red lines; fol. 11v has in addition a gold vignette. Single sentences are written in red ink or overlined in red. Smooth paper, sometimes brownish. Original leather covers (slightly rubbed) and flap with centre-ornament (with flowers) and vignettes. The inside of the covers is pasted with marbled paper. Owner's stamp on fols. 11r mentioning "Ahmad" and the year 1207/1792-3. The full name of the owner is Ahmad Agha Kukaliyan (Armenian). Copied 1164/1750-1751.

[2181] fols. 11v-187r: al-Birgili (al-Birkawi) (البركوي)البرگلي: Imtihan al-adhkiya' امتحان الأذكياء.
See the description of the preceding Ms.

Ms. 93.

154 folios; 10,5×17,7 cm; 21 lines; small nasta'liq; folios 54-57 and 151r are written by a different hand. Single sentences or words are overlined in red. Somewhat spotted and in part brownish paper;

a few folios are slightly worm-eaten and repaired. Owner's stamp on fols. 153r and 154r (illegible). Modern cardboard binding. Hand of the end 12th/18th century.

[2182] fols. 1v-151r: al-Birgili (al-Birkawi) البركلي(البركوي): Izhar al-asrar fi al-nahw إظهار الأسرار في النحو, with commentary by Mustafa Ibn Hamza مصطفى بن حمزة, called Nata'ij al-afkar fi ilm al-arabiya نتائج الأفكار في علم العربية.

Mustafa Ibn Hamza wrote his commentary on Birgili's treatise on the parts of speech and their grammatical function, especially on substantive and verb, during the year 1085/1674. On further mss. and old editions → GAL II 441 no. 206 and S II 656 no. 206. The text was a much-used schoolbook in the 19th century, as can be seen from numerous editions published in Istanbul between 1219/1804 and 1310/1892-3.

In the margin are many notes; on fols. 151v-152r are some students' excerpts.

Ms. 94.

80 folios; 15,5×21 cm; 19 lines; somewhat stiff naskhi. Smooth and slightly damp-stained paper. Flexible brown leather binding, covers (slightly damaged) with remnants of geometrical lines and two lines which cross each other in the middle. Owner's stamp on fols. 1r mentioning "al-Sayyid Hasan" (the copyist?).

Owners' remarks with the years 1209/1794, 1256/1840 (fols. 1r) and the year 1217/1802 (front cover, inside). Notes in Turkish on the inside of the covers and on fols. 1r and 80r-v. Copied in Ramadan 1204/May 1790 by Hasan Ibn Ahmad.

[2183] fols. 1v-80r: al-Birgili (al-Birkawi) البركلي(البركوي): al-Awamil

al-jadida العوامل الجديدة, with commentary by Husayn Ibn Ahmad Zaynizade حسين بن أحمد زيني زاده, called Ta'liq al-fawadil تعليق الفواضل.
On al-Birgili (died 981/1573), his grammatical treatise on particles and the commentary by Zaynizade (about 1144/1731) → GAL II 441 no. 21b and S II 657 no. 21b. Birgili called his treatise al-Awamil al-jadida in contrast to Abd al-Qahir al-Jurjani عبد القاهر الجرجاني (died 471/1078 or later), Kitab al-Awamil al-mi'a كتاب العوامل المائة or Mi'at amil مائة عامل (GAL I 287 no. I; S I 503 no.I), the "old" treatise on particles.
The commented text is overlined in black ink. The colophon of our Ms. differs from Ms. Berlin 6789 in that it adds 10 lines:
والمرجو(ا) من الإخوان من ذوي العرفان اصلاح ابتغاء... وصل على محمد الذي له الشفاعة الكبرى يوم الحساب وآله الذي اتبعوه في سبيل الصواب.

Ms. 95.

310 pages (155 folios); 16,5×23,9 cm; 15 lines; nasta'liq within a double-lined frame. In the margin are many notes which are written within a double-lined frame. Cloth binding (slightly damaged) with golden centre-medaillon and flap. The book is a lithographic print, based on a manuscript written by Mustafa Ibn Hamza Adali in the year 1085/1674-5 and published 1288/1871 in Istanbul, in the printing-office called "Sultan Abd al-Aziz Khan". Sultan Abd al-Aziz (reigned 1255-1277/1839-1860-1) had also ordered the production of lithographed copies of a Turkish Koran which belong to the oldest Turkish lithographed Korans.

[2184] fols. 1r-155v: al-Birgili (al-Birkawi) البرگلي(البركوي): Izhar al-asrar إظهار الأسرار, with commentary by Mustafa Ibn Hamza Adali مصطفى بن حمزة أدلي, called Nata'ij al-afkar نتائج الأفكار.
In the margin and between the lines are glosses from numerous works. The glosses in the margin often present their contents in the

shape of diagraMs. The pages 2-9 give an enumeration of the chapter-headings of the glosses, commented text and the commentary.
On al-Birgili (died 981/1573), his treatise on grammar and the numerous commentaries → GAL II 441 no.20 and S II 656 no. 20. The commentary by Mustafa Ibn Hamza Adali was written in 1085/1674; according to the colophon (p. 299) his copy was used as abasis for this rare lithographic edition.

Ms. 96.

78 folios; 15×20,5 cm; 6 lines; carefully written naskhi. Single words are written in red ink or overlined in red. In a few cases the text of the notes is slightly damp-stained. Brownish or reddish (fol. 32) paper.
Original leather covers with centre-ornament (with flowers), with two additional ornaments above and below it and with double-lined frame. Binding repaired. Owner's stamp (illegible) on fol. 5r.
Copied during Sha'ban 1225/September 1810 by Mahdi Ibn Alitsiyan (Armenian).
Besides students' notes and excerpts from religious literature (fols. 4r-6r; 24v-75v) the Ms. contains mainly the following texts:

[2185] fols. 6v-74r: Muhammad Baha' al-Din Ibn al-Husayn محمد بهاء الدين بن الحسين: al-Fawa'id al-Samadiya fi ilm al-arabiya الفوائد الصمدية في علم العربية.

On the author (died 1030/1621) and his treatise on grammar, written for his brother (al-akh al-a'azz الأخ الأعز) Abd al-Samad عبد الصمد, → GAL II 415 no. 9 and S II 596 no.9. - According to the colophon, the author finished his treatise on 15 Rajab 990/21 July

1582.
In the margin are many notes.
Other mss. on grammar: → text nos. [2304], [2335], [2433], [2463] and [2464].

Lexicography

Ms. 97.

273 folios; 27×18,5 cm; 26 lines; in part vocalized naskhi. Single words are written in red ink. Paper is in part worm-eaten; therefore, the text is slightly damaged (on fols. 259ff.) and in addition damp-stained. Black leather covers and flap, each with centre-ornament and frame, in part worm-eaten. Binding repaired. Owner's stamp on fols. 1r, 12r, 23r etc. mentioning Mustafa al-Atiq, Istanbul and the year 1022/1613. Paper and hand of the 9-10th/15-16th century.

[2186] fols. 1v-272v: Abu Nasr Isma'il Ibn Hammad al-Farabi al-Jawhari أبو نصر إسماعيل بن حماد الفارابي الجوهري: Taj al-lugha wa-sihah (sahah) تاج اللغة وصحاح, 3rd (last) part containing the words Fal فال till Ya' ياء.
On the author (died 393/1003 or 398 or 400) and his dictionary → GAS VIII 215-217; Haywood pp. 68ff.

Ms. 98.

119 folios; 22,1×29,6 cm; 17 lines; clearly written naskhi, in part vocalized. Single words are written in red ink or overlined in red. Brownish paper, repaired and somewhat spotted; folios 8-29 are replaced by a later hand. The cutting of a bookbinder caused some

insignificant loss of notes in the margin. Modern leather binding. Copied Shawwal 590/September 1194.

[2187] fols. 1v-119v: Abu Abd Allah al-Husayn Ibn Ali Ibn Ahmad al-Zawzani أبو عبد الله الحسين بن علي بن أحمد الزوزني: Kitab al-Masadir كتاب المصادر
On the author (died 486/1093) and this dictionary of Arabic infinitives with explanations in Persian → GAL I 288 and S I 505. According to Rypka p. 436 n. 24 the text is edited by Taqi Binish تقي بينش(Mashhad 1340/1970). On Arabic-Persian lexicography → Haywood pp. 107; 114ff.; Rypka p. 432. Our Ms. belongs among the oldest copies.
The text is collated and contains a few notes in the margin or between the lines. An enumeration of the chapter-headings can be found on fol. 1r.

Ms. 99.

109 folios; 14,5×21 cm; 19 lines; Turkish, somewhat stiff naskhi. Single words are written in red ink. The text is mostly written within a red frame. On fols. 2v, 3r and 11r ornamental flowers are painted with gold, red, green and blue colours, apparently by a modern hand. Smooth, thin paper, sometimes stained with water. Pasteboard binding with ornamental points and frame; damaged leather spine. Hand of the 12th/18th century. This can be confirmed by a note on fol. 43 r, written by Umar al-Darandawi in the year 1206/1791.

[2188] fols. 2v-108r: Ali Ibn Muhammad al-Jurjani علي بن محمد الجرجاني : Kitab al-Ta'rifat كتاب التعريفات.
On this dictionary of technical terms and its author (died 816/1413) → GAL II 216 no. 2 and S II 305 no.2. Besides the editions

mentinoned in GAL a new edition was published in 1971 in Tunis; the edition by Gustav Flügel (Leipzig 1845) was reprinted in 1969 in Beirut.
In the margin are many notes taken from different sources: Mustasfa مستصفى; Tafsir تفسيرby Abu al-Layth al-Samarqandi أبو الليث السمرقندي; Jami' al-asrar جامع الأسرار; al-Kashshaf الكشاف; Sharh umda شرح عمدة; Sharh al-Mufassal شرح المفصل; Tawdih توضيح; Hasan Chelebi حسن چلبي; Sharh Matali' شرح مطالع; Baghawi بغوي; Kafi كافي; Sharh Kanz شرح كنز; Sharh Manar شرح منار; Hashiyat al-Kashshaf حاشية الكشاف; Mu'arrab معرب; Sharh Dibaja شرح ديباجة; Tuhfat al-Shafiya تحفة الشافية (fols. 24v, 25v), perhaps by Siddiq Ibn Ma'ruf Rida' al-Din al-Qarisi صديق بن معروف رضاء الدين القارسيwho is mentioned in GAL S II 1011 no. 147 among un-identifiable authors; Hashiyat al-Khayyali حاشية الخيالي; Mutawwal مطول; al-Mawaqif المواقف[by Adud al-Din al-Iji عضد الدين الإيجي]; Kashf al-daqa'iq كشف الدقائق(fol. 30r) = perhaps Kashf daqa'iq al-haqa'iq wa-idah al-tara'iq كشف دقائق الحقائق وإيضاح الطرائقby Taqi al-Din al-Salihi تقي الدين الصالحي(GAL S II 128 no. 4a); al-Mawahib المواهب; Maratib مراتب; Sharh Misbah شرح مصباح; Tawali' al-anwar طوالع الأنوار[by Baydawi بيضاوي]; al-Isam العصام; Sharh Miftah شرح مفتاح; al-Munir المنير ; al-Fiqh al-akbar الفقه الأكبر[by Abu Hanifa أبو حنيفة]; Sadr al-shari'a صدر الشريعة; Sharh al-Mawaqif شرح المواقف; Sharh Tariqa شرح طريقة; Mahmud Hasan محمود حسن; Multaqa ملتقى[al-abhur الأبحرby al-Halabi الحلبي]; Qutb al-Din قطب الدين; al-Tahdhib التهذيب; al-Rumi الرومي, talwih تلويح.

[2189] On fol. 108v follows a short note with the title Haqa'iq al-ashya' حقائق الأشياء, in the colophon attributed to Qasim al-Qaysari قاسم القيصري.

Ms. 100.

15 folios; 11×16 cm; 15 lines; small naskhi. Smooth paper, damp-

stained (with some loss of text on fols. 9-12). According to fol. 15v copied (harrarahu حرره) by Ahmad Ibn Abi Bakr. Hand of the (late ?) 12th/18th century.

[2190] fols. 1v-15v: Ali Ibn Sulayman al-Mansuri علي بن سليمان المنصوري : Risala fi kayfiyat al-nutq bi-al-dadd. رسالة في كيفية النطق بالضاد.
A treatise on the correct pronunciation and use of the letter Dad. Author (died 1134/1722; → Kahhale VII 104) and title are not mentioned in the Ms. The identification is proposed by Naphtali Kinberg (Tel Aviv University) in a letter, dated 18 April 1994. He refers to a second Ms. in the Gazi Husrev Library (now destroyed by the Serbs), Sarajevo (former Yugoslavia): s. K. Dobrača, Katalog arapskih, turskih i perzijskih rukopisa. Gazi Husrev-Begovabiblioteka u Sarajevu. Sarajevo 1963, I 98-101, Ms. no. 2626/8 = fols. 74-82. Both mss. have the same hamdala حمدلةand refer to Ali Ibn Ghanim al-Maqdisi al-Hanafi علي بن غانم المقدسي الحنفي(died 1004/1595; → GAL II 312; S II 429), Bughyat al-murtad li-tashih al-dad بغية المرتاد لتصحيح الضاد(fols. 1v). Our author has a very bad opinion of this treatise and even doubts its ascription to Ali Ibn Ghanim al-Maqdisi; he says that he came to know the work by al-Maqdisi, since he already had finished his introduction (muqaddima مقدمة). Our author mentions Abu Hayyan (al-Gharnati) أبو حيان(الغرناطي), Sibawaih سيبويه, Ibn Jinni ابن جنيand others. Moreover, he criticizes al-Mar'ashi المرعشي(= Muhammad Ibn Abi Bakr al-Mar'ashi Sachaqlizadeh محمد بن أبي بكر المرعشي ساچقلي زاده, died 1150/1737; → Kahhale XII 14) and quotes from Mar'ashi's Risala fi kayfiyat ada' al-dadd al-mu'jama رسالة في كيفية أداء الضاد المعجمة(= Sarajevo no. 2626/3) and a treatise on tajwid تجويد, called Juhd al-muqill جهد المقل(on both see Ghanim Quduri al-Hamd غانم قدوري الحمد, al-Dirasat al-sawtiya ind ulama' l-tajwid الدراسات الصوتية عند علماء التجويد, Baghdad 1986).
Our Ms. is different from al-Mansuri's Radd al-ilhad fi al-nutq bi-al-dadd رد الإلحاد في النطق بالضاد(= Sarajevo 2626/10).

Beginning (after the Basmala):

الحمد لله وصلى الله على نبيه ومصطفاه وآله وصحبه ومن والاه ، أما بعد فإني لمل أكملت هذه المقدمة وأقمت الحجة على تواتر الضاد الصحيحة المعجمة...

End:

فكل خير في اتباع من سلف وكل شر في ابتداع من خلف وأفضل الصلاة والتسليم على النبي الرءوف الرحيم وآله وصحبه ومتبع هداهم وتابع لمن تبع ، حرره الفقير أحمد بن أبو بكر غفر الله له ولوالديه ومشائخه والمسلمين والحمد لله رب العالمين ،

Other lexicographical works: → text nos. [2317], [2346] and [2462].

Prosody

Ms. 101.

8 folios; 16,9×22,7 cm; 21 lines; nasta'liq; single words are written in red ink. Pasteboard binding, covers pasted with marbled paper (slightly rubbed) , with additional modern cardboard binding. Owner's stamp by Muhammad Salih (fol. 8r) = Muhammad Salih al-Mahasini, the copyist of the text. Owner's name on fol. 1r: Ibrahim al-Ya'qubi. Hand of the 12-13th/18-19th century.

[2191] fols. 1v-8r: Ahmad Ibn Abbad Ibn Shu'ayb al-Qina'i أحمد بن عباد بن شعيب القنائي: al-Kafi fi ilmay al-arud wa-al-qawafi الكافي في علمي العروض والقوافي.

On the author (died 858/1454) and this text → GAL II 27 and S II 22. As it is evident from numerous commentaries and editions in the 19th century it was a much used textbook on prosody. The author is not mentioned in our Ms.; compare, however, mss. Berlin 7131 and Princeton no. 3846.

Rhetoric: metaphor.

Ms. 102.

48 folios; 16,4×21,6 cm; 19 lines; small naskhi. Single sentences and words are overlined in red or black ink. Somewhat brownish paper, slightly water-stained. Pasteboard binding, slightly damaged. Copied 1184/1770-71 by Salih Ibn Ali (fols. 14v and 48r) . After some notes on the inside of the front-cover and on fols. 1r the first text begins:

[2192] fols. 1v-14v: Abu al-Qasim Ibn Abi Bakr al-Laythi al-Samarqandi أبو القاسم بن أبي بكر الليثي السمرقندي: Fara'id al-fawa'id (awa'id) li-tahqiq ma'ani al-isti'ara فرائد الفوائد (العوائد) لتحقيق معاني الاستعارة, with commentary (Sharh al-isti'arat al-Samarqandiya شرح الاستعارات السمرقندية) by Isam al-Din Ibrahim Ibn Muhammad Ibn Arabshah al-Isfara'iniعصام الدين إبراهيم بن محمد بن عرب شاه الإسفرائني.
On al-Samarqandi (wrote ca. 888/1483) and his treatise on metaphors (isti'ara; → S.A. Bonebakker, art. Isti'ara in EI2 IV) which are based on the principle of comparison → GAL II 194 I and S II 259 I. The commentary by Isam al-Din (died 944/1536) is only available in two old editions of the 19th century (→ GAL) . In the margin are a few notes. The commented text is overlined in red or black ink. On fols. 15r and 15v above some notes on metaphor are added by a later hand. A second Ms. is text no. [2467].

[2193] fols. 15v-48r: Molla Hasan Ibn Muhammad al-Zibari al-Kurdi ملا حسن بن محمد الزيباري الكردي: Hawashin ala al-sharh al-mansub ila al-Mawla Isam al-Din Ibn Ibrahim Ibn Muhammad ala Risalat al-Isti'arat li-Mawlana Abi al-Qasim al-Laythi al-Samarqandi حواش على الشرح المنسوب إلى المولى عصام الدين بن إبراهيم بن محمد على رسالة الاستعارات لمولانا أبي القاسم الليثي السمرقندي.
Glosses to the preceding text, written by al-Zibari al-Kurdi ca. 1040/1630; →Ms. Berlin 7304.

On further mss. and an old edition (Istanbul 1276/1859-60) → GAL II 194 no. I 1c and S II 259 I 1c. In the margin are some notes. The commented text is overlined in red or black ink.

[2194] fol. 48v: Risalat Ta'rifat al-ulum رسالة تعريفات العلوم, a fragment (beginning) on the preconditions of knowledge. The text is not identical with Risala fi ta'rif al-ulum رسالة في تعريف العلوم by al-Khatib al-Irbili الخطيب الإربيلي (written 737/1337) of which in GAL S II 218 one Ms. (Bologna 459/2) is mentioned.

Beginning (after the Basmala) :

الحمد لله الذي جعل مبادئ العلوم وسيلة إلى مقاصدها والصلوة على محمد الذي أرشدنا بمقدمات إلى مطالبنا لا بدّ لكلّ طالب أن يعلم...

Other mss. on rhetoric: → text nos. [2308], [2449] and [2467].

Poetry.

Ms. 103.

198 folios; 12,3×20,7 cm; 11 lines; carefully written, small naskhi, tending to nasta'liq. Single sentences are written in red ink, in single cases (fols. 91r ff.) also in gold or blue ink. Smooth paper, in a few cases slightly water-stained and spotted. Single folios are brownish, blue or red. Folios 31v and 60v have vignettes with the colours gold, blue, green and red. Text and notes on fols. 31v-32v, 60v-61v, 104r-v and 120v are within a gold frame. Original leather binding, slightly damaged. Covers and flap with centre-medallions; the covers have two additional small ornaments above and below the medallions. Owners' stamps on fol. 2r mentioning Khalil Ibn Mahmud al-Marzifuni and Abd Allah Ibn Umar Efendi as owners; the name of a third owner is illegible. Copied by Husayn Ibn Mustafa in the middle of Jumada I 1118/end of August 1710.

[2195] fols. 2v-30r: Ka'b Ibn Zuhayr كعب بن زهير: Banat Su'ad بانت سعاد = Qasidat al-Burda قصيدة البردة, with commentary by Husayn Ibn Mustafa حسين بن مصطفى(autograph) .

On the poet Ka'b Ibn Zuhayr (1st/7th century) and the commentaries on his Qasida in praise of the prophet Muhammad → GAS II 229ff. Our commentary, an autograph, was written during 1118/1710. The author is perhaps identical with Husayn Ibn Mustafa Ibn Husayn Shakir al-Rumi al-Hanafi حسين بن مصطفى بن حسين شاكر الرومي الحنفي, a judge of Aleppo, who is mentioned by Isma'il Pasha al-Baghdadi إسماعيل باشا البغدادي, Hadiya هدية, col. 325 (= Kahhale IV 62) as an author of poems and who died in 1156/1743. Our commentary must be added to the list in GAS II 232f.

Beginning (after the Basmala) :

الحمد لله ربّ العالمين على السراء والضراء والشكر له على الشدّة...

The commentary on verse 1 of Banat Su'ad begins:

يقال بأن بينا وبينونة من باب ضرب إذا فارق واصله...

End:

...ليس لهم تأخر عن حياض الموت إذا تأخر غيرهم عنها ، تمت القصيدة بعون الله وحسن توفيقه على يد العبد الضعيف... ،

[2196] fols. 31v-196v: Ibn al-Farid ابن الفارض: al-Ta'iya al-kubra التائية الكبرى, with commentary by Da'ud Ibn Mahmud Ibn Muhammad al-Rumi al-Qaysari داوود بن محمود بن محمد الرومي القيصري.

On the Sufi poet Ibn al-Fafid (died 632/1235 in Cairo) and his al-Ta'iya al-kubra (all 761 verses end with the letter "ti") and on the still unedited commentary by al-Qaysari (died 751/1350) → GAL I 262 no. 1d and S I 464 no. 1e (sic) . In the margin are a few notes; some are taken from Sharh Lama'at شرح لمعاتand from Qashani (Kashani) القاشاني (الكاشاني) .

After the Muqaddima مقدمة (fols. 31v-59v) and after one blank page (60r) begins the commentary on fol. 60v which has a vignette. A survey of the sections can be found in Ahlwardt's description of Ms.

Berlin 7729.

Ms. 104.

136 folios; 20×15 cm; 19 lines; naskhi. Single words are written in red or black ink or overlined in red or written in large letters. The paper is heavily water-stained; the first folio is damaged. Modern cardboard binding. According to the colophons on fols. 36v, 75v and 136v, it was copied 1006/1597 by Abu al-Khayr Ibn al-Madid al-Shafi'i.

[2197] fols. 1v-24v: al-Busiri al-Sanhaji البوصيري الصنهاجي: al-Kawakib al-durriya fi madh khayr al-bariya الكواكب الدرية في مدح خير البرية= Qasidat al-burda قصيدة البردة, with commentary by Muhammad Ibn Ahmad al-Mahalli Jalal al-Din محمد بن أحمد المحلي جلال الدين, called al-Anwar al-mudi'a fi madh khayr al-bariya الأنوار المضيئة في مدح خير البرة.

A poem in praise of Muhammad by al-Busiri (died 694/1294) , with commentary by al-Mahalli (GAL II 114; S II 140) .
On further mss. of this still unpublished commentary → GAL I 265 no. 14 and S I 468 no.12. Beginning and end can be found in the description of Ms. Berlin 7790.

[2198] fols. 25r-44v: Ka'b Ibn Zuhayr كعب بن زهير: Banat Su'ad بانت سعاد, with commentary by Abd Allah Ibn Yusuf Ibn Hisham al-Ansari عبد الله بن يوسف بن هشام الأنصاري, epitome by Abd al-Aziz Ibn Muhammad Ibn Khalil عبد العزيز بن محمد بن خليل.
On the Banat Su'ad (1st/7th century) , a poem in praise of the prophet Muhammad, the commentary by Ibn Hisham al-Ansari (died 761/1360) and its epitome by Abd al-Aziz Ibn Muhammad Ibn Khalil → GAS II 231 no. 11 (mentions two mss. of the epitome) .
According to the colophon on fol. 44v, the commentary in its

abridged form was finished on 8 Dhu al-Qa'da 1004/4 July 1596.

[2199] fol. 45r, 1-19: Abu Hamid al-Ghazzali أبو حامد الغزالي: [al-Qasida] al-munfarija [القصيدة] المنفرجة .
The beginning of the text (still unedited) is identical with Ms. Berlin 7637/4b and differs from the text ascribed to al-Tawzari التوزري(→ below). Its authenticity and identity with other texts bearing the same title (→ GAL I 268 no.2; S I 756 no. 70) is not yet clear; on more details →

Ms. 105, fols. 2-197r.

[2200] fol. 45r, 20-28 is an excerpt from al-Buni البوني; fol. 45v is blank; fol. 46r contains a short note on love and fol. 46v a short prayer; the circle on fol. 46v cannot be identified.

[2201] fol. 47r, 9-19: Zayn al-Din al-Iraqi al-Kurdi زين الدين العراقي الكردي : Istihbab al-wudu' استحباب الوضوء.
On the author (died 806/1404) and his still unpublished short poem (11 verses; metre: tawil) on ritual ablution before prayer → GAL II 66 no. 13 (mentions one Ms.) . The title is not mentioned; compare Ms. Gotha 1077 (10 verses) . The poem is followed by a short note by "Shaykh Badran شيخ بدران" (fol. 47r, 20-23) .

[2202] fols. 47v-75v: al-Tawzari التوزري: al-Qasida al-munfarija القصيدة المنفرجة= al-Faraj ba'd al-shidda الفرج بعد الشدة, with commentary by Abu Yahya Zakariya' al-Ansari أبو يحيى زكرياء الأنصاري, called al-Adwa' al-bahija fi ibraz daqa'iq al-Munfarija الأضواء البهجة في إبراز دقائق المنفرجة. On al-Tawzari (died 505/1113 or later) , his Qasida (which sometimes is ascribed to al-Ghazzali الغزالي(compare also the text fol. 45r, 1-19 which is different and the references given above) and on the commentary (still unedited) by Abu Yahya Zakariya' al-Ansari (

died 926/1520) → GAL I 269 2b and S I 474 no. 1b. Beginning and end can be found in the description of Ms. Berlin 7638. In the margin are some glosses.

[2203] fols. 76r-100v: al-Tawzari التوزري: al-Qasida al-munfarija القصيدة المنفرجة, with comentary (sharh شرح) by Ali Ibn Yusuf al-Bosrawi علي بن يوسف البصروي.
On the still unpublished commentary (4 mss.) → GAL I 269 no. 2d and S I 474 no. 1d ("al-Busiri البوصري" instead of al-Bosrawi البصروي is wrong) ; on al-Tawzari → the preceding text.

[2204] fols. 101r-136v: al-Busiri البوصيري: Qasidat al-Burda قصيدة البردة , with commentary by Zakariya' Ibn Muhammad al-Ansari زكرياء بن محمد الأنصاري(died 926/1520) , called al-Zubad (GAL: al-Zubda) al-ra'iqa fi sharh al-Burda al-fa'iqa الزبد الرائقة في شرح البردة الفائقة.
On al-Busiri → above fols. 1-24r. Two more mss. of the still unpublished commentary are mentioned in GAL I 265 no. 18 and S I 468 no. 16.

Ms. 105.

200 folios; 11×16 cm; 14 lines; naskhi. Single words and sentences are written in red ink or overlined in red. Thick, sometimes yellowish paper, in a few cases slightly water-stained. Pasteboard covers with leather frame and spine. Binding repaired. Copied from the author's exemplar by al-Hajj Hasan Ibn Ali Ibn Bara'i al-Tibani al-Khalwati in the middle of Ramadan 1164/7 August 1751 (fols. 197r) .

[2205] fols. 2v-197r: al-Ghazzali الغزالي: al-Qasida al-munfarija القصيدة المنفرجة, with commentary by Ahmad Ibn Yasin أحمد بن يسين, called al-Badr al-mutalali bi-sharh Munfarijat al-Imam al-Ghazzali البدر المتلالي

بشرح منفرجات الإمام الغزالي. The authorship of the commented religious poem is doubtful (→ also Ms. 104, fol. 45r, 1-19) . It starts (as Ms. Berlin 7637, no. 4) : الشدّة أودت بالمهج يا ربّ فعجل بالفرج
Brockelmann GAL S I 756 no. 70 mentions some mss. but no commentary. The poem should not be confused with another qasida with the same title and sometimes ascribed to Ghazzali; compare Bouyges, Essai, pp. 134f. no. 218 and (on the differing qasida) p. 148 no. 255. The author of the commentary, Ahmad Ibn Yasin (=Yasin) أحمد بن يسين (= ياسين) cannot be identified. According to the colophon he wrote his extensive commentary during Rajab 1149/November 1736.

Beginning of the commentary (after the Basmala) :

الحمد لله الذي يذكره تفرج الكروب والشدائد وبالالتجاء إليه تزول المحن والمكايد ...وبعد فيقول الملتجئ إلى مولاه القوي المتين المدعو بأحمد ابن يسين: هذه لفاظ شريفة رقمتها ومعان لطيفة وضعتها على منفرجة حجة الإسلام الغزالي ... ،

The commented text and the commentary begins on fol. 4r.

End (fol. 196v):

...ونسألك ونتوسل إليك بهمّ أن تكمل لنا ولإخواننا لمسلمين ذلك بمنّك وفضلك العظيم ... ان الحمد لله ربّ العالمين ،

Other poetic works: → text nos. [2087] (fol.9v) , [2301], [2324], [2350], [2388], [2416], [2418], [2457] and the sections on fiqh, theology and arithmetic.

Narratives.

Ms. 106.

99 folios; 12,5×20 cm; 17 lines; nasta'liq. Single words are written in red ink. Paper slightly water-stained and spotted. Leather covers and flap have a centre-ornament filled with flowers; a similar ornament can be found in Weisweiler, plate 39, illustration no. 62. The inside of the covers is pasted with marbled paper (in part

repaired) . Binding repaired. Owner's remark on fol. 98v: Nur Allah Ibn Mustafa. fol. 99r mentions as copyist of an excerpt from Ghazzali's Ihya' ulum al-din "Uskudari Shaykh Mahmud Efendi". Copied 1012/1603-1604.

[2206] Besides some notes and excerpts, mainly from tradition literature (fols. 2r-v and 99r-v) the Ms. contains the following text:

[2207] fols. 3v-98v: Abu Hafs Umar Ibn Abi al-Hasan (Brockelmann: Husayn) al-Nisaburi al-Samarqandi أبو حفص عمر بن أبي الحسن النيسابوري السمرقندي: Rawnaq al-majalis رونق المجالس. A collection of moral tales (hikayat حكايات) on the Prophet and his contemporaries, on Sufis and saints, originally written in Persian and translated into Arabic by Isa Ibn Abi Sa'id Ibn al-Amin al-Nisaburi عيسى بن أبي سعيد بن الأمين النيسابوري.
On the contents → Ahlwardt's description of Ms. Berlin no. 8855. As the Berlin manuscript was copied in approximately 900/1494, Brockelmann (GAL S II 285 no. 4b) assumed the 9th/15th century as lifetime of the author. Isma'il Pasha al-Baghdadi إسماعيل باشا البغدادي, Hadiya هدية, col. 793 mentions the year 840/1436-37 (taken over by Zirikli VII 282) . Other mss. on narratives: → text nos. [2071], [2240], [2284], [2290], [2341], [2390] and [2411].

Proverbs, gnomological sayings.

→ text nos. [2294], [2393] and [2396].

Riddles.

→ text nos. [2417] and [2458].

Epistolography.

→ text no. [2286].

Propaedeutics.

→ text no. [2303].

Geography.

Ms. 107.

6 folios; 15,2×20,6 cm; 22 lines; regular naskhi. Slightly water-stained paper with watermark (star with half-moon on fols. 1 and crown on fol. 6) . According to an additional note by a different hand on fol. 5v, the Ms. was copied (kutiba) during Jumada II 1093/June 1682.

[2208] fols. 1r-5v: Anonymous: Kitab Fada'il al-quds al-sharif كتاب فضائل القدس الشريف.

The text begins without Basmala:

قال رسول الله صلى الله عليه وسلم : لا تشدّ الرجال إلا إلى ثلثة مساجد : مسجد الحرام ومسجد الرسول والمسجد الأقصى ، صدق رسول الله صلى الله عليه وسلم أي لا تشدّ ... ،

End:

... الذين أنعمت عليهم غير المغضوب عليهم ولا الضالين آمين ، يا آله العالمين ويا خير الناصرين برحمتك يا أرحم الراحمين ، تمّ ،

The text often refers to traditions about the Prophet and his ashab أصحاب and tabi'un تابعون, but does not quote any sources which could offer a terminus post quem. The text seems to be collated (one correcting addition of a homoioteleuton is in the margin of fol. 4v) .

Our Ms. is one of the few texts on fada'il al-quds, on the excellences of Jerusalem. Other examples are Abu Bakr al-Wasiti أبو بكر الواسطي(5th/11th century) , Fada'il al-bayt al-Maqdis فضائل البيت المقدس(ed. Ishaq Hasun إسحق حسون, Jerusalem 1979) and Ibn al-Jawzi ابن الجوزي(died 597/1201) , Fada'il al-quds فضائل القدس(ed. Jibra'il Sulayman Jubur جبرائيل سليمان جبور, Beirut 1979) . Other examples are mss. Berlin 6098-6104. On the origin and development of the fada'il-literature → R. Sellheim, art. Fadila فضيلةin EI2 II (1965) and Ernst August Gruber, Verdienst und Rang. Die Fada'il فضائلals literarisches und gesellschaftliches Problem im Islam (Freiburg/Br. 1975 = Islamkundliche Untersuchungen 35) , esp. pp. 68ff.

Biography, history.

Ms. 108.

86 folios; 15×23,2 cm; 15 lines; somewhat stiff naskhi. Single words and chapter-headings are written in red ink. Brownish paper, sometimes repaired. Owners' remarks, sometimes in Turkish, on the inside of the covers and on fols. 1r-2r and 85v-86v; fol.86r mentions the year 1203/1788-9. Original red leatherbinding (flexible covers) , made from one piece; slightly damaged.Copied during Dhu al-Hijja 1083/March-April 1673.

[2209] fols. 2v-85r: Abu Isa Muhammad Ibn Isa Ibn Sawra al-Tirmidhi أبو عيسى محمد بن عيسى بن سورة الترمذي: Kitab al-Shama'il كتاب الشمائل. On the author (died 279/892) and this well-known book on the qualities of the prophet Muhammad which is based on numerous traditions → GAS I 156 and Andrae pp.199ff. The book was often commented (→ GAS I 156-159) ; the notes and glosses in the margin of our Ms. may in part be derived from these commentaries.

Ms. 109.

90 folios; 14×19,7 cm; 17 lines; Turkish naskhi. The chapter-headings are written in red ink; single words are overlined in red. fols. 89f. are written by a different hand. Smooth, in part slightly brownish and water-stained paper. Original pasteboard binding, covers with centre-ornament (scarcely visible) and pasted with black cloth; spine repaired. According to the colophon, copied on 28 Rajab 1099/29 May 1688 and collated with another copy on 10 Rabi' I 1200/10 January 1786.

[2210] fols. 1r-90v: Aziz Mahmud al-Uskudari Huda'i عزيز محمود الأسكداري هدائي: Khulasat al-akhbar fi ahwal al-nabi al-mukhtar خلاصة الأخبار في أحوال النبي المختار.

On the author (died 1038/1628) and this biography of the prophet Muhammad → GAL II 445 and S II 661 (6 mss.) . The biography is strongly influenced by the legendary picture of the prophet as developed in Islamic mysticism since Abd al-Qadir al-Jilani عبد القادر الجيلاني(died 561/1166) and Ibn Arabi ابن العربي(died 638/1240) . An analysis of the still unedited text may add to our knowledge of the prophet as an ideal figure; → Andrae pp. 164ff.

The text consists of numerous chapters (bab باب) and sections (fasl فصل) and begins with the middle of section one = Ms. Leiden Or. 2638 (CCA 1093) , fols. 3r, 13.

[Bab 1] al-fasl al-thani: Fi al-ard wa-al-jibal wa-al-bihar wa-ma tahtaha الفصل الثاني: في الأرض والجبال والبحار وما تحتها(fols. 1v-2v).

3. Fi al-samawat wa-al-shams wa-al-qamar wa-al-janna wa-al-nar في السموات والشمس والقمر والجنة والنار(2v-4v).

4. Fi al-mala'ika في الملائكة(4v-7v).

Bab 2: Fi khalq Adam wa-Hawa alayhima al-salam في خلق آدم وحواء عليهما السلام(7v-14r).

Fasl fi kayd al-shaytan li-Adam alayhi al-salam فصل في كيد الشيطان لآدم عليه

السلام(14r-15r).
Fasl fi al-tawba wa-al-istighfar فصل في التوبة والاستغفار(15r-22r) .
Bab 3: Fi nash'at al-nabi (s-m) wa-wiladatihi wa-sa'ir ahwalihi في نشأة النبي (ص- م) وولادته وسائر أحواله(22r-30r).
Fasl fi mi'rajihi (s-m) فصل في معراجه (ص- م) (30r-34v).
Fasl fi al-hijra فصل في الهجرة (34v-37v).
Fasl fi al-ghazawat wa-tahwil al-qibla فصل في الغزوات وتحويل القبلة (37v-54v).
Fasl fi khalqihi wa-khulqihi فصل في خلقه وخلقه (54v-67r).
Fasl fi al-salat فصل في الصلاة (76r-75r).
Bab [4] fi al-tasbih wa-al-dhikr wa-al-du'a' wa-al-tawhid في التسبيح والذكر والدعاء والتوحيد(75r-90v).
End:
.. وكن على سير الصالحين الكاملين وأعبد ربك حتى يأتيك اليقين ، تمت الرسالة الشريفة المسماة بخلاصة الأخبار لقطب العارفين وسلطان الموحدين محمود أفندي قدس سرّه العزيز ،

Ms. 110.

28 folios; 10,1×14,8 cm; 13 lines; vocalized naskhi. The text is written within a red frame consisting of two parallel lines. Smooth and brownish paper. Gold frame on fols. 2v and 3r; gold vignette on fol. 2v. Pasteboard binding with flap and red leather spine. Owners' remark: on fol. 1r al-Hajj Muhammad al-Quwaysani and 1 Shawwal 1269/8 July 1853; on fol. 27v Muhammad Murad Ibn al-Quwatli and 3 Rajab 1294/14 July 1877; and on fol. 2r Abd al-Qadir Ibn al-Ustuwanizade al-Sayyid Abd Allah Efendi and the year 1275/1858-9. Copied in the year 1258/1842 (fol. 27r) .

[2211] fols. 2v-27r: Najm al-Din al-Ghayti al-Iskandar al-Shafi'i نجم الدين الغيطي الإسكندر الشافعي: Qissat mi'raj al-nabi قصة معراج النبي.
On the author (died 981/1573) and his legend (short version) on

the midnight journey by Muhammad to the seven heavens (mi'raj) → GAL II 339 no. 5 and S II 468 no. 5. The text is identical with Ms. Berlin 2608 which, however, differs in the proem.

Beginning (after the Basmala) :

وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم وبالسند المتصل إلى الإمام الحافظ نجم الدين الغيطي رحمه الله تعالى ، قال : بينما رسول الله صلى الله عليه وسلم عند البيت ... ،

Ms. 111.

81 folios; 15,5×21 cm; 21 lines; naskhi, tending to nasta'liq. Single words are written in red ink. Yellowish paper, slightly water-stained and damaged (fol. 81) ; in part repaired (fols. 1 and 2) . Modern cardboard binding. Hand of the 12th/end 18th century. The Ms. is an incomplete copy of:

[2212] fols. 1r-81v: Tashköprizade طشكپري زاده: al-Shaqa'iq al-Nu'maniya fi ulama' al-dawla al-uthmaniya الشقائق النعمانية في علماء الدولة العثمانية.

The text can be found in the edition published in Beirut 1395/1975 on pp. 39, paenult. -207, 1. On the author (died 968/1560) and his biography of 522 ulama' and Sufis since the reign of Uthman عثمان(699/1299) → GAL II 425 and S II 633. The book was translated into Turkish several times.

Ms. 112.

2 folios; 13,1×17 cm; 17 lines; naskhi. Somewhat thick and brownish paper, slightly water-stained. Hand of the 10-11th/16-17th century.

[2213] fols. 1r-v: Anonymous: Qasida fi sha'n al-Pasha Uthman

Ibn Uzdimur قصيدة في شأن الباشا عثمان بن أوزدمور.
Beginning:
يا من شغلته فكرته بالفضل وذاك هو الشغل ...
The author of the text cannot be identified. As the qasida is written in praise of Özdemir Uthman Pasha أزدمر عثمان باشا, who died as Grand Vizier on 29 October 1585 (5 Dhu al-Qa'da 993) , and as the Ottoman historian Mehmed Pasha محمد باشا(called Asafi آصفي) finished in 994 or 995 his history of Özdemir's adventurous career in rhymed prose (→ Franz Babinger, Die Geschichtsschreiber der Osmanen und ihre Werke, Leipzig 1927, p. 117) , our text may be a fragment of this work; Babinger (p.117 note 2) mentions some more, anonymous works, which may contain our text; of them, the Shifa' al-qulub wa-liqa' al-mahbub شفاء القلوب ولقاء المحبوبdoes not contain our qasida; → Ms. Leiden Or. 801 Warn. described by M.J. de Goeje, Catalogus codicum orientalium Bibliothecae Academiae Lugduno-Bataviae V, Lugduni Batavorum 1874, p. 233.

Other mss. related to biography and history: → text nos. [2075], [2076], [2118]-[2132], [2144], [2287], [2288], [2389] and [2413].

Medicine.

Ms. 113.

214 folios; 14x21 cm; 12-14 lines; naskhi. Single words are written or overlined in red ink. Yellowish thin paper, in part water-stained and spotted. Red leather covers with centre-ornament filled with flowers. Binding repaired. Hand of the 11th/17th century; fols. 207r mentions Muhammad Nasir Ibn Shah Husayn al-Sayyaf al-Tibrizi and the year 1062/1652. An enumeration of all medical texts in this rich majmu'a can be found on fol. 1v.

[2214] fols. 2v-3v: Thabit Ibn Qurra ثابت بن قرة: A note on sifat ma'jun al-khabath al-hindi = Kitab al-Dhakhira fi ilm al-tibb صفة معجون الخبث الهندي = كتاب الذخيرة في علم الطب, a fragment. Compare the edition by G. Sobhy (Cairo 1928) p. 68, 26ff. (with many divergences) . On the author (died 288/901) and this medical treatise → GAS III 260f.

[2215] fols. 4v-53v: Risala nafi'a fi al-mu'alaja bi-al-aghdhiya wa-al-ashriba min kalam Abuqrat رسالة نافعة في المعالجة بالأغذية والأشربة من كلام أبقراط. A titleless medical compendium on diseases and their remedy by eating special food and by drinking special beverages.
The title can be found on fol. 1v. The text appears to be an Arabic adaption of different Hippocratic texts, among them Hippocrates' Regimen in Acute Diseases (al-Amrad al-hadda الأمراض الحادة, on which → GAS III 33) . As in the text on fols. 108v-113v we should not expect to detect a new Hippocratic text. A similar result was obtained by Manfred Ullmann in his research on the Arabic transmission of medical texts ascribed to Galen: → Ullmann, Die Schrift des Rufus von Ephesos (→ below, description of fols. 210v-211v) , pp.14f.
The book starts with a chapter on headache (al-suda' الصداع, fols. 6r-9v) and continues with chapters on al-ilal al-barida fi al-ra's ka-al-sar' wa-al-falij wa-al-laqwa wa-al-tashannuj al-hadith baghtatan wa-al-ri'sha wa-al-sakta wa-nahwiha العلل الباردة في الرأس كالصرع والفالج واللقوة والتشنج الحديث بغتة والرعشة والسكتة ونحوها (9v-14r) ; awja' al-ayn أوجاع العين (14r-v) ; al-ru'af الرعاف (14v-15r) ; ilal al-fam al-harra علل الفم الحارة (15r-16r) ; al-zukam wa-al-nazla الزكام والنزلة (16r-17r) ; al-su'al wa-khushunat al-sadr السعال وخشونة الصدر (17r-19r) ; nafth al-dam نفث الدم (19v-20r) ; al-sill السل (20r-21v) ; dhat al-janb ذات الجنب (21v-22v) ; al-khafaqan الخفقان (22v-23r) ; qillat al-laban قلة اللبن (23r-24r) ; ilal al-ma'ida علل المعدة (24r-26r) ; al-atash العطش (26r-v) ; ilal al-kabd علل الكبد (26v-28r) ; al-tihal الطحال (28r-v) ; al-istisqa' الاستسقاء (28v-

31r) ; al-ishal الإسهال(31r-33v) ; al-sahj السحج(33v-36v) ; al-qulanj القولنج(36v-38r) ; al-didan الديدان(38r-v) ; al-bawasir البواسير(38v-39r) ; al-hasat الحصاة(39r-40r) ; hurqat al-bawl wa-quruh al-mathana حرقة البول وقروح المثانة(40r) ; bawl al-dam بول الدم(40r-v) ; Dhiyabitis ذيابيطس(40v) ; al-salas السلسand other urological diseases (41r-v) ; al-bah الباه(41v-46r) ; al-tamth الطمثand related things (46r-47r) ; awja' al-mafasil أوجاع المفاصل(47r-v) ; al-hummayat الحميات(47v-53)

Beginning (after the Basmala) :

الحمد لله ربّ العالمين والصلوة والسلام على خير البرية محمد وآله الطيبين الطاهرين ، إنّ أحد العلوم التي ينتفع بها الناس علم الطبّ وهو من جملة العلوم السياسية التي هي أشرف العلوم الاضطرارية المحتاج إليها في بقاء نوع الإنسان ..

End:

... وعند خلط من الاخلاط وفقنا الله تعالى لما هو أكثر نفعا وأعمّ فائدة وانتهى بنياتنا إلى أخلص النيات وبأعمالنا إلى أحسن الأعمال أنه هو المسدد ، والحمد لله رب العالمين والصلوة على نبيه محمد وآله أجمعين ، تم ،

[2216] fols. 54v-108r: Muhammad Ibn Ali Ibn Umar Najib al-Din al-Samarqandi محمد بن علي بن عمر نجيب الدين السمرقندي: al-Adwiya al-mufrada al-musta'mala wa-khawassuha wa-af'aluha الأدوية المفردة المستعملة وخواصها وأفعالها.

On the author (died 619/1222) and this unedited treatise on the terminology of simple remedies (al-adwiya al-mufrada) and their use → GAL I 491; S I 895f.; Ullmann, Medizin, pp. 170 and 278.

Our mss. mentions neither title nor author; compare, however, Ms. Çorum Genel 2955, fols. 113b-122b: → Dietrich, Medicinalia, p. 214 no. 106 (mentions some more mss.) .

Beginning (after the Basmala) :

الحمد لله ربّ العالمين والصلوة والسلام على نبيه محمد وآله أجمعين ، ذكر الأدوية المفردة المستعملة وخواصّها وأفعالها الخاصّة به المنسوبة إليها المشهورة بها ، حرف الألف : إكليل الملك حارّ يابس ...

End: different from Ms. Çorum Genel 2955, fol. 122b: (→ Dietrich, Medicinalia l.c.) which ends with ila ratlin mughlan إلى رطل مغلا= our Ms., fol. 107v9: إذا قشر من قشرة وعصر باليد مع شحمه وأخذ ماؤه أخرج للصفراء وينبغي أن يكون المعتصر منه الحلو والحامض معا لأنه أبلغ في الإسهال وتطفئة الحرارة ، والله تعالى أعلم بالصواب ، تم

[2217] fols. 108v-113v: Risala fi ta'lim al-mu'alajat wa-targhib al-nas bi-isti'mal al-tibb fi al-ahwal رسالة في تعليم المعالجات وترغيب الناس باستعمال الطب في الأحوال, ascribed to Hippocrates.
A collection of practical medical advices addressed to the reader in the 2nd person plural. The text apparently belongs to those late texts which were written by an Arabic compilator on the basis of some knowledge of Hippocratic-Galenic medicine (compare also above fols. 4v-53v) ; it is different from the Arabic ps.-Hippocratic wasiya-literature (on which → below fols. 152v-154v) . The title cannot be found in any list of Hippocratic writings: → Gerhard Fichtner, Corpus Hippocraticum. Verzeichnis der hippokratischen und pseudohippokratischen Schriften (Tübingen 1985) , pp. 114f. (index of Arabic Hippocratic texts) ; in addition, compare the list of Hippocratic writings (based on a lost Greek text) in Ali Ibn Ridwan علي بن رضوان(5th/11th century) , Kitab al-Tatarruq bi-al-tibb ila al-sa'ada كتاب التطرق بالطب إلى السعادةed. and transl. by A. Dietrich, Ali Ibn Ridwan, "Über den Weg zur Glückseligkeit durch den ärztlichen Beruf" (Göttingen 1982 = Abhandlungen der Akademie der Wissenschaften in Göttingen, Philol.-hist. Kl., 3.F. no. 129) p. 16ff. (commentary p. 43-48) ; on this list compare now also U. Weisser, Das Corpus Hippocraticum in der arabischen Medizin (in: Sudhoffs Archiv, Beiheft 27, Stuttgart 1989, pp. 377-408) , p. 399f.
Beginning (after the Basmala and the title) :
قال : رأيت الناس يغفلون عن الطبّ والأطبّاء إلا عند حال العلة ووجدنا مداواة الصحيح في المطعم والمشرب أخفّ من معالجة السقيم ، اعلموا رحمكم الله أنّ ثلاثة أشياء تنقص من عمر الناس : دخول الحمام على الشبع والجماع على الامتلاء وكثرة أكل القديد ..
End:
ومن أكل لحم البقر فلا تأكلن إلا من بقر فتى لا من هرم مهزول وليكن المتخذ بالخل الثقيب والسذاب وورق الأترج والثوم والزعفران ، تم ،

[2218] fols. 114v-143r: Ibn Hindu ابن هندو: Miftah al-tibb wa-minhaj

al-tullab مفتاح الطب ومنهاج الطلاب, an extract (muntakhab منتخب) on medical terms (hudud al-ashya' al-tibbiya حدود الأشياء الطبية) .
On the author (died 420/1019) and his work on the theoretical foundations of medicine → GAS III 334; Ullmann, Medizin, 152. Our text is taken from the 10th and last chapter and can be found (with divergences) in the edition by Mahdi Mohaghegh and M.T. Daneshpajuh (Teheran 1989) , pp. 108, 18-154, 12.

[2219] fols. 143v-146r: al-Harith Ibn Kalada al-Thaqafi الحارث بن كلدة الثقفي: al-Risala fi al-as'ila al-tabi'iya al-Harithiya = al-Muhawarat fi al-tibb baynahu wa-bayna Nushirawan الرسالة في الأسئلة الطبيعية الحارثية= المحاورات في الطب بينه وبين نوشروان. The authenticity of this discussion on medical questions between al-Harith (born in Ta'if before Islam) and Khusraw Anushirwan خسرو أنوشروان is doubtful; cf. now G. R. Hawting, The Development of the Biography of al-Harith Ibn Kalada and the Relationship Between Medicine and Islam, in: The Islamic World from Classical to Modern Times. Essays in honor of Bernard Lewis. Ed. C. E. Bosworth, Ch. Issawi (a.o.) , Princeton, N.J. 1989, pp. 127-140.
According to GAS III 203f., the text is reproduced by Ibn Abi Usaybi'a ابن أبي أصيبعة (Uyun al-anba' fi tabaqat al-atibba' عيون الأنباء في طبقات الأطباء ed. A. Müller, Königsberg i.Pr. 1884; reprint 1972) pp. 110-112 and fragmentarily transmitted in Ms. Berlin 6246. An additional fragmentary Ms. is in Washington, Army Medical Library or. Sommer 82 (fols. 201v-202r) , as our Ms. with the title Risala fi al-as'ila al-tabi'iya al-Harithiya.
In the margin are some notes by a later hand.

[2220] fols. 146v-151r: Extracts and notes on medical themes, in part in Persian and (fols. 147v-151r) by a later hand.

[2221] fols. 152v-154v: Wasaya وصايا, ascribed to Hippocrates.

Similar to the text on fols. 108v-113v, these admonitions are not based on a translation of a Greek text written by Hippocrates; they show typical Islamic features (→ the beginning below) . The Arabic compilator may have been inspired by the Old Islamic wasaya-literature on which → Albert Dietrich, Das politische Testament des zweiten ʿAbbasidenkalifen al-Mansur, in: Der Islam 30, Berlin 1952, pp. 133-165; at the same time he may have used some Hippocratic texts like the Hippocratic Oath (Horkos; → on its Arabic translation GAS III 28 I) , the Nomos (namus ناموس; → GAS III 38f. no. 11) or the Diatheke (= Wasiya وصية) by Hippocrates (→ GAS III 39 no. 12a) ; the Diatheke is preserved in two different Greek versions, → Karl Deichgräber, Medicus Gratiosus. Untersuchungen zu einem griechischen Arztbild. Mit einem Anhang: Testamentum Hippocratis und Rhazes' De indulgentia medici. Mainz 1970 (= Abhandlungen der Akademie der Wissenschaften. Literatur-, geistes- und sozialwissenschaftliche Kl. Jg. 1970, no. 3) , p. 91 (281) ff.

Our text is not a translation from Greek, just as little as mss. bearing the title Wasaya fi al-tibb وصايا في الطب and mentioned in GAS III 39 no. 12d as a Hippocratic text. Our text is different from those wasaya mentioned in GAS III 39 no. 12.

It may be interesting to note that the ps.-Hippocratic wasaya-literature at least in part was already available in the 4th/10th century: the wasaya-text mentioned GAS III 39 no. 12d is already reproduced (with some divergences) in Ali Ibn al-Abbas al-Majusi علي بن العباس المجوسي, Kamil al-sina'a al-tibbiya = al-Kitab al-Malaki كامل الصناعة الطبية= الكتاب الملكي(on this work → GAS III 320-2; Ullmann, Medizin 140ff.) ; compare the edition Bulaq 1294/1877 I 8,7ff. with the Wasaya ascribed to Hippocrates in Ms. Irak Museum 1370, p. 1, 2ff. and Ms. Mosul, al-Madrasa al-Ahmadiya المدرسة الأحمدية no. 152, fol. 88v36ff.

Beginning:

فيما يحتاج إليه الطبيب من الأخلاق والصفات وتشتمل عليه وصايا أبقراط للأطباء وهي عشر : أولاها : يجب أن يكون الطبيب عارفا بالله تعالى خائفا منه معتقدا لأمر المعاد والثواب والعقاب ... ،

End:

واعلم أن الطبيب إذا واظب على هذه السنن والسريرة يرجى أن يحصل له الذكر الجميل في الدنيا والثواب الجزيل في العقبى ولم يعدم مع ذلك من المال والجاه ، والله أعلم ،

[2222] fols. 154v-167r: Jumal wa-jawami' al-Iskandar fi ta'arruf al-mizaj جمل وجوامع الإسكندر في تعرف المزاج.

According to the list of titles on fols. 1v, the text is taken from Hippocrates (min kalam Abuqrat من كلام أبقراط). In the text itself (fol. 154v2) , in an addition above the line the copyist has attributed the work to "al-Iskandar الإسكندر".

This may be interpreted as an indication that the text is a summary made by the Alexandrians. GAS III 140ff. mentions the Summaria Alexandrinorum of Galen (a summary of 16 Galenic works made in the 6th century) ; but the Summaria of Galen's De temperamentis (Peri kraseōs = ed. Kühn I, Leipzig 1821 [repr. Hildesheim 1964], pp. 509-694) , the Jawami' al-mizaj جوامع المزاج of which several manuscripts are preserved (→ GAS III 147f.) are different from our text: → Dietrich, Medicinalia 36 (description of Ms. Manisa, Kitapsaray 1759, fols. 166r-192v) . Our text may be an independent Arabic adaption of Galenic themes.

The commentaries and summaries mentioned in GAS III 87f. and in Gerhard Fichtner, Corpus Galenicum. Verzeichnis der galenischen und pseudogalenischen Schriften (Tübingen 1987) , no. 9, are different from those in our text, which in addition has no relationship to the redactions by Ibn Rushd ابن رشد, the Talkhis Kitab al-Mizaj تلخيص كتاب المزاج, ed. M.a de la Concepcion Vazquez de Benito (in: Talkhisat ila Jalinus تلخيصات إلى جالينوس, Madrid 1984, pp. 35-94) = ed. G.C. Anawati and Sa'id Zayed سعيد زايد (in: Rasa'il Ibn Rushd al-tibbiya رسائل ابن رشد الطبية, Le Caire 1987, pp. 75-162) and the Maqala fi asnaf al-mizaj مقالة في أصناف المزاج (ed. M.a de la Concepcion

Vazquez de Benito p. 237-248 = ed. Anawati/Zayed p. 373-386) .
Beginning:
مزاج البدن يتعرف من اللون والسحنة واللمس والأفعال والأشياء التي تبرز منه ، أما اللون فالأبيض والكمد والعاجي والجصي والرصاصي تدلّ على برد المزاج ...
End:
ومن كان يرى كأنه تصير في مضائق وأجحار فإنّ في آلات التنفس منه علة مشددة مانعة من استتمام النفس ، والله أعلم ،
After the section on al-lawn اللون, al-sahnat السحنات, al-lams اللمس, al-af'al الأفعال and al-fudul allati tabruzu an al-badan الفضول التي تبرز عن البدن(154v-157) , the text discusses the alamat al-badan al-mu'tadil علامات البدن المعتدل(157r-v) , the alamat al-badan al-harr علامات البدن الحار(157v-158r) , alamat al-abdan al-ratba علامات الأبدان الرطبة(158r) , alamat al-abdan al-yabisa علامات الأبدان اليابسة(158r-v), alamat al-abdan al-harra al-yabisa علامات الأبدان الحارة اليابسة(158v), alamat al-abdan al-barida al-ratba علامات الأبدان الباردة الرطبة(158v), istidlal ala mizaj al-dimagh wa-hay'atihi استدلال على مزاج الدماغ وهيئته(158v-160r) , istidlal ala mizaj al-qalb استدلال على مزاج القلب(160r-161r), istidlal ala mizaj al-kabd استدلال على مزاج الكبد(161r-v) , istidlal ala mizaj al-ri'a استدلال على مزاج الرئة(161v) , istidlal ala mizaj al-ma'ida استدلال على مزاج المعدة (161v-162v) , istidlal ala mizaj al-unthayayni استدلال على مزاج الأنثيين(162v-163r) , alamat juz'iya علامات جزئية(163r-164r) , ta'arruf al-imtila' تعرف الامتلاء (164r-v), ta'arruf al-khalt al-ghalib تعرف الخلط الغالب (164v-165r) , dala'il ghalabat al-safra' دلائل غلبة الصفراء (165r-v) , dala'il ghalabat al-sawda' دلائل غلبة السوداء (165v-166r) , dala'il ghalabat al-balgham دلائل غلبة البلغم (166r-167v) .

[2223] fols. 167r-168r: A titleless fragment on the medical effect of stones, on fols. 1v described as Risala fi khawass al-jawahir wa-al-ma'daniyat رسالة في خواص الجواهر والمعدنيات . The text discusses al-lu'lu' اللؤلؤ , al-yaqut الياقوت , al-mas الماس , al-la'l اللعل , al-firuzaj الفيروزج , al-bussad البسد , fadzahar فادزهر and maghnatis مغناطيس
Beginning:

يستعمل في المفرحات والمعالجين لتقوية القلب... : اللؤلؤ

End:

(section on maghnatis, quotation from Abu Zakariya' al-Razi أبو زكرياء الرازي):

وإن شدّته المرأة على رجلها أسرعت في الولادة ، والله أعلم بالصواب ،

[2224] fols. 168v-170r: Muhammad Ibn Ali Ibn Umar Najib al-Din al-Samarqandi محمد بن علي بن عمر نجيب الدين السمرقندي : Maqala fi kayfiyat tarkib tabaqat al-ayn مقالة في كيفية تركيب طبقات العين .

On the author (died 619/1222) → fols. 54v-108r. One Ms. of this treatise on the structure of the eye is mentioned in GAL II 491 no. 14 = S III 1243 (ad 896 no.14) .

Beginning:

اعلم أن العين مركبة من سبع طبقات وثلاث رطوبات ، أما بيان الطبقات فإنّ العصبة المجوفة... : قال

End: ...

... لتبقى على صفائها ، فهذه صورة العين والعصبة الجائية من الدماغ ، والله أعلم بالصواب ،

[2225] fols. 170v-173r: Muhammad Ibn Ali Ibn Umar Najib al-Din al-Samarqandi محمد بن علي بن عمر نجيب الدين السمرقندي : Fi qawanin tarkib al-adwiya al-qalbiya في قوانين تركيب الأدوية القلبية .

The text is not mentioned in GAL (I 491; S I 895f.) or Ullmann, Medizin; it can be found, however, in Agha Buzurg al-Tihrani آغا بزرگ الطهراني , al-Dhari'a ila tasanif al-Shi'a الذريعة إلى تصانيف الشيعة (al-Najaf 1936ff) , XVII 200 no. 1065. Two more mss. are mentioned in Iskandar, A Study of Al-Samarqandi's Medical Writings (In: Le Muséon 85, 1972, pp. 451-479) , p. 458 no. 56 (with the title: Adwiyat al-qalb wa-ma yata'allaqu bihi أدوية القلب وما يتعلق به) . The text is not part of Samarqandi's Usul tarkib al-adwiya أصول تركيب الأدوية : → ed. Martin Levey and Noury Al-Khaledy, The Medical Formulary of Al-Samarqandi, Philadelphia 1967 (on the identification of this edition → M. Ullmann, BiOr 25,1968, p. 235-237) .

Beginning:

الأدوية القلبية المستعملة في المفرحات تستعمل على أنحاء من التركيب لأنها تستعمل تارة لتسخين القلب والروح...

End:

وأفعالها يكثر في المركب ما له تلك الخاصيّة وذلك الفعل المطلوب والكيفية المطلوبة ، والحمد لله على ما هدانا ،

[2226] fols. 173r-182v: Anonymous medical treatise which on fol. 1v is mentioned as Risala min Buqrat (= Hippocrates) fi madarr al-sharab wa-bayan awja' al-mafasil wa-al-niqris wa-mu'alajatiha رسالة من بقراط في مضار الشراب وبيان أوجاع المفاصل والنقرس ومعالجاتها . The text is different from al-Razi الرازي (died 313/925) , Awja' al-mafasil أوجاع المفاصل and id., Awja' al-niqris = Risala fi al-niqris wa-mudawatiha أوجاع النقرس = رسالة في النقرس ومداواتها (mentioned GAS III 288 nos. 27 and 28) and may be an adaption of Hippocratic-Galenic themes discussed in several texts.

Beginning (after the Basmala) :

الحمد لله ربّ العالمين والصلوة على نبينا محمد وآله أجمعين ، إنّ الله تبارك وتعالى لما خلق الحيوانات مختلفة الأمزجة والطبائع لم يجعل أغذيتهم من جنس واحد لأنّ الغذاء الواحد لا يجانس أمزجة شتى ،

End:

فإذا جرى أمر الأغذية وسائر التدابير على ما ذكر لم يجتمع في البدن خلط يعتدّ به وإن اجتمع شيء أقدر يخرجه القصد والإسهال والقيء في هذه الفصول ويدوم نقاء البدن ويحصل الأمن من المعاودة إن شاء الله تعالى ،

[2227] fols. 182v-197r: Abu Ishaq Ibrahim Ibn Muhammad Ghadanfar al-Tibrizi أبو إسحق إبراهيم بن محمد غضنفر التبريزي : Hasil al-Masa'il حاصل المسائل . A summary of Hunayn Ibn Ishaq حنين بن إسحق (died 260/873) , al-Masa'il fi al-tibb المسائل في الطب . The author of this summary of Hunayn's collection of medical answers and questions cannot be identified. Two more mss. are mentioned in GAS III 251, "Auszüge" b; one of them is dated 858/1454 and may serve as terminus ante quem. On Hunayn's Masa'il fi al-tibb مسائل في الطب → GAS III 249ff.; Ullmann, Medizin 118;346; id., Natur- und Geheimwissenschaften 458; Dietrich, Medicinalia, pp. 39ff.; the text is edited by Jalal Muhammad Musa جلال محمد موسى

(Cairo 1978) ; an English translation by Paul Ghalioungi was published in 1980 in Cairo (Questions on Medicine for Scholars by Hunayn Ibn Ishaq) .

Beginning (after the Basmala) :

قال مولانا أفضل المتأخرين فخر الحقّ والدين أبو إسحق إبرهيم بن محمد المعروف بغضنفر التبريزي – أنار الله برهانه وأسكنه جنانه : لما فرغت من اختصار الموسوم بمسائل حنين وتجريده عن الزوائد من غير تغيير وتصرف في ترتيبه ومعانيه فوجدت...

End:

...والمضروب يرم لتحريك الوجع المادّة فتوجهت إليه ،

[2228] fols. 197r-198v: Hubaysh حبيش: al-Qawl fima awradahu min lawazim al-umur al-tabi'iyaالقول فيما أورده من لوازم الأمور الطبيعية .

On the medical works by Hubaysh (died at the end of the 3rd/9th century) , a nephew of the famous translator Hunayn حنين , → GAS III 265f. and Ullmann, Medizin, p. 119. Our text is nowhere mentioned, perhaps because it is not an elaborate treatise and a summarizing survey on the different phases of life and external appearances of man and their dependence upon the four (Galenic) humours, including a short discussion of those factors which affect them. The text confirms the acquaintance of Hubaysh with ophthalmology and does not seem to be derived from the medical texts known to have been written by Hubaysh. It may be worthwhile to compare the (still unpublished) Ziyadat زيادات , an appendix to Hunayn, al-Masa'il fi al-tibb المسائل في الطب (on which → above fols. 182v-197r) ; on the Ziyadat → Ullmann, Medizin, p. 118 (note 5) . In addition to the information given by Ullmann, we can mention a Syriac version of the Ziyadat in Ms. Mingana (Birmingham) 589 F, fols. 35r-112r (→ A. Mingana, Catalogue of the Mingana Collection of Manuscripts I: Syriac and Garshuni Manuscripts. Cambridge 1933, 1126f.) .

Beginning:

القول فيما أورده حبيش من لوازم الأمور الطبيعية وهو الأسنان والألوان والسحنات والأجناس فالأسنان أربعة :

سنّ النمو إلى نحو من ثلثين سنة دموية ثم سنّ الشباب...

End (fol.198r9ff.) :

وجعل الدماغ باردا رطبا لئلا يلتهب ويجفّ عن كثرة الحركات وليمكن الفكر وسهولة الانطباع والله أعلم وأحكم ، فهذه جمل وضوابط سهلة التحفظ نافعة جدّا ...فمن بدّله بعد ما سمعه فقد تعرض نفسه من الآية بما بعده والسلام على من اتّبع الهدى ،

[2229] fols. 198v-200r: Anonymous: Kalam fi bayan al-tu'um wa-kayfiyatiha كلام في بيان الطعوم وكيفياتها .

After a table listing the Galenic humours and their qualities the text, a short treatise on tastes and their causes, immediately begins: اعلم أن الذوق هيئة تحصل للقوة الذائقة عند إدراكها الكيفية الطعمية الحاصلة للمذوق..

End:

لأنه لكثافة مادّته يكون زمان البسط الذي هو سبب اللذة أكثر من زمان الدسومة والله أعلم ، تم ،

Unfortunately we cannot compare the treatise with two other texts on the same theme which both are lost, i.e. the Kalam fi al-tu'um كلام في الطعوم ascribed to Galen (→ GAS III 131 no. 125) and the Kitab fi ikhtilaf al-tu'um كتاب في اختلاف الطعوم by Hunayn حنين (→ GAS III 256) .

[2230] fols. 200r-201v: Anonymous: A note on ma'jun ruh al-arwah معجون روح الأرواح . The text is different from Abu al-Barakat al-Baghdadi's أبو البركات البغدادي description of the antidote called amir al-arwah أمير الأرواح (→ beginning and end of Ms. Konya, Yusuf Aga 4983, fols. 157b-159a in Dietrich, Medicinalia 230) and can not be found in al-Qalanisi القلانسي (wrote 590/1194; → Ullmann, Medizin 307) , Kitab al-Aqrabadhin كتاب الأقرباذين , ed. Muhammad Zuhayr al-Baba محمد زهير البابا (Aleppo 1983) , pp. 56-86.

[2231] fols. 201v-202v: Anonymous: Risala fi alamat al-amzija wa-dhikr i'tiqadat al-atibba' fi al-mu'alajat wa-ashab al-qiyas wa-al-tajriba wa-al-hiyal رسالة في علامات الأمزجة وذكر اعتقادات الأطباء في المعالجات وأصحاب القياس والتجربة والحيل .

The title can only be found on fol. 1v. The author gives a survey of the opinions on the Galenic temperaments held by analogists (ashab al-qiyas أصحاب القياس) , empiricists (ashab al-tajarib أصحاب التجارب) and methodists (ashab al-hiyal أصحاب الحيل).
In this tripartition of doctrines the author follows Galen's Perì hairéseōn tois eisagoménois (ed. Kühn I 64-105) in the translation of Hunayn Ibn Ishaq حنين بن إسحق : Firaq al-tibb lil-muta'allimin = Kitab Arasis فرق الطب للمتعلمين = كتاب أراسيس (→ GAS III 79f.) ed. Muhammad Salim Salim محمد سليم سالم (Cairo 1977) pp. 16ff., 23ff. and 44ff. The text seems to have been compiled by an Arabic author who used the available Arabic translation of Galen.

Beginning (without Basmala and title) :
هذه الآراء ثلثة : أحدها رأى أصحاب القياس والثاني رأى أصحاب التجارب والثالث رأى أصحاب الحيل ، فأصحاب القياس يرومون أن يعلموا طبيعة المرض...
End:
لأن أصحاب التجارب لا يتجاوزون حواسّهم وعلوم الحسّ يسيرة جدّا إذا أضيفت إلى علوم العقل ،

[2232] fol. 203r: Anonymous: A short note on ma' al-lahm al-ma'mul ماء اللحم المعمول .

[2233] fol. 203v: Anonymous: A short note on sifat ma' al-lahm صفة ماء اللحم , in Persian.

[2234] fols. 203v-204v: Anonymous: A note on ma'jun suqrat ismuhu "mufrih al-mahzun", Naqlu Hunayn Ibn Ishaq bi-lisan{i} al-yunan{i} ila lisan al-Arab معجون سقراط اسمه "مفرح المحزون"، نقل حنين بن إسحق بلسانـ(ي) اليونانـ(ي) إلى لسان العرب.
The text is perhaps a fragment from Galen's lost work Perì paramythías which in the 9th century had been translated into Syriac by Ayyub al-Ruhawi أيوب الرحاوي and Hunayn Ibn Ishaq and into Arabic by Hubaysh حبيش: → Hunayn Ibn Ishaq's letter to Ali Ibn

Yahya علي بن يحيى on the translations of Galen's works ed. G. Bergsträsser, Hunayn Ibn Ishaq über die syrischen und arabischen Galen-Übersetzungen (Leipzig 1925 = AKM 17/2) , p. 49, 14/German translation p.40 = ed. Abd al-Rahman Badawi عبد الرحمن بدوي, Dirasat wa-nusus fi al-falsafa wa-al-ulum ind al-Arab دراسة ونصوص في الفلسفة والعلوم عند العرب(Beirut 1981) , p. 177, 6: Kitab fi sarf al-ightimam كتاب في صرف الاغتمام. The text is apparently also mentioned in Ibn Abi Usaybi'a ابن أبي أصيبعة(as above on 143v-146r) ed. Müller 84, ult. ss. with the title Kitab fi nafy al-ghamm كتاب في نفي الغم; compare Moritz Steinschneider, Die arabischen Übersetzungen aus dem Griechischen (Graz 1960) p. 352f. and GAS III 69. Our Ms. mentions Hunayn and not Hubaysh (the nephew and pupil of Hunayn) as translator; this may be due to a confusion and wrong attribution. In this case, it would be helpful to compare Hubaysh, Kitab al-Aqrabadhin كتاب الأقراباذين, which unfortunately is lost, but quoted by Razi الرازي, Kitab al-Hawi كتاب الحاوي; → GAS III 266 and Ullmann, Medizin, p. 302. al-Qalanisi القلانسي, Kitab al-Aqrabadhin كتاب الأقراباذين, ed. Muhammad Zuhayr al-Baba محمد زهير البابا(Aleppo 1983) does not contain an identical lemma; some similarities can be found in the entries on mufrih (translation of anushdaru أنوشدارو) on which → Irene Fellmann, Das Aqrabadhin al Qalanisi (Beirut-Wiesbaden 1986. = BTS 35) pp. 246f.

Beginning:

ومعجون سقراط اسمه مفرح المحزون ، نقل حنين بن إسحق بلسانـ(ي) اليونانـ(ي) إلى لسان العرب وهداية إلى ما الممون (المأمون؟) ينفع أمراض السوداوي والبلغمي وضعف القلب وإنعاش روح الحيوانية باسرها والوسواس والجنون و<ال>سعال القديم والسلّ...

[2235] fols. 204v-207r: A titleless treatise on melodies (naghamat نغمات) , questions by Khaqan خاقان and answers by some unnamed scholar, in Persian. The end mentions abrupely "al-abd al-aqall Muhammad Nasir Ibn Shah Husayn al-Sayyaf al-Tibrizi العبد الأقل محمد نصير بن شاه حسين السياف التبريزي" and the year 1062/1652. Could this be the

author of the text and also the copyist of the whole Ms.?

[2236] fols. 207r-208r: Abu al-Barakat al-Baghdadi أبو البركات البغدادي: A note on Bursha'tha (sic) al-mujarrab = Sifat barsha'tha برشعثا المجرب = صفة برشعثا.

A second Ms. of this description of an Indian antidote with an Aramaic name is Konya, Yusuf Aga 4983 (copied 723/1323) , fols. 154v-157r. According to Dietrich, Medicinalia 228 the Konya Ms. is perhaps an extract from Abu al-Barakat al-Baghdadi (died after 560/1165) , Barsha'tha al-mujarrab برشعثا المجرب, Ms. Ayasofya 3555. Our Ms. seems to contain only the beginning, perhaps one third of the original.

[2237] fols. 208r-209r: Ibn al-Baytar ابن البيطار, al-Jami' li-mufradat al-adwiya wa-al-aghdhiya الجامع لمفردات الأدوية والأغذية, a fragment.

On Ibn al-Baytar (died 646/1248) → Ullmann, Medizin, pp. 280-282.

Our Ms. has the lemma on duhn al-ajur دهن الآجر("olive oil") which is longer than the text of the edition (II, Bulaq 1291/1874, pp. 109f.) : the passage fols. 208r4 (wa-huwa harr وهو حار) - 209r, ult. is not in the edition; the text fols. 209v1 (Min hasha'ish Ibn al-Baytar من حشائش ابن البيطار) - 210v7 = ed. Bulaq II pp. 109, 31-110, 16. In the printed text follows a passage on the quality (sifaصفة) of duhn al-ajur (110, 16-28) which is not in our ms.

[2238] fols. 210v-211v: Rufus روفس, A note on thum ثوم("garlic") , with anonymous commentary. On Rufus (2nd half of the 1st century A.D.) and his medical works, of which many survived only in Arabic translation → GAS III 64ff.; Ullmann, Medizin, pp. 71ff.; id., Die arabische Überlieferung der Werke des Rufus van Ephesos, in: Proceedings of the 1st International Symposion for the History of Arabic Science II (Aleppo 1979) , p. 348-357. Ullmann has edited several texts by Rufus: → Rufus von Ephesos, Krankenjournale,

Wiesbaden 1978; → Die Schrift des Rufus von Ephesos über die Gelbsucht in arabischer und lateinischer Übersetzung. Göttingen 1983 (= Abhandlungen der Akademie der Wissenschaftren in Göttingen, Philol.-hist. Kl. 3.F. no. 138) . Our text is different from Ibn al-Baytar ابن البيطار, al-Jami' الجامع(→ on 208r-209r) I 152, 17ff.. Its beginning (qala Rufus - al-kulli قال روفس – الكلي) seems to be derived from Razi الرازي(Rhazes; died 311/923 or 320/932; → Ullmann, Medizin 128ff.; GAS III 274ff.) , al-Hawi fi al-tibb الحاوي في الطب(Hyderabad 1955ff.) XX p. 217, 6 = French translation in Ch. Daremberg/Ch.-É. Ruelle, Oeuvres de Rufus d'Éphèse (Paris 1879) II 534 no. 406 (the Rufus-quotation in Razi is longer) . Our Ms. has added a long commentary introduced by fa-innahu ya'ni فإنه يعني.

Beginning:

قال روفس: إنّ الثوم يضرّ بالرأس والعين والرئة والكلي ، فأنه يعني به أنّ هذه الأعضاء متى كان زائلا عن الاعتدال إلى الحرارة أو إلى اليبس أو إلى الحرارة واليبس معا فإن الثوم يضرّها ، والثوم غذاء ودواء كثير المنافع وهو بنفسه ترياق وينفع من جميع ما ينفع منه الترياق الكبير المسمى الفاروق والبرّي منه المسمى سقورديون...

End:

وجملة القول في الثوم إنه خلف من كل دواء حار ولا خلف منه ،

Arabic references to thum can be found in A. Dietrich, Dioscurides Triumphans II, Göttingen 1988 (= Abhandlungen der Akademie der Wissenschaften, Philol.-hist. Kl., 3.F. no. 173) , p. 298f.

[2239] fols. 211v-212v: Anonymous: Fasl fi ma'rifat al-ta'am al-masmum فصل في معرفة الطعام المسموم.

Beginning:

الطعام إذا عولج بالسمّ ثم وضع على النار سمعت له صوتا وشممت له ريحا كريهة ورأيت له دخانا...

[2240] fols. 212v-213r: A short anecdote on Harun al-Rashid هارون الرشيدasking Bokhtisho' بختيشوعa medical question, in Persian.

[2241] fols. 213v-214r: A note on melancholy, in Persian.

Ms. 114.

46 folios; 15,5x21,5 cm; 21 lines; naskhi. Single words are written in red ink, sometimes repeated in the margin. The paper is sometimes damaged, slightly spotted and water-stained. Modern cardboard binding. Hand of the 12th/18th century.

[2242] fols. 1r-46v: Fragment of a medical handbook on diseases and their remedies, perhaps Abu Sahl al-Sijzi أبو سهل السجزي, al-Rasa'il al-tibbiya = al-Kunnash الرسائل الطبية= الكناش. The Ms. begins in the chapter on the eye (fols. 1r-11v) , continues with a chapter on the ear (11v-16r) , on the nose (16r-18v) , the mouth including teeth and neck (19r-36r) , the chest and lung (36r-44r) , the heart (44r-46v) and ends in the chapter on the stomach (46v) : [amrad al-ayn أمراض العين]: al-tarfa الطرفة(1r) ; al-zafara الظفرة(1v) ; al-sabal السبل(2r) ; al-jarab الجرب(2v) ; intishar al-ashfar انتشار الأشفار (3v) ; al-sha'r al-munqalib الشعر المنقلب(3v) ; al-qaml fi al-ashfar القمل في الأشفار(4r) ; al-ma' الماء(4v) ; al-ghisha' الغشاء(5v) ; al-quruh القروح(6v) ; al-gharb الغرب(8r) ; al-rashh al-dam'a الرشح الدمعة(8v) ; al-intishar الانتشار(8v) ; al-sha'ira الشعيرة(9r) ; al-juhuz الجحوظ(9r) ; al-hawal الحول(9r) ; al-hurqa الحرقة(9v) ; al-khasha الخشا(9v) ; du'f al-basar ضعف البصر(10r) ; zurqa زرقة(10v) ; hifz al-ayn حفظ العين(11r) ; waja' al-udhn وجع الأذن: al-tarash الطرش(14r) ; al-tanin wa-al-dawa الطنين والدوى(15r) ; dukhul al-ma' wa-al-hawa' fi al-udhn دخول الماء والهواء في الأذن(15v) ; hifz al-sam' حفظ السمع(16r) ; amrad al-anf أمراض الأنف: al-bawasir fi al-anf البواسير في الأنف(17r) ; quruh fi al-anf قروح في الأنف(17v) ; al-natn fi al-anf النتن في الأنف(18r) ; al-ru'af الرعاف(18v) ; [lacuna]; [amrad al-fam أمراض الفم, incomplete at the beginning and perhaps at the end]: al-bakhar البخر(21r) ; al-nashib fi al-halq الناشب في الحلق(22r) ; ilal al-asnan علل الأسنان(22v) ; ilal al-

litha علل اللثة(26v) : al-khawaniq الخوانيق(27v) ; [lacuna after 28v]; al-nazla النزلة(29r) ; al-su'al السعال(31v) ; buhha بحة(33v) ; quruh al-dam min al-fam قروح الدم من الفم(34v) ; [amrad al-sadr wa-al-ri'a أمراض الصدر والرئة]: al-rabw الربو(36r) ; [lacuna after 36v]; dhat al-ri'a ذات الرئة(37r) ; al-sill السل(38v) ; amrad al-qalb أمراض القلب(44r) : al-ghashy الغشي(45v) ; amrad al-ma'ida أمراض المعدة(46v, incomplete) . The fragment mentions on fols. 46v as title qanun ilaj maneh قانون علاج مانه(sic) ; any association with Ibn Sina's Qanun القانون لابن سينا, however, would be wrong. It is not an adaption of this work. Some indications that the fragment is part of a work written before Ibn Sina are given by the authors quoted in our text: Aflitus أفليطوس 5v13;Ahrun (6th century A.D.; → GAS III 166-168) 4r10; 4v, ult.; 31r11. 16; 43r10; Ali Ibn Rabban al-Tabari علي بن ربن الطبري(died ca. 250/864; → GAS III 236-240) 3v9; 5v18; Aristotle (→ GAS III 49-51) 5v20; Galen (→ GAS III 68ff.) 3r1 (here and in a few other cases abbreviated with the letter "j ج") ; 6v6; 9v3; 11r1; 11v13; 13r11; 17r3; 17v5; 20v7; 23v13; 32r19; 35r3; 38r, ult., 42v8.12; 43r1.3; 45r13; Jibra'il Ibn Bukhtishu' جبرائيل بن بختيشوع(died 213/828; → GAS III 226-7) 22v11-12; Hippocrates → GAS III 23ff.) 14r20; 30v17; 36r7; 37r11; 37v2; 40r14; 42r12; 46r, ult.; Hunayn حنين(died 260/873; → GAS III 247ff.) 13r1.15 (?) ; 26r7; Ibn Masawaih ابن ماسويه(born 160/776; → GAS III 231-236) 5v15; 37r3; 40v14; Ibn Sarabiyun ابن سرابيون(9th century; → GAS III 240-2 and M. Ullmann, Medizinhistorisches Journal 6, 1971, pp. 278-295) 26r15 (= Yuhanna يوحنا); 41r20; 43r15;Paulus (of Aegina, 6-7th century A.D.; → GAS III 168-170) 15v9; 31r12; 33v2; 45r11; Muhammad Ibn Zakariya' al-Razi محمد بن زكرياء الرازي(died 311/923 or later; → GAS III 274ff.) 2v2f.; 3r7; 5v7; 7r,ult.; 11r15; 13v17; 21r12; 22r15; 22v8; 24r3; 28v1; 31r20; 36r10; 37v15; 38r20; 40v15; 42v10.18.ult.; 43r2; 43v18; 45v2; Muhammad Ibn Ali al-Rewandi محمد بن علي الريوندي(cannot be identified) 3r11; 44r8; Rufus (2nd century A.D.; → preceding Ms.) 31r16; Sham'un شمعون(7-8th

century A.D.; → GAS III 179) 5v17; 14v18; 23v9; 43r13; Thabit ثابت(Ibn Qurra ابن قرة, died 288/901; → GAS III 260-3) 2r13; 8r11; 23v11.16; 33r11; 43r14; Timawus طيماوس40v13 (not in: Galeni Compendium Timaei Platonis ed. P. Kraus and R. Walzer, London 1951) ; al-Yahudi اليهودي= perhaps Masarjawayh al-Basri ماسرجويه البصري(perhaps 8/9th century A.D.; → GAS III 206f. and Ullmann, Medizin, pp. 23f.) 2v1; 3r3; 9v15; 32v10; 43r9; the reading of the following name is unclear: Ibn BRTL'WS ابن برطلاوس10r15f.; BWTL'WS بوطلاوس16r10; BRTL'WS برطلاوس23v7; in each case the letter B is without dots and could be read in several ways. As the list of quoted texts shows, the youngest author is Razi الرازي; he is quoted more than the other authors. Razi offers us a terminus post quem for the composition of our text. Perhaps a comparison with the unpublished Rasa'il al-tibbiya رسائل الطبية(= al-Kunnash الكناش) by Abu Sahl Bishr Ibn Ya'qub Ibn Ishaq al-mutatabbib al-Sijzi أبو سهل بشر بنيعقوب بن إسحق المتطبب السجزيfrom the 2nd half of the 4th/10th century (→ GAS III 325f.) could be helpful: according to the excerpts given in Dietrich, Medicinalia, pp. 66-68, Abu Sahl al-Sijzi's Rasa'il al-tibbiya mostly quotes the same authors, whose names are given in an identical manner. The work consists of 4 maqalat مقالات, of which the first maqala مقالةdiscusses (in 11 rasa'il رسائل) the diseases and their remedies from the head to the stomach.

Ms. 115.

151 folios; 15×20 cm; 23 lines; naskhi. Single words and sentences are written in red ink. Thick paper, slightly worm-eaten. Pasteboard binding with leather spine. Copied by Mansur Ibn Nahr Abu Najm from the monastery Dayr al-Qamar in the year 1829 (fol. 120v) and 18 Dhu al-Qa'da 1244/22 May 1829 (fol. 149v) . Some later notes can be found on the inside of the front cover, on fols. 1v-2r and 151r-v. In addition, fol. 1r gives an enumeration of the main

chapters of the first text.

[2243] fols. 2v-120v: Abu al-Hasan Sa'id Ibn Hibat Allah أبو الحسن سعيد بن هبة الله: Kitab al-Mughni fi tadbir al-amrad wa-ma'rifat al-ilal wa-al-a'rad كتاب المغني في تدبير الأمراض ومعرفة العلل والأعراض.
On the author (died 495/1101) , a Nestorian doctor at the court of the caliph al-Muqtadir المقتدر, → CGAL II 197f.; GAL I 485 no.1 and S I 888 no.1; Ullmann, Medizin, p. 160. Iskandar, Descriptive List, pp. 14ff. His still unpublished Kitab al-Mughni is a handbook on diseases, their causes (sabab سبب) , symptoms (arad عرض) and treatment (tadbir تدبير) . It starts with diseases of the head and has 51 chapters: fols. 3v-6v: Fi dhikr al-amrad al-zahira al-haditha bi-al-ra's wa-mudawatiha في ذكر الأمراض الظاهرة الحادثة بالرأس ومداواتها.
6v-12r: Fi dhikr al-amrad al-batina al-haditha bi-al-ra's wa-mudawatiha في ذكر الأمراض الباطنة الحادثة بالرأس ومداواتها.
12r-25v: Fi dhikr al-suda' al-tabi' li-musharakat al-ra's li-adw akhar في ذكر الصداع التابع لمشاركة الرأس لعضو آخر.
25v-28v [Fi] dhikr al-amrad al-haditha fi jafn wa-mudawatiha [في] ذكر الأمراض الحادثة في جفن ومداواتها
28v-29v: Fi dhikr amrad al-ma'q wa-ilajiha في ذكر أمراض المأق وعلاجها .
29v-32v: Fi dhikr al-amrad al-arida fi al-multaham wa-mudawatiha في ذكر الأمراض العارضة في الملتحم ومداواتها.
32v-34r: Fi dhikr al-amrad al-arida fi al-tabaqa al-qarniya wa-mudawatiha . 32v-34r: Fi dhikr al-amrad al-arida fi al-tabaqa al-qarniya wa-mudawatiha في ذكر الأمراض العارضة في الطبقة القرنية ومداواتها.
34r-36r: Fi dhikr al-amrad al-haditha fi al-ghayba a'ni thuqab al-hadaqa wa-mudawatiha في ذكر الأمراض الحادثة في الغيبة أعني ثقب الحدقة ومداواتها.
36r-36v: Fi dhikr al-amrad al-haditha fi al-rutuba al-baydiya wa-ilajiha في ذكر الأمراض الحادثة في الرطوبة البيضية وعلاجها.
36v-37r: Fi dhikr al-amrad al-haditha bi-al-rutuba al-jalidiya wa-ilajiha في ذكر الأمراض الحادثة في الرطوبة الجليدية وعلاجها.
37r-38r: Fi dhikr al-amrad al-arida bi-al-ruh al-basir wa-tadbiratiha

في ذكر الأمراض العارضة بالروح الباصر وتدبيراتها. etc.
Beginning (after the Basmala) :
قال الشيخ الجليل أبو الحسن سعيد بن هبة الله الطبيب الحسن إن أولى ما نطق به اللسان وثبت برهانه ... وبعد فالرغب إلى الله في إدامة أيام من خصّه من خلقه بتدبير الأمم ومحبّة العلوم...
End:
وبهذا العلاج يعالج من سقي البنج والقي وشرب طبيخ التين والله الموفق المستعان وعليه تكلان ، تم الكتاب بعون الملك الوهاب والحمد لله وحده ،

[2244] fols. 121r-148r: Da'ud al-Basir = Da'ud Ibn Umar al-Antaki al-Darir داوود البصير = داوود بن عمر الأنطاكي الضرير: Nuzhat al-adhhan fi islah al-abdan نزهة الأذهان في إصلاح الأبدان.
On the author (died 1008/1599) and this small and still unedited medical handbook → GAL II 364 no. 3 and S II 492 no.3. An enumeration of the chapters as well as beginning and end can be found in the description of Ms. Berlin 6321.

[2245] fols. 148v1-12: Fa'ida fi alamat al-mawt فائدة في علامات الموت, a fragment from Abu Yusuf al-Kindi أبو يوسف الكندي: Jawami' al-tibb جوامع الطب.
Among the medical works by al-Kindi (died shortly after 256/870) who mainly became known as a philosopher, a book called Jawami' al-tibb ("Summaria on medicine") is not mentioned; → GAS III 244-247. The small text is published by Gerrit Bos in: Zeitschrift für Geschichte der arabisch-islamischen Wissenschaften 6, Frankfurt 1990 (1991) , pp. 190-194: A Recovered Fragment on the Signs of Death from Al-Kindi's "Medical Summaries". His study shows that the text is based on an old translation (not by Hunayn Ibn Ishaq حنين بن إسحق, who is mentioned in GAS III 32) of Hippocrates' Prognostikon and includes some additional observations by Kindi.

[2246] fols. 148v13-149v: Anonymous: Dhikr ba'd ma'ajin mashhura azimat al-naf' in sha'a Allah ta'ala ذكر بعض معاجين مشهورة عظيمة

النفع إن شاء الله تعالى.

[2247] fols. 150r-v: Anonymous: Sifat amal tarkib al-sab'a ma'ajin al-kawkabiya al-shamsiya al-mashhura al-nafi'a min ilal kathira صفة عمل تركيب السبعة معاجين الكوكبية الشمسية المشهورة النافعة من علل كثيرة. As the preceding text, a note on paste used as a remedy.

Ms. 116.

162 folios; 12 lines; naskhi, in a few cases vocalized. Single words are written in red ink. Smooth, brownish paper, water-stained and in a few cases spotted. The paper of fols. 1-3 and 60-162 is repaired (sporadic with some loss of the text) . Original leather binding, made from one piece; slightly damaged and rubbed. Covers with a double frame and with a centre-ornament, with an additional ornament above and below it. Owner's stamps and remarks: Muhammad Ishaq (rest illegible) and the year 1272/1855-6 (fol.1r) ; Abd Allah (?) Ibn Hasan Muhammad and the year 1232/1816-17 (fol. 8v) ; Fakhr al-atibba' and the year 1285/1868-69 (fol. 1v) . Hand of the 12th/18th century.

[2248] fols. 1v-162r: Ali Ibn Isa علي بن عيسى: Tadhkirat al-kahhalin تذكرة الكحالين.

A copy of the famous textbook on ophtalmology by Ali Ibn Isa, a Christian physician in Baghdad (died after 400/1010) . A German translation was published by Julius Hirschberg and Julius Lippert: Ali Ibn Isa, Erinnerungsbuch für Augenärzte. = Die arabischen Augenärzte I, Leipzig 1904. An English translation was published by C.A. Wood: Memorandum of a tenth-century oculist for the use of

modern ophtalmology, Chicago 1936. The Arabic text was published in 1383/1964 in Hyderabad by al-Sayyid Ghawth Muhi al-Din al-Qadir al-Sharafi السيد غوث محي الدين القادر الشرفي.
The text was translated in the Middle Ages into Latin (perhaps by Gerard of Cremona) and into Hebrew and could not be replaced by a better work until the beginning of the 18th century; → E. Mittwoch, art. Ali B. Isa in EI2 I 388; GAS III 337-340; Ullmann, Medizin, pp. 208f. Other mss. related to medicine: → text nos. [2369] and [2394].

Arithmetic.

Ms. 117.

50 folios; 15,5×20,8 cm; 25 lines; small, regular written naskhi. Single sentences are overlined in red ink. Thick paper, water-stained and spotted. Modern cardboard binding. Owner's remarks on fols. 1r: Muhammad Ibn Muhammad Sa'id al-Khalili al-Khudri (or: al-Khidri) and the year 1129/1716-1717; Husayn Ibn Hasan Ibn Mustafa Nur al-Din al-Hasani and the year 1200/1785-86. Hand of the early 12th/17-18th century.

[2249] fols. 1v-50v: Shihab al-Din Ahmad Ibn Ali Ibn Imad Ibn al-Ha'im = Shihab al-Din Abu al-Abbas Ahmad Ibn Muhammad Ibn al-Ha'im al-Faradi شهاب الدين أحمد بن علي بن عماد بن الهائم = شهاب الدين أبو العباس أحمد بن محمد بن الهائم الفرضي: al-Ma'una fi ilm (al-hisab) al-hawa'i المعونة في علم (الحساب) الهوائي, summary called al-Wasila الوسيلة, with commentary by Muhammad Shams al-Din Sibt al-Maridini محمد شمس الدين الماريديني: Sharh al-wasila, Irshad al-tullab ila wasilat al-hisab شرح الوسيلة ، إرشاد الطلاب إلى وسيلة الحساب.
On Ibn al-Ha'im (died 815/1412) and his introduction into arithmetic (edited by Khudayr Abbas Muhammad Khalifa al-

Munshidawi خضير عباس محمد خليفة المنشداوي, Baghdad 1989) , of which the author himself wrote this summary, called al-Wasila, → GAL II 126 no.7 and S II 155 no.7; ib. no. 7b mentions 4 mss. of the commentary by Sibt al-Maridini سبط المارديني(died 912/1506; → GAL II 167; S II 215) who - as can be seen in our Ms. -wrote a commentary on the summary and not on the long version called al-Ma'una. In the margin are a few notes. The text is incomplete at the end.

Ms. 118.

17 folios; 15×20,7 cm; 17-21 lines; naskhi; fols. 4ff. andf 9ff. are written by a different hand. Single words are written in red ink or overlined in black. Smooth paper. Hand of the 12th/18th century.

[2250] fols. 1v-17r: Shihab al-Din Ahmad Ibn Muhammad Ibn Ali Ibn al-Ha'im شهاب الدين أحمد بن محمد بن علي بن الهائم: Lum'a yasira fi ilm al-hisab لمعة يسيرة في علم الحساب.
On the author (died 815/1412) and this still unedited treatise on arithmetic → GAL II 125 no.2 and S II 154 no.2. The end differs from Ms. Berlin 5986 and 5987 and is as follows: ومن رام التبحر في التصرف في المجهول بالأعداد المتناسلة فعليه بالمعونة التي فاقت كثير هذا الفنّ قاطبة ، ولله الحمد أولا وآخرا وظاهرا وباطنا والحمد لله وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم والله أعلم ،
After fols. 8v seems to be a lacuna and as the end differs from the Berlin mss., it is possible that the text following fol. 8v does not belong to the preceding.

Ms. 119.

26 folios; 10,8×15,3 cm; 15 lines; clearly written naskhi. Single words are written in red ink. Brownish, spotted and water-stained

paper. Hand of the 11th/17th century.

[2251] fols. 1v-26v: Ibn al-Ha'im ابن الهائم: al-Muqni' fi ilm al-jabr wa-al-muqabala المقنع في علم الجبر والمقابلة, with commentary by Abu Yahya Zakariya' (Ibn Muhammad) al-Ansari (al-Sumayki) al-Shafi'i أبو يحيى زكرياء (بن محمد) الأنصاري (السميكي) الشافعي: Fath al-mubdi' فتح المبدع .
On Ibn al-Ha'im (died 815/1412) and his poem about algebra in 60 verses and on the commentary by al-Ansari (died 916/1511) → GAL II 125 no. 3c; S II 155 no. 3c and on al-Ansari → GAL II 99; S II 117. Three more copies are Mingana 955 (1661) ; 1891 (1287) and 1892 (752 II) . The texts are still unedited. The commented text is written in red ink.
Beginning:
قال سيدنا ومولانا ... أبو يحيى زكريا الأنصاري : بسم الله الرحمن الرحيم ، الحمد لله الذي جبر قلوب العلماء بامتداد حذره المتين ، ... قال الناظم رحمه الله تعالى بحمد إلهي تعالى لا بغيره أبتدئ ما أحاول أي ما أطلبه لحيلة ..
The Ms. is incomplete at the end (perhaps one folio is missing) .

Ms. 120.

42 folios; 16,5×21,8 cm; 21 lines; irregular naskhi. Single words and sentences are written in red ink. Yellowish paper. Modern cardboard binding. According to a remark on fol. 1r, the owner of the Ms. was Muhammad Ibn Yahya al-Taji who copied the text for his own use (li-nafsihi) during Ramadan 1135/June 1723. Later owners are Muhammad Hibat Allah and (according to a note by a modern hand) Ibrahim Ibn Isma'il Ibn Siddiq Ibn Hasan Ibn Arabi al-Ya'qubi al-Maghribi al-Hasani.

[2252] fols. 1v-42v: Ahmad Ibn Muhammad Ibn al-Ha'im al-Faradi أحمد بن محمد بن الهائم الفرضي: Nuzhat al-hussab (al-ahbab) fi ilm (ta'rif) al-hisab نزهة الحساب (الأحباب) في علم (تعريف) الحساب or Nuzhat al-nuzzar fi ilm (qalam al-Hindi) al-ghubar نزهة النظار في علم (قلم الهندي) الغبار , with commentary (sharh شرح) by Abd al-Qadir al-Fayyumi عبد القادر الفيومي. Abd al-Qadir Ibn Muhammad Ibn Ahmad Ibn Zayn al-Fayyumi عبد القادر بن محمد بن أحمد بن زين الفيوميdied 1022/1613; → GAL S II 486 (given name: Muhi al-Din Abd al-Qadir Ibn Muhammad Ibn Ahmad al-Fayyumi al-Awfi al-Hanafi al-Misri محي الدين عبد القادر بن محمد بن أحمد الفيومي العوفي

الحنفي المصري) . He wrote a commentary on Ibn al-Ha'im ابن الهائم(died 815/1412) , Nuzhat al-hussab, which in fact is a summary, made by Ibn al-Ha'im himself, of his Murshidat al-talib ila asna al-matalib = al-Murshida fi sina'at al-ghubar مرشدة الطالب إلى أسنى المطالب = المرشدة في صناعة الغبار, on arithmetic. On the still unedited texts → GAL S II 154 no. 1, "Abkürzungen" a, "Commentare" d (mentions one Ms.) . A survey of the contents of the commented text can be found in the description of Ms. Berlin 5979.

Ms. 121.

51 folios; 15,2×21,5 cm; 25-30 lines; clearly written naskhi. Single words and sentences are written in red ink; fols. 49 and 51 are copied by a later hand in ruq'a-script. Thick, brownish paper, water-stained at the edges and sometimes repaired; fols. 49 and 51 were replaced by the copyist Muhammad Sa'di al-Hamzawi al-Husayni on 2 Sha'ban 1319/14 December 1901 (→ colophon fol. 51v) . Black cloth binding with red leather spine and flap connected with the cover by a red leather stripe. Hand of the 12th/18th century (with the exception of fols. 49 and 51) .

[2253] fols. 1r-51v: Ibn al-Ha'im ابن الهائم: Nuzhat al-nuzzar fi ilm al-ghubar نزهة النظار في علم الغبار, also called Nuzhat al-hussab (al-ahbab) fi ilm (ta'rif) al-hisab نزهة الحساب (الأحباب) في علم (تعريف) الحساب , with commentary (sharh شرح) by Ahmad Ibn Muhammad Ibn Muhammad al-Ghazzi Shihab al-Din أحمد بن محمد بن محمد الغزي شهاب الدين.
On Ibn al-Ha'im (died 815/1412) and his Nuzhat al-nuzzar, an abridgement by the author of his introduction to arithmetic, the Murshidat al-talib ila asna al-matalib مرشدة الطالب إلى أسنى المطالب, → GAL II 125 and S II 154. The author of the commentary (completed 18 Sha'ban 947/18 December 1540) , al-Ghazzi Shihab al-Din (died 983/1575) is not mentioned in our Ms.; he can be identified by a comparison with Ms. Berlin 5982 (→ the description by Ahlwardt) . The Berlin Ms. no. 5982 (in fact two copies) is mentioned by Brockelmann (GAL II 125 no. 1c) wrongly as a commentary on Ibn al-Ha'im, Murshidat al-talib. The commentary by Ghazzi is mentioned by Brockelmann only in a supplementary note in GAL S III 1258, l. 33f.; he refers to the Garrett collection (Princeton) : → the Catalogue by Mach, no. 4807 (lists 5 mss.) . The mentioned texts are still unedited. Our Ms. is incomplete at the beginning; according to a later note on the inside of the front cover 3 folios are missing.

Ms. 122.

33 folios; 15,3×21,2 cm; 21 lines; naskhi. Single words are written in capitals. Thick paper, in part water-stained and spotted.

Pasteboard binding with red leather spine and frame; the outside of covers and flap are pasted with marbled paper. Copied in Rabi' I 1056/April 1646 by Ahmad Ibn Isa Ibn Qasim al-Shafi'i.

[2254] fols. 1v-33v: Shihab al-Din Ahmad Ibn Muhammad Ibn al-Ha'im al-Shafi'i شهاب الدين أحمد بن محمد بن الهائم الشافعي: Kitab Ghayat al-su'ul (Ms.: su'al) fi al-iqrar bi-al-dayn al-majhul كتاب غاية السؤول (م: سؤال) في الإقرار بالدين المجهول.
On the author (died 815/1412) and this still unedited work on arithmetic → GAL II 126 no. 10 (3 mss.) .
Contents:
al-asl 1: fi bayan al-a'dad al-arba'a في بيان الأعداد الأربعة
al-asl 2: fi tariq al-ziyada ala miqdar ma'lum في طريق الزيادة على مقدار معلوم (2v).
al-asl 3: fi tariq al-nuqsan min miqdar ma'lum في طريق النقصان من مقدار معلوم (3r).
al-asl 4: fi tariq akhdh nisba ma'luma min miqdar ma'lum في طريق أخذ نسبة معلومة من مقدار معلوم(3r).
al-asl 5: kull juz' yadhhabu min miqdar كل جزء يذهب من مقدار (3v).
al-asl 6: fi tariq ma'rifat ma qabl al-kasr في طريق معرفة ما قبل الكسر(4v);
al-asl 7: fi tariq ma'rifat ma ba'd al-kasr في طريق معرفة ما بعد الكسر (4v) etc. (10 asl أصل).
On fols. 6ff. the text continues with an enumeration of methods (tariq طريق) of reckoning, divided into two fusul فصول:
1) fi al-iqrar li-ithnayn aw min ithnayn في الإقرار لاثنين أو من اثنين (6r);
2) fi al-iqrar li-thalatha fa-akthar في الإقرار لثلاثة فأكثر(22v).
The text ends (fol. 29v) with al-khatama fi anwa' mutafarriqa min nawadir al-iqrar الخاتمة في أنواع متفرقة من نوادر الإقرار .
Beginning (after the Basmala) :
ربّ يسر يا كريم ، الحمد لله العالم بكمية كل مقدار الذي أقرّ بوحدانيته ... أما بعد : فإنّ المقرّ به المجهول ضربان أحدهما ما لا يعرف إلا من المقرّ ...
End:
... لا سيما ما انفرد ، والحمد لله أولا وآخرا وظاهرا وباطنا سبحانه ... وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم ،

Ms. 123.

8 folios; 15,7×21,6 cm; 23 lines; small, somewhat irregular naskhi. Single words and numbers are written in red ink. Red cardboard covers. Owner's remark on fol. 1r: Ibrahim Ibn Isma'il Ibn Siddiq Ibn Hasan Ibn Arabi al-Ya'qubi al-Maghribi al-Husayni; Muhammad Rashid al-Umari and the year 1263/1846-7; fol. 7v mentions Hasan al-Shatti and the year 1261/1845. - Copied 23 Jumada I 1260/10 June 1844.

[2255] fols. 1v-7v: Abd al-Qadir Ibn Ali al-Sakhawi al-Shafi'i عبد القادر بن علي السخاوي الشافعي: Muqaddima fi ilm al-hisab (Ms. al-ghubar) = al-

Risala al-Sakhawiya = Mukhtasar fi ilm al-hisab : مقدمة في علم الحساب (م : الغبار) = الرسالة السخاوية = مختصر في علم الحساب.
On the author (wrote ca. 100/1591) and on further mss. of this still unedited introduction to arithmetic → GAL II 356 no.1 and S II 483. The text consists of an introduction, 11 chapters and an epilogue; → description of Ms. Berlin 6000. In the margin are notes and numbers. The text is collated.

Ms. 124.

24 folios; 17,5×26 cm; 11 lines; nasta'liq, tending to naskhi. Yellowish paper, in the margin slightly damaged and damp-stained. Modern cardboard binding. Hand of the 12th/18th century.

[2256] fols. 1v-22v: Baha' al-Din al-Amili بهاء الدين العاملي: Khulasat al-hisab (al-Baha'iya) خلاصة الحساب (البهائية). With many notes, tables and drawings in the margin. On the author (died 1030/1621) and this introduction to arithmetic which was commented many times → GAL II 415 no. 8 and S II 595 no. 8. A new edition was published in 1976 in Aleppo by Jalal S.A. Shauky: Mathematical Works of Baha' al-Din al-Amili. Khulasat al-Hisab.
Our Ms. is incomplete at the end; a part of the 9th chapter, the entire 10th chapter and the epilogue are missing. A second Ms. is text no. [2460]. On a commentary by al-Chilli الچلي→the following Ms.

Ms. 125.

39 folios; 15,4×21 cm; 16-21 lines; nasta'liq (fols. 1-5r) and somewhat stiff naskhi; geometrical drawings on fols. 35v and 38r. Single words are written in red ink or overlined in red. Smooth, yellowish paper, water-stained and spotted. Blue pasteboard binding, repaired. Copied by Abd al-Wahhab during Jumada I 1129/April 1717.

[2257] fols. 1v-33r: Umar Ibn Ahmad al-Ma'i (Ms.: al-Mala'u) al-Chilli عمر بن أحمد المائي (م : الملأو) الچلي: Sharh khulasat al-hisab شرح خلاصة الحساب(by Baha' al-Din al-Amili بهاء الدين العاملي).
al-Chilli wrote his commentary on difficult places in Baha' al-Din al-Amili (died 1030/1621) , Khulasat al-hisab (a compendium of arithmetic) in the 11th/17th century. Further mss. of this still unedited commentary: → GAL S II 596f. and Princeton no. 4827. On the Khulasat al-hisab by al-Amili → preceding Ms. The title of the commentary can be found in Ms. Princeton 4872. The colophon has the title: Nubdhat al-ajza' al-munabbiha (?) ila (?) kathrat al-ikhwan نبذة الأجزاء المنبهة (؟) إلى (؟) كثرة الإخوان .

[2258] fols. 33v-34v: Fragment of a commentary on a mystical work, discussing ruh روح. The author refers a.o. to Shihab al-Din al-Suhrawardi شهاب الدين السهروردي (born 539/1145), Kitab Awarif al-ma'arif كتاب عوارف المعارف (→ GAL S I 789) , who can be used as terminus post quem.

[2259] fols. 35r-v: Anonymous: Risala fi bayan muqaddimat sab' yuhtaju fi ma'rifat qaws quzah ila ma'rifatiha رسالة في بيان مقدمات سبع يحتاج في معرفة قوس قزح إلى معرفتها. A treatise on seven preconditions for the appearance of rainbows. The author mainly follows Aristotle's theory of visual rays and reflections; → Aristotle, Meteorology III 4-5 and H. Daiber, Ein Kompendium der aristotelischen Meteorologie in der Fassung des Hunayn Ibn Ishaq حنين بن إسحق, Amsterdam-Oxford 1975, p. 90f. - The text is published by L. Cheikho (al-Mashriq المشرق 15, Beirut 1912, pp. 736ff.) and translated into German by E. Wiedemann, Gesammelte Schriften zur arabisch-islamischen Wissen-schaftsgeschichte II (ed. by D. Girke and D. Bischoff) , Frankfurt/M. 1984, pp. 746-748. Nearly the same text is al-Qazwini القزويني(died 610/1213) , Aja'ib al-makhluqat عجائب المخلوقات ed. Faruq Sa'd فاروق سعد (Beirut 1978) pp. 144, 20-145, 15. al-Qazwini, however, offers the seven preconditions slightly summarized to four preconditions and mentions as source "al-Qadi Umar Ibn Sahlan al-Munawi القاضي عمر بن سهلان المناوي" = Zayn al-Din Umar Ibn Sahlan al-Sawi زين الدين عمر بن سهلان الساوي(al-Sawaji الساوجي; → GAL S I 830f.) , who wrote for the Sultan Sanjar Ibn Malikshah سنجر بن ملكشاه(511-552/1117-1157) a Persian meteorology entitled al-Risala al-Sanjariya fi al-ka'inat al-unsuriya الرسالة السنجرية في الكائنات العنصرية(ed. Muhammad Taqi Daneshpajuh, Du risala dar bara-i athar-i ulwi, Teheran 1337/1958, pp. 1-56). The section on the rainbow (ed. Daneshpajuh 23-27) corresponds with al-Qazwini, not with our Arabic Ms. which is perhaps part of an older, longer source, which also was used by al-Sawi in the 6th/12th century.

[2260] fols. 36r-38r: Fragment of a trigonometrical work, with commentary. fol. 38r: drawing illustrating the vision of the Halo (belonging to fols. 35r-v?) . Other mss. on arithmetic: → text no. [2466].

Geometry.

→ text no. [2461].

Astronomy.

Ms. 126.

208 folios; 16×22 cm; 21 lines; Persian nasta'liq. Single words are

written in red ink. Thin paper, in part yellowish. Brownish-red leather binding with frame. Copied on 25 Jumada I 1288/12 August 1871 (182v) by Haydar Khalaf Ahmad al-Munajjim al-Tibrizi (compare also fols. 137r and 204v) . The Ms. contains a collection of still unedited astronomical treatises by Yahya Ibn Muhammad Ibn Abi Shukr al-Maghribi al-Andalusi يحيى بن محمد بن أبي شكر المغربي الأندلسي (died between 680-90/1281-1291) and by Abu Ma'shar al-Balkhi أبو معشر البلخي (171/787-272/886) .

[2261] fols. 1v-32v: Ibn Abi Shukr ابن أبي شكر: al-Mudkhal al-mufid المدخل المفيد or Kitab al-Mudkhal كتاب المدخل or al-Mudkhal al-mufid fi al-hukm ala al-mawalid المدخل المفيد في الحكم على المواليد (or: hukm al-mawalid حكم المواليد) . [part I]. On the text → GAL I 474 no. 1; S I 868 no. 1; Kahhale XIII 224f.; an additional Ms. (with different beginning and with nearly identical end) is Zahiriya (now Maktabat al-Asad, Damascus) , no. 6222 (vol. VI: Fahras ilm al-hay'a فهرس علم الهيئة by I. Khuri الخوري, Damascus 1389/1969, p. 267) : Risala fi al-ahkam ala tahawil sini al-alam رسالة في الأحكام على تحاويل سني العالم.
According to the introduction (fol. 1v6f.) , this text forms part 1 of a book consisting of 4 treatises (maqalat مقالات) , of which the first two treatises are called al-Mudkhal al-mufid and the third one Ghunyat al-mustafid fi al-hukm ala al-mawalid غنية المستفيد في الحكم على المواليد. The four maqalat مقالات seem to be identical with the Arba' maqalat fi al-nujum أربع مقالات في النجوم mentioned in GAL I 475 no. 3.
Beginning (differs from mss. Zahiriya 6222 and Gotha 65/1) :
أحمده ما ذرّ شارق ولاح بارق حمدا...وقد جمعت في هذا الكتاب نبذا من أقاويل الحكماء المتقدمين ولطائف من فوائد المتأخرين..
End:
إذا كان المشتري مع الرأس في وسط السماء وصاحب الطالع سليما من المناحس والقمر متصلا بالسعود فإنه وقت إجابة الدعاء ، وفيما ذكرنا كفاية ،
As in Ms. Gotha 65/1 the text consists of 9 sections (fasl فصل) with several subsections. The main sections are: 1) fi dhikr al-buruj wa-qismatiha wa-taba'i'ha wa-dalalatiha ala al-ashya' في ذكر البروج وقسمتها وطبائعها ودلالتها على الأشياء
1) fi dhikr al-buruj wa-qismatiha wa-taba'i'ha wa-dalalatiha ala al-ashya' في ذكر البروج وقسمتها وطبائعها ودلالتها على الأشياء (1v).
2) fi dhikr muthallathat al-buruj wa-hududiha wa-arba'iha wa-anwa' dhalika fima yata'allaqu biha في ذكر مثلثات البروج وحدودها وأرباعها وأنواع ذلك فيما يتعلق بها(6v).
3) fi dhikr taba'i' al-kawakib wa-ma yadullu alayhi min al-ashya' wa-al-aqalim wa-al-buldan في ذكر طبائع الكواكب وما يدل عليه من الأشياء والأقاليم والبلدان (9v).
4) fi dhikr ma ya'ridu li-[l-]kawakib al-sab'a في ذكر ما يعرض للكواكب السبعة (14v).
5) fi dhikr quwat al-kawakib wa-du'fiha wa-ma yata'allaqu biha في ذكر قوة الكواكب وضعفها وما يتعلق بها(17r).
6) fi ma'rifat al-tasyirat wa-al-intiha'at al-uzma wa-ma yata'allaqu

biha min al-wusta wa-al-sughra wa-sahib al-dawr في معرفة التسييرات والانتهاءات العظمى وما يتعلق بها من الوسطى والصغرى وصاحب الدور(22v).
[7] fasl fi dhikr al-qawl ala adad al-qiranat al-dalla ala al-taghyirat wa-ma'rifat al-intiha'at فصل في ذكر القول على عدد القرانات الدالة على التغييرات ومعرفة الانتهاءات(25v).
8) fi dhikr muqaddimatin tata'allaqu bi-al-ibtida' wa-al-ish'ar wa-awwalu dhalika al-qawl ala fath al-bab wa-dalalatihi في ذكر مقدمة تتعلق بالابتداء والإشعار وأول ذلك القول على فتح الباب ودلالته(28r).
9) fi dhikr ba'd al-ikhtiyarat al-muhtaja ilayha في ذكر بعض الاختيارات المحتاجة إليها(28v13).

[2262] fols.33v-137r: Ibn Abi Shukr ابن أبي شكر: al-Mudkhal al-mufid المدخل المفيد(part II) . Compare the description of the preceding text. The text does not repeat the title. According to the introduction, it is a continuation of the preceding text and like the latter a selection of what the author collected on al-Ahkam ala al-mawalid الأحكام على المواليد(33v3f.) according to scholars in the past and present (al-hukama' al-mutaqaddimin wa-al-fudala' al-muta'akhkhirin الحكماء المتقدمين والفضلاء المتأخرين) . The text consists of 3 maqalat مقالات, each with many sections (fasl فصل33v-51v: al-maqala al-ula المقالة الأولى , consisting of 10 sections. 51v-77v: al-maqala al-thaniya fi dhikr al-ahkam al-kulliya المقالة الثانية في ذكر الأحكام الكلية, consisting of 11 sections. 77v-137r: al-maqala al-thalitha fi dhikr dalalat al-buyut al-ithna ashar wa-ma yata'allaqu biha min ahwal al-mawlud المقالة الثالثة في ذكر دلالات البيوت الاثنا عشر وما يتعلق بها من أحوال المولود, consisting of 12 sections. As this enumeration shows, the text is identical with Ms. Vatican 1400 which in GAL S I 868 no. 1 correctly is titled al-Mudkhal al-mufid fi hukm al-mawalid المدخل المفيد في حكم المواليد. As we have seen in the description of the preceding text this is not quite correct, as we have here only part II of al-Mudkhal al-mufid. The Vatican Ms. is incomplete at the beginning and begins in the middle of the 4th fasl in the first maqala. The description of Levi della Vida, Elenco, pp. 216f. incorrectly speaks of 4 (instead of 3) maqalat.
Beginning:
الحمد لله ربّ العالمين العاقبة للمتقين والصلوة والسلام على سيد محمد وآله الطاهرين ، قال سيدنا وأستاذنا أفضل المتأخرين...قد ذكرت فيما تقدم من المدخل ما تبعته بذكر ما جمعته وانتخبته من الأحكام على المواليد...
End:
وفيما ذكرنا كفاية فنختم الكتاب في هذا الباب ، والحمد لله وحده والصلوة والسلام على خير عبد عبده وعلى آله ، الله يهبهم (؟) في قبول العبادة عمدة ولا حول ولا قوة إلا بالله وأستغفره وأتوب إليه وحده ما شاء الله كان وما لم يشأ لم يكن ،

[2263] fols. 137v-182v: Ibn Abi Shukr ابن أبي شكر: Fi kayfiyat al-hukm ala tahwil sini al-alam في كيفية الحكم على تحويل سني العالم. = perhaps Kitab al-Nujum كتاب النجومand perhaps Risala fi kayfiyat al-hukm ala al-masa'il al-nujumiya رسالة في كيفية الحكم على المسائل النجومية. Further mss.: → GAL I 475 no. 4; S I 868 no.6 and perhaps no. 20; Sheshen ششن, Nawadir نوادرIII p. 69 mentions one Ms. with the title: Risala fi

kayfiyat tahawil sini al-alam رسالة في كيفية تحاويل سني العالم; also Zahiriya no. 10 (Fahras ilm al-hay'a فهرس علم الهيئة by I. Khuri الخوري, Damascus 1389/1969, p. 69) . The text is different from no. 6780 (Fahras p. 253) : Kitab Ahkam al-nujum كتاب أحكام النجوم.

Beginning:

الحمد لله ربّ العالمين والعاقبة للمتقين والصلوة والتسليم على محمد نبيه الكريم وعلى آله الطيبين الطاهرين وصحبه أجمعين ... قال العبد الفقير ... إني قد رتبت هذا الكتاب في كيفية الحكم على تحويل سني العالم بما جمعت المتقدمون وانتخبت الفضلاء المتأخرين (كذا) ... قد نبتدئ بذكر القول على ذلك فنقول إنّ رأس سنة العالم هو وقت حلول الشمس ...

End:

فنحكم على كل واحد منهما بحسب موضعه وقوته من طالع سنة العالم ومن صاحبه في مدخل تلك السنة وفيما ذكرنا كفاية ،

Because this text follows part I and II of Ibn Abi Shukr, Kitab al-Mudkhal al-mufid كتاب المدخل المفيد, we could assume its identity with part III which in the introduction of part I (→ fol. 1v) is called Ghunyat al-mustafid fi al-hukm ala al-mawalid غنية المستفيد في الحكم على المواليد. As a comparison with the Ghunyat al-mustafid in Ms. W Ms.Or.182 of the Wellcome Institute shows (→ Iskandar, Catalogue, pp. 99f.) , however, this is not the case; the Ghunyat al-mustafid (mentioned in GAL S I 869 no. 21 with 2 mss.) is not in our Ms.

[2264] fols. 183r-204v: Abu Ma'shar al-Balkhi أبو معشر البلخي: Kitab al-Dala'il wa-al-qiranat fi al-buruj wa-ittisalat al-kawakib ba'diha bi-ba'din fi ayyi burjin kana كتاب الدلائل والقرانات في البروج واتصالات الكواكب بعضها ببعض في أي برج كان.

The text has no introduction but states that its author, Abu Ma'shar al-Balkhi أبو معشر البلخي, used the accounts of the Greeks and of other early scholars and then begins as follows:

نبتدئ بالحمل : قران زحل والمشتري في الحمل دلّ على قتل ملك بابل وهو العراق وآذربيجان وناحية أرمنية وفارس وفلسطين ...

End:

وربما ذكرت هذه الثلثة العلوية لطول مقامها ولثبتها في البروج وذلك أنها الدلالة على كلما في العالم الأسفل والله أعلم بحقائق الأمور والأشياء ،

This astrological treatise on conjunctions is identical with Abu Ma'shar (died 272/886) , Kitab al-Qiranat كتاب القرانات, also called Kitab al-Iqtiranat كتاب الاقترانات, or Kitab al-Dalalat ala al-ittisalat wa-qiranat al-kawakib fi al-buruj al-ithnay ashar كتاب الدلالات على الاتصالات وقرانات الكواكب في البروج الاثني عشر or Kitab al-Dalalat ala al-ittisalat lil-kawakib wa-qiranat al-kawakib fi al-buruj al-ithnay ashar كتاب الدلالة على الاتصالات للكواكب وقرانات الكواكب في البروج الاثني عشر etc.; → GAS VII 144; Ullmann, Natur- und Geheimwissenschaften, p. 320. As the beginnings of other mss. show (→ GAS VII 144; add Ms. Najaf, Maktabat Ayat Allah al-Hakim مكتبة آية الله الحكيم, Majmu'a مجموعة no. 852, pp. 2-34) , our text is similarly a revised version of Abu Ma'shar's work on conjunctions; in view of its transmission among treatises by Ibn Abi Shukr ابن أبي شكر, it may be a revision made by Ibn Abi Shukr. It is different from Ibn Abi Shukr, al-Hukm ala qiranat al-

kawakib fi al-buruj al-ithnay ashar الحكم على قرانات الكواكب في البروج الاثني عشر(→ GAL I 474 no.5; S I 868 no.5) = Risala fi iqtiranat al-kawakib al-sab'a fi al-buruj al-ithnay ashar رسالة في اقترانات الكواكب السبعة في البروج الاثني عشر (British Musem 414 no. 2) = (as I suppose) al-Dalalat ala al-ittisalat wa-qiranat al-kawakib fi al-buruj al-ithnay ashar الدلالات على الاتصالات وقرانات الكواكب في البروج الاثني عشر(Ms. in Kütahya/Turkey; → Sheshen, Nawadir III 69).

Ms. 127.

48 folios; 13×19 cm; 11 lines, text within red frame; carefully written Turkish naskhi. Single words and chapter-headings are written in red ink. Yellowish paper. Original rose-coloured paper cover with yellowish-green spots. Copied 1229/1814 (fol. 41v) .

[2265] fols. 1v-18r: Muhammad Ibn Muhammad Ibn Ahmad Sibt al-Maridini محمد بن محمد بن أحمد سبط الماريديني: Kifayat al-qunu' fi al-amal bi-al-rub' al-maqtu' كفاية القنوع في العمل بالربع المقطوع.
This unpublished treatise by Sibt al-Maridini (died 912/1506) on the use of the "cut" quadrant is an excerpt, made by the author himself, from his Izhar al-sirr al-mawdu' fi al-amal bi-al-rub' al-maqtu' إظهار السر الموضوع في العمل بالربع المقطوع.
More mss.: → GAL II 168 no. 8; S II 216 no.8; Daiber, Catalogue, no. 27. In the margin of fol. 4v the names of months and their corresponding constellations are mentioned.

[2266] fols. 19v-41v: Isma'il Ibn Mustafa al-Kalanbawi إسماعيل بن مصطفى الكلنبوي: Risalat al-Irtifa' = Risala fi al-amal bi-rub' al-muqantarat = Risala fi rub' al-muqantarat رسالة الارتفاع= رسالة في العمل بالربع المقنطرات= رسالة في ربع المقنطرات.
On the author (died 1205/1791) → Kahhale II 296. This treatise is neither mentioned in Brockelmann (→ GAL S II 1015 no. 18a in an appendix on un- identifiable authors) nor in Kahhale. A second copy, as our text without author, is Princeton 4975. A third Ms., preserved in the Köprülü Library (→ Catalogue III p. 341 no. 709/2) , enables us to identify the text. The text describes the function of the quadrant with parallels of latitude as instrument for the fixation of the times of prayer and fasting. → Eilhard Wiedemann, Aufsätze zur arabischen Wissenschaftsgeschichte (Hildesheim-New York 1970) I pp. 560ff.; 758 ff. Fol. 25v contains in the margin 4 concentric circles with the names of the months and the constellations belonging to them.

[2267] fols. 42v-43r: A short note on the calendar of Muslims, Byzantines, Copts and of the northern region (al-mintaqa al-shamaliya المنطقة الشمالية) .

[2268] fols. 44v-45v: A table with the degrees of longitude and latitude of towns in the Middle East and Turkey. With an additional note in Turkish on fol. 45v. The following folios are blank.

Ms. 128.

48 folios; 16,7×25,8 cm; 15-23 lines; irregular naskhi, in part tending to nasta'liq. Single words are written in red ink. Brownish, thin paper, in part damaged in the margin. Blank pages are fols. 20r, 26r-27r. Modern cardboard binding. Hand of the 12th/18th century.

[2269] fols. 1v-19v: Muhammad Ibn Muhammad Ibn Abi al-Fath al-Sufi al-Shafi'i al-Misri محمد بن محمد بن أبي الفتح الصوفي الشافعي المصري: Tashil al-ibara fi taqwim al-kawakib al-sayyara تسهيل العبارة في تقويم الكواكب السيارة.
The author of the text is not mentioned; according to the title-page (fol. 1r) the Ms. contains Kitab Zij al-mukhtasar li-Ibn Yunis al-Misri كتاب زيج المختصر لابن يونس المصري.
A modern hand identified Ibn Yunis with the famous Egyptian astronomer Ibn Yunis who died 399/1009 and who is the author of al-Zij al-kabir al-Hakimi الزيج الكبير الحاكمي(written on behalf of al-Hakim bi-Amr Allah الحاكم بأمر الله) of which only fragments and two extracts are preserved (→ GAS VI 230f.) . A closer study of the text shows, however, that it can not be the summary of Ibn Yunis, al-Zij al-kabir al-Hakimi; it is based on later sources. Our Ms. was perhaps attributed to Ibn Yunis by a later copyist because he was misled by the remark on fol. 2r in which the author declares his intention to write a summary of "my Zij al-kabir ".
Our text consists of 10 chapters and an epilogue:
1) fi ma'rifat al-tawarikh al-khamsa wa-a'yadihim wa-mawasimihim في معرفة التواريخ الخمسة وأعيادهم ومواسمهم(2v-5v).
2) fi ma yuhtaju ilayhi min hisab al-a'mal al-falakiya في ما يحتاج إليه من حساب الأعمال الفلكية(6r-9v).
3) fi taqwim al-nayrayn al-shams wa-al-qamar wa-al-kawakib al-khamsa في تقويم النيرين الشمس والقمر والكواكب الخمسة (9v-10v).
4) fi maqamat al-kawakib lil-ruju' wa-al-istiqama في مقامات الكواكب للرجوع والاستقامة(10v).
5) fi ma'rifat ard al-qamar في معرفة عرض القمر (11r-v).
6) fi ma'rifat al-ijtima' wa-al-istiqbal في معرفة الاجتماع والاستقبال (11v-12v).
7) fi ma'rifat ru'yat al-ahilla al-arabiya في معرفة رؤية الأهلة العربية (13r-v).
8) fi ma'rifat khusuf al-qamar في معرفة خسوف القمر (13v-14v).
9) fi ma'rifat kusuf al-shams في معرفة كسوف الشمس(14v-16r).
10) fi ma'rifat ittisalat al-qamar bi-al-kawakib wa-mumazajat al-kawakib ba'diha bi-ba'din في معرفة اتصالات القمر بالكواكب وممازجات الكواكب بعضها ببعض(16r-17v).
Comparison with Ms. Berlin 5685 shows that the chapters and their sequence undoubtedly are inspired by al-Kum al-Rishi الكوم الريشي(

died 836/1432) , al-Lum'a fi hall al-sab'a اللمعة في حل السبعة, which is a summary of his work Nuzhat al-nazir fi talkhis Zij Ibn al-Shatir نزهة الناظر في تلخيص زيج ابن الشاطر(mentioned GAL II 127; S II 158) . Our text combined single chapters in one and appears to be a shortened reproduction of al-Rishi's summary al-Lum'a (12 chapters) . Therefore its terminus post quem may be the year 836/1432. This conclusion can be confirmed by a comparison with an astronomical Ms. preserved in the Iraq Museum Library and described by Usama Nasir al-Naqshbandi أسامة ناصر النقشبندي and Zamiya' Muhammad Abbas ظمياء محمد عباس, Makhtutat al-falak wa-al-tanjim fi maktabat al-mathaf al-Iraqi مخطوطات الفلك والتنجيم في مكتبة المتحف العراقي(Baghdad 1982) , pp. 202f. (no. 518) ; this Ms. with the Library no. 33245 contains Muhammad Ibn Abd al-Qadir Ibn Ahmad Ibn Dallal al-Wafa'i al-Misri al-Shafi'i محمد بن عبد القادر بن أحمد بن دلال الوفائي المصري الشافعي(still alive 937/1530) , al-Lu'lu' al-nazim fi ma'rifat hall al-taqwim اللؤلؤ النظيم في معرفة حل التقويم. The author and this work are not mentioned in any bio-bibliographical source. According to the description, it contains the same chapters as our Ms.; the beginning is different, however, and the author of the Lu'lu' al-nazim declares that he followed Muhammad Ibn Muhammad Ibn Abi al-Fath al-Sufi al-Shafi'i al-Misri, Tashil al-ibara fi al-kawakib al-sayyara تسهيل العبارة في الكواكب السيارة, of which he summarized the informations. This ascription of Tashil to Ibn Abi al-Fath al-Sufi can be confirmed from Hajji Khalifa, Kashf II 967, 4; Hajji Khalifa adds the remark that the book was written on behalf of Abd al-Rahman al-Salihi عبد الرحمن الصالحي, "timekeeper" (muwaqqit موقت) at the Omayyad mosque in Damascus who ca. 900/1494 compiled astronomical tables based on the Zij زيج of Ulughbeg (who died 853/1449) : → GAL II 129f.; S II 161 and 298. From this information we can conclude that our text, which on fol. 2v clearly states that its author has entitled it (sammaytuhu) Tashil al-ibara fi taqwim al-kawakib al-sayyara (سميته) تسهيل العبارة في تقويم الكواكب السيارة, was written by Muhammad Ibn Abi al-Fath al-Sufi. According to Brockelmann, this well-known author of several astronomical works (→ GAL S II 159; compare Kahhale XI 116; mss. Princeton 4990; 5035-5037) was still alive in 943/1536. He may have written the Tashil at the end of the 15th or at the beginning of the 16th century. As long as the relation of our Ms. to the anonymous extract from al-Rishi's above mentioned Lum'a in Ms. Gotha 1379, 3 (mentioned GAL II2 157 no. 8, 1) is unclear, it seems that our Ms. is unique. Unclear, too, is the relation of our text to Ibn al-Banna' ابن البناء(died 721/1321 or later; → now Ridwan Banshaqrun رضوان بنشقرون, Ibn al-Banna' al-Marrakusi al-ma'ruf bi-al-adadi ابن البناء المراكصي المعروف بالعددي, Rabat 1984) , al-Yasara fi taqwim (ta'dil) al-kawakib al-sayyara اليسارة في تقويم (تعديل) الكواكب السيارة , its anonymous supplement Tashil al-ibara fi takmil ma naqasa an al-yasara تسهيل العبارة في تكميل ما نقص عن اليسارة and the commentary by Ibn al-Qunfudh ابن القنفذ, Tashil al-matalib fi ta'dil al-kawakib تسهيل المطالب في

تعديل الكواكب(→ GAL II 255 no. 7 and S II 364 no.7) . As our Ms. (fol. 2r14f.) refers to Ibn al-Banna', al-Yasara, we should not exclude the possibility that Ibn Abi al-Fath al-Sufi used this work.
Beginning (after the Basmala) :
الحمد لله الخبير العلي الكبير الذي أبدع خلق السموات وزيّنها بالنجوم الزواهر ... وبعد فأربح مكاسب تقتني وأنفس نفائس تجتني علم ما دلّ على وحدة الصانع المختار ... وقد استخرت الله سبحانه وتعالى أن أوجه العزم إلى اختصار زيجي الكبير في زيج صغير الحجم مشتمل على غالب القواعد الفلكية وأعمالها المستقيمة ...
End:
ثم استخرج التعديل بالخاصة من صفحة المركز وزدْه على الوسط وانقصه بشرطة يحصل المقوم لجميع السنة والله أعلم آمين ،

[2270] fols. 20v-25v: A titleless astronomical treatise. The text begins with a section on conjunctions (qiranat قرانات; fols. 20v-21r) and continues with a chapter on eclipses (kusufat كسوفات), called Ibarat al-lum'a fi al-kusuf عبارة اللمعة في الكسوف(21r-25v) . On fol. 22v19 the text refers to Ibn al-Majdi ابن المجدي(died 850/1447; → GAL II 128; S II 158f.) ; this author seems to be a terminus post quem. As the preceding text can be attributed to Ibn Abi al-Fath al-Sufi ابن أبي الفتح الصوفي, we should not exclude his authorship for this treatise.
Beginning (after the Basmala) :
الحمد لله ربّ العالمين والصلاة والسلام على سيدنا محمد وعلى آله وصحبه وسلم أجمعين ، اعلم أن المتقدمين قالوا : أكثر قرانات الكواكب أعظم تأثيرا من سائر الأنظار وأقواها قران العلويين ...
End:
ثم اضرب جيب ما بين النيرين في ظلّ وسط سماء الطالع واقسمه على ظلّ عرضه إقليم الرؤية يحصل ظلمة فاحفظ قوسه ، والله أعلم ، تمت ،
fols. 26r-27r are blank.

[2271] fols. 27v-28v: Anonymous: Jami' al-ahkam, al-qawl ala ahkam al-kawakib al-sab'a fi al-buyut al-ithnay ashara جامع الأحكام، القول على أحكام الكواكب السبعة في البيوت الاثني عشر. This astrological text cannot be identified. It could be an extract from a work called al-Jami' al-kabir fi al-ahkam الجامع الكبير في الأحكامascribed to Ibn al-Hasib ابن الحصيب(3/9th century) in al-Khilati الخلاتي, al-Tuhfa al-shahiya التحفة الشاهية, Ms. Teheran, Majlis 250: → GAS VII 22 and 24.
Beginning:
أحكام زحل : إذا كان في الطالع دلّ على كساد الأسواق والفساد بين الخلائق ...
Our Ms. only contains the ahkam zuhal أحكام زحل and the ahkam al-mushtari أحكام المشتري and is incomplete at the end.

[2272] fols. 29r-33r: Tables containing the calendars of Jews, Christians, Byzantines, Copts, Persians and Musli Ms. Fol. 30r refers to Ibn Yunis al-Misri ابن يونس المصريon whom → above, description of fols. 1v-19v.

[2273] fols. 33v-48v: Astronomical tables on the movements (harakat حركات) and determination (ta'dil تعديل) of sun, moon and stars; on the moon stations and eclipses and on the time of rising of

celestial bodies (matali' مطالع) . Similar tables can be found in the Berlin mss. 5780ff.; on chronology and calendars → mss. Berlin 5778ff. Fol. 46v has a list of geographical names including their degrees of longitude and latitude. Fols. 43v and 46r mention Muhammad Ibn Abd al-Mahmud al-Hakim al-Ladhiqi محمد بن عبد المحمود الحكيم اللاذقي(cannot be identified).
Other mss. on astronomy: → text nos. [2430]-[2432], [2435], [2436] and [2438]-[2440].

Interpretation of dreams.

Ms. 129.

64 folios; 14×20 cm; 21-22 lines; Turkish naskhi. Single words are written in red ink. Thin paper, in part damaged, spotted and water-stained. Flexible leather covers (damaged) ; binding damaged. Hand of the early 13th/19th century.

[2274] fols. 1r-64v: Ibrahim Ibn Yahya Ibn Ghannam al-Harrari al-Numayri al-Hanbali al-Maqdisi إبراهيم بن يحيى بن غنام الحراري النميري الحنبلي المقدسي : al-Namaj fi ta'bir al-ru'ya = Tafsir al-ahlam = Ta'bir al-manam = Ta'bir al-ru'ya = Tafsir al-ru'ya = Ta'birnamaj النامج في تعبير الرؤيا = تفسير الأحلام = تعبير المنام = تعبير الرؤيا = تفسير الرؤيا = تعبيرنامج .
On the author (died 674/1275 or 693/1294) and this still unedited book on the interpretation of dreams → GAL I 498 paragr. 8, no. 3; S I 913 paragr. 8, no. 1; Fahd, Divination, pp. 338f.
Our Ms. is incomplete at the beginning (perhaps 1 folio is missing) ; fol. 1r contains the end of an enumeration of all chapters; the text begins (1r6) with the following chapters:
1) fi mahiyat al-ru'ya في ماهية الرؤيا (1r).
2) fi adab al-mu'abbir في أدب المعبر (1r).
3) fi adab al-na'im في أدب النائم (2r).
4) fi kayfiyat al-ru'ya في كيفية الرؤيا (2v).
5) fi dhikr malik al-ru'ya في ذكر ملك الرؤيا (2v).
6) fi aqsam al-ru'ya في أقسام الرؤيا (3r).
7) fi al-ru'ya al-batila في الرؤيا الباطلة (3r).
8) allati min himmat al-nafs التي من همة النفس (3v).
9) fi al-awqat allati tasihhu fiha al-ru'ya في الأوقات التي تصح فيها الرؤيا (3v).
10) fi quwat al-ru'ya wa-du'fiha في قوة الرؤيا وضعفها (4r).
11) fi al-adghath في الأضغاث (4r).
12) fi al-shuhur al-arabiya wa-al-ayyam في الشهور العربية والأيام (4r).
13) fi al-ayyam في الأيام (4v).
14) fi dhikr al-mukhtarin min mashahir al-mu'abbirin , في ذكر المختارين من مشاهير المعبرين, 15 classes (tabaqa) (طبقة)(5r).
15) [ms.: 14] fi adab al-qass li-ru'yahu في أدب القاصّ لرؤياه (5v).
Then follows in alphabetical sequence an enumeration of objects

and persons seen in dreams and their meaning (6r-64v) . Our Ms. is incomplete and ends with the interpretation of the appearance of Uthman عثمان in dreams. Several times the author quotes "Artamidurus أرطاميدورس"; this is Artemidorus Daldianus (2nd half of the 2nd century A.D.) , whose Onirocriticon (Greek text ed. R.A. Pack, Lipsiae 1963) was translated into Arabic in the 9th century A.D. (Ta'bir al-ru'ya) . The translation is ascribed to Hunayn Ibn Ishaq حنين بن إسحق; it is edited by T. Fahd (Damascus 1964) . On the translation → M. Ullman in: Die Welt des Islams N.S. 13, Leiden 1971, pp. 204-211 and G. Endress in: Oriens 25-26, Leiden 1976, pp. 341-351. After fol. 54 some (perhaps 5) folios are missing.

Ms. 130.

185 folios; 18×22,5 cm; 17 lines; Turkish naskhi. Single words are written in red ink or overlined in red. Yellowish paper. Pasteboard binding with red leather spine. Copied 2 Dhu al-Hijja 1300/4 October 1883 by Abd al-Aziz Ibn Ahmad Ibn Hafrchi (?) Kuzi.

[2275] fols. 1v-185r: Abu Maslama al-Majriti أبو مسلمة المجريطي: Ghayat al-hakim wa-ahaqq al-natijatayn bi-al-taqdim غاية الحكيم وأحق النتيجتين بالتقديم.

On the author (first half of the 5th/11th century) and this magical and alchemical compilation based on many hermetic sources of Arabic and non-Arabic origin → GAS IV 294ff.; M. Ullmann, Natur- und Geheimwissenschaften 385f.; David Pingree, Some of the Sources of the Ghayat Al-Hakim, in: Journal of the Warburg and Courtauld Institute 43, London 1980, p. 1-15. The text became wellknown in the Middle Ages in its Latin version (edited by D. Pingree: The Latin Version of the Ghayat al-hakim, text, introduction, appendices, indices. London 1986. = Studies of the Warburg Institute 39) and in its Hebrew version in the Jewish Renaissance: → Moshe Idel, The Magical and Neoplatonic Interpretations of the Kabbalah in the Renaissance, in: Jewish Thought in the Sixteenth Century, ed. by Bernard Dov Cooperman, Cambridge, Mass./London 1983, pp. 186-242, esp. 191ff. Our Ms.

shares many variants and omissions with a manuscript group which in H. Ritter's edition (Istanbul 1933) is referred to with the siglum C. It is not a mirror-picture of C, however, and has readings which it does not share either with C1 (copied 771/1370) or C2 (undated) and which may go back to a different (old) archetype.

Ms. 131.

41 folios; 11,5×16/17 cm; ±23 lines; naskhi. Single words (sometimes in the margin) are written in red ink. Some notes on fol. 1r and in the margin. Brown paper of bad quality, damaged and in part worm-eaten. Owner's stamp on fol. 1r (in part damaged) : "Muhammad Fariq". According to the colophon, the >Ms. was copied by Dede Mustafa in Damascus during Ramadan 1145/February 1733.

[2276] fols. 1v-12v: Anonymous: Mishkat al-anwar wa-khizanat al-asrar مشكاة الأنوار وخزانة الأسرار(→ fol. 3r3) or (→ 1v7) Tadbir al-hajar al-mukarram bi-al-tariq al-aqrab تدبير الحجر المكرم بالطريق الأقرب.
The text discusses the sympathetic qualities (khawass خواص) of the elixier stone (al-iksir الإكسير< Greek xērion) , called al-hajar al-mukarram الحجر المكرمor al-hajar al-karim الحجر الكريم, against chronic diseases. On iksir → J. Needham, Science and Civilization in China V/4, Cambridge 1980, pp. 472ff.; Ullmann, Natur- und Geheimwissenschaften, p. 260 and on the use of stones in medicine → ib., pp. 138ff.
The author adds a description of the composition (tarkib تركيب) and qualities (alwan ألوان, quwa قوى) of the iksir al-bayad إكسير البياضand the iksir al-humra إكسير الحمرةand gives some prescriptions on their use against special diseases like al-humma al-mutbiqa الحمى المطبقة(4v3) , humma al-daqq حمى الدق(4v8) , nazf al-dam نزف الدم(4v23) etc. In the discussion of the magic effects of letters and language,

the text appears to be a mixture of alchemy, practical medicine and magic; it refers to three authorities: Muhi al-Din Ibn al-Arabi محي الدين بن العربي, Abd al-Haqq Ibn Sab'in عبد الحق بن سبعين and Ahmad al-Buni أحمد البوني (3r) . The death of al-Buni (died 622/1225) is a terminus post quem of our text, which in its combination of alchemy and magic apparently is inspired by al-Buni (on whom → Ullmann, Natur- und Geheimwissenschaften, pp. 234 and 390f.) . It must be written after the 7th/13th century.

Beginning (after the Basmala) :

الحمد لله الملك المنّان العظيم السلطان الذي كوّن الأكوان وخلق الإنسان وخصّه بالتمكين والإمكان وأطلعه على حقائق الأعيان وعرفه كيف تزول العلل عن الحيوان ليرجع سليما كما كان وذلك بجوهر الكيان الذي حيّر بمعرفته الأذهان وحجب علم تدبير إكسيره عن غالب الأنس والجان صلى الله على سيدنا محمد ... أما في تدبير الحجر المكرّم بالطريق الأقرب وفي خواصّ إكسيره وكيف تداوى به العلل المزمنة التي هي من المرض الأصعب فاحفظ يا أخي بعلم هذا الفصل حفظ الروح في الجسد ...

End:

وهذه صورة السرطان وحروف السطر الأول ستة وعشرون حرفا وحروف السطر الثاني ١٧ حرفا وهي كما ترى فافهم ،

Then follow two lines with magical letters; after them the text breaks off with فاعمل.

[2277] fols. 13r-v: Salih Ibn Nasr Allah Ibn Sallum صالح بن نصر الله بن سلوم: Ghayat al-itqan fi tadbir badan al-insan غاية الإتقان في تدبير بدن الإنسان, the end of part 4 called al-Tibb al-jadid al-kimiya'i alladhi ikhtara'ahu Barakalsus الطب الجديد الكيميائي الذي اخترعه بركلسوس(= Paracelsus) . On the author, a physician of Sultan Mehmet IV (1648-1687) and his medical work in which he used Latin sources, above all Paracelsus (= Theophrast of Hohenheim, lived 1493-1541) , Paramirum; → Ullmann, Medizin, pp. 182-4 and on Paracelsus→ Needham (as above) pp. 505ff. Our Ms. contains the end of the chapter on adhan أدهان(→ Ms. Berlin 6352, fols. 71r-76v).

[2278] fols. 13v-41v: Oswald Crollius: Basilica chymica, Latin-

Arabic translation by Ibn Sallum ابن سلوم, called Kimiya' basiliqa = al-Kimiya' al-malakiya كيمياء باسليقا = الكيمياء الملكية .
Oswald Crollius (1580-1609) , a pupil of Paracelsus, had published his work in 1608 in Frankfurt. The Arabic translation of it is an appendix to Ibn Sallum, Ghayat al-itqan fi tadbir badan al-insan غاية الإتقان في تدبير بدن الإنسان; → above (preceding text) ; Ullmann, Medizin, pp. 183f. (gives a list of all mss.) and id., Islamic Medicine, Edinburgh 1978, p. 50f.

Ms. 132.

10 folios; 13,6×21,2 cm; 32-35 lines; small nasta'liq. Thin yellowish-brownish paper, slightly water-stained and with watermark (fols. 5, 8 and 10) containing the capitals "BATH". This hints at an European origin of the paper. Hand of the 12th/18th century. Copied (katib) by Mustafa Ibn Shaykh Muhammad al-Rahmati; → fol. 7r, in the margin and the colophon on 6r. The copyist can perhaps be identified with Mustafa Ibn Muhammad al-Ayyubi al-Rahmati (1135-1206/1722-1792) who is mentioned in Kahhale XII 276f. On fol. 6r20 we are informed that he copied the text "as an introduction" (tawti'atan) from a Ms. in the library of Abd Allah Bek.

[2279] fols.1v-6r: A titleless alchemical treatise, according to a modern note on fol. 1r called Risala fi sina'at al-iksir al-a'zam alladhi yatakawwanu minhu al-dhahab رسالة في صناعة الإكسير الأعظم الذي يتكون منه الذهب.
Starting-point of the text is the thesis that all metals can be traced back to one universal metal, which is gold. The different kinds of metals can regain this original substance by chemical treatment, the

elixier. This theory of transmutation of metals, which was strongly opposed by Ibn Sina ابن سينا(died 428/1037) , is defined by al-Tughra'i الطغرائي(executed 515/1121; → Ullmann, Natur- und Geheimwissenschaften, pp. 229-231) and above all by Abu al-Qasim al-Iraqi al-Simawi أبو القاسم العراقي السيماوي(7th/13th century; → Ullmann 235-7) in his Kitab al-ilm al-muktasab fi zira'at al-dhahab كتاب العلم المكتسب في زراعة الذهب: → the edition by E.J. Holmyard (Paris 1923) and his introduction pp. 4f. al-Tughra'i and al-Simawi have essentially inspired the contents of our text; al-Tughra'i is mentioned on fol. 4v18 as al-Tughra'i and al-Simawi is referred to as Sahib al-Muktasab صاحب المكتسبon fol. 3r11 and 12. al-Simawi's book was apparently the source for a quotation of a poem by Dhu al-Nun al-Misri ذو النون المصري:4r11f. = al-Simawi ed. Holmyard 40,15. In addition, the author of our text quotes different works by Aydamir al-Jildaki أيدمر الجلدكي(died 743/1342; → Ullmann 237-239) : he used Jildaki's commentary on al-Simawi, the Sharh al-Muktasab شرح المكتسب(5r26) = Kitab Nihayat al-talab fi sharh al-Muktasab كتاب نهاية الطلب في شرح المكتسب(on which → Ullmann 238) and Jildaki's Kitab Ghayat al-surur fi sharh Diwan al-Shudhur كتاب غاية السرور في شرح ديوان الشذور(3r6) , a commentary on Ibn Arfa' Ra's ابن أرفع رأس(died 593/1197) , Shudhur al-dhahab شذور الذهب, an alchemical poem (on which → Ullmann 231f.) which is quoted 3v21. Finally, our author quotes (2v12) Jildaki's Kitab al-Burhan كتاب البرهان(on which → Ullmann 239f.) and has knowledge of Jildaki's Kitab Anwar al-durar fi idah al-hajar كتاب أنوار الدرر في إيضاح الحجر(on which → Ullmann 241) . The latest source quoted by our text is Ali Chelebi = Ali Bek al-Izniqi علي جلبي= علي بك الإزنيقي, also called al-Mu'allif al-jadid المؤلف الجديد (lived in the 9th/15th century) ; his Kitab Durar al-anwar fi asrar al-ahjar كتاب درر الأنوار في أسرار الأحجار(on which → Ullmann 243) is mentioned 5r25 (compare also 3r7; 5r24 and 5v4) . Therefore, our text must have been written after the9th/15th century. In addition to al-Izniqi, the author used older sources: besides those listed

above he mentions on fol. 2r3 the Kitab al-Arkan al-arba' كتاب الأركان الأربعand as its author "al-ustadh الأستاذ", perhaps Jabir Ibn Hayyan جابر بن حيانfrom the 4th/10th century: Jabir is author of the Kitab al-Arkan كتاب الأركان(→ GAS IV 251,9) and of the Kitab Tadbir al-arkan wa-al-usul كتاب تدبير الأركان والأصولwhich has now been edited by Pierre Lory, L'élaboration de l'Élixier suprème (Damascus 1988) , pp. 139-152.

Beginning (after the Basmala) :

اعلم يا أخي ... (غير واضح) أن الحكماء مجتمعين (!) متفقين (!) على مادة الحجر الكريم التي هي واحدة بالنوع ...

End:

فافهم واشكر الله الملك الستار منا سرّ عمل إكسير الحمرة لحرارة شمس الصيف فيلزم بالضرورة أن يكون حاره قطع البخار لحرارة شمس الصيف فافهم هذا الميدان ،

On fol. 1r follows a note called Nubdha fi tadbir amal al-iksir min ghayr rumuz... نبذة في تدبير عمل الإكسير من غير رموز, perhaps by the copyist Mustafa Ibn Muhammad al-Ayyubi al-Rahmati مصطفى بن محمد الأيوبي الرحمتي.

Astrology, divination.

Ms. 133.

190 folios; 15,5×22 cm; 23 lines; unvocalized naskhi. The text is written within a red frame. Single words and chapter-headings are written in red ink. Spotted and in part damp-stained and worm-eaten paper. The first and the last folios are slightly damaged. Flexible dark-brown leather binding with geometrical frame and three ornaments on each cover. Copied 15 Shawwal 777/9 March 1376.

[2280] fols. 2v-187r: Ali Ibn Abi al-Rijal علي بن أبي الرجال: Kitab al-Bari' fi ahkam al-nujum (mukhtasar) (مختصر) كتاب البارع في أحكام النجوم.

On Ibn Abi al-Rijal (died after 432/1041) and his still unedited book on astrology → GAL I 224; S I 401. Our Ms. is a shortened version; 3 more mss. with the shortened version are mentioned in GAL S I 401. The (unshortened?) text was very influential in medieval astrology and was translated into old Castilian by Jehudah ben Moshe; his version was translated into Latin by Aegidius de Tebaldis and Petrus de Regio in A.D. 1256: Albohazen Haly filius Abenragel, Praeclarissimus liber completus in judiciis astrorum (printed Venice 1585 and Basel 1551) . Their Latin version was translated into Hebrew, Portuguese, French and English; → Ullmann, Natur- und Geheimwissenschaften, p. 336 and the references given there. The text quotes many old sources, among them Greek authors like Vettius Valens, Dositheus, Ptolemaeus etc. fols. 1r-v give an enumeration of all chapters, fols. 187v-188r contain a note (fa'ida فائدة) and fols. 188v-190v have tables with numbers.

Beginning (after the Basmala) :

وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم ، أحمد الله على ما علمنا من العلوم وأشكره على ما أطلعنا عليه من أسرار النجوم ... وبعد فإنّ علم النجوم سرّ من (ال)أسرار الإلهية ...

End:

وتكثر الأمطار والله أعلم بالصواب وإليه المرجع والمآب ، وهذا آخر ما اختصر ... من كتاب البارع والحمد لله ما قال قائل وسمع سامع وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم ورضي الله عن أصحاب رسول الله أجمعين وعن التابعين وتابعهم بإحسان إلى يوم الدين ،

Ms. 134.

40 folios; 15×20,7 cm; 19-21 lines; not very carefully written naskhi. Single words are written in red ink. Brown paper, spotted, water-stained and heavily damaged. Binding repaired. fol. 40v mentions as owner Abd al-Wahhab Ibn al-Kardawi (or: al-Kurduwi) . Hand of the 12th/18th century. fol. 31v mentions as copyist Umar Gharib.

[2281] fols. 1r-7v: Fragment of an astrological work. Our text (with lacunas after fols. 2,4 and 6) is an extract from an astrological work which (with some deviations) is preserved in Ms. Berlin 5896 (copied ca. 1200/1785; without title or author) : fol. 1r → ch. 5 (fol. 11v) in Ms. Berlin 5896. fol. 1v → ch. 6 (fol. 13r) ib. fol. 3r → ch. 10 (fol. 17v) ib. fol. 3r → ch.9 (fol. 16v) ib. fol. 4r → ch. 11 (fol. 18v) ib. fol. 4v → ch. 13 (fol. 20r) ib. fol. 5r → ch. 18 (fol. 23r) ib. fol. 5v → ch. 8 (fol. 15r) ib. The text ends with two chapters (bab باب) on the character of the year if it begins on a Thursday or Friday (fols. 7r-v) ; such sections cannot be found in Ahlwardt's description of Ms. Berlin 5896. Perhaps they belong to chapter 23 (fol. 29v) in the Berlin Ms. Not yet clear is its relation to astro-meteorological treatises ascribed to Daniel (→ GAS VII 313ff. and Fahd, Divination, pp. 408ff.) . In the margin are some notes and additions. On fol. 7v follows a short remark on prayers and sayings which may help against illness (incomplete at the end) . On fols. 8r-v follows a fragment of an astrological work on the meaning of rising comets (tulu' kawkab al-dhanab طلوع كوكب الذنب) during special days. And on fols. 9r-10r are some notes and excerpts, mostly from works on applied law (on zakat زكاة, tahara طهارةetc.) .

[2282] fols. 10v-19v: Anonymous: Jami' al-lata'if li-majma' al-zara'if min al-kashshaf جامع اللطائف لمجمع الظرائف من الكشاف. A collection of questions and answers which mainly explain why God has created his creation. Earth and heaven, everything in them shows God's almightiness. The text is a cosmological proof of the existence of God, comparable to Ghazzali's al-Hikma fi makhluqat Allah الحكمة في مخلوقات الله(→ edition by Muhammad Rashid Qabbani محمد رشيد قباني, Beirut 1398/1978) ; it is different from the contents of Ghazzali's book, however. It includes a lot of themes taken from religious

literature; compare, for example, the last question: why has God asked men to pray in a community (salat al-jama'a صلاة الجماعة) ? The text is incomplete at the end. It differs from those question-answer-texts preserved in the libraries of Berlin (→ nos. 294-299) and Princeton (→ nos. 5233-5267) . A similar literary pattern (su'al: ma al-hikma fi ... jawab سؤال : ما الحكمة في ... جواب) can be found in Ali Dede Bosnawi (died 1007/1598) , Khawatim al-hikam wa-hall al-rumuz wa-kashf al-kunuz خواتم الحكم وحل الرموز والكشف الكنوز, a collection of 300 questions on the wisdom of laws (→ GAL II 427; S II 635) , whose contents are different, however, as becomes evident from a comparison with Ms. Leiden Or. 830. On the literary pattern → Daiber, art. al-Masa'il wa 'l-adjwiba > المسائل والأجوبة in EI2 VI.
Beginning (after the Basmala) :
هذا كتاب جامع اللطائف لمجمع الظرائف من الكشاف ، فإن قيل : ما الحكمة في أن الله تع قدم الظالم لنفسه في الذكر وأخّر السابق في الذكر ؟ الجواب : قدم الظالم كيلا يقنط من رحمته لكثرة ذنوبه وأخر السابق إغلاقا ..

[2283] fols. 20r-24v: Salih صالح: Kalimat fi bayan madhhab al-ta'ifa al-Yazidiya wa-hukmihim wa-hukm al-amwal al-ka'ina bi-aydihim كلمات في بيان مذهب الطائفة اليزيدية وحكمهم وحكم الأموال الكائنة بأيديهم, with commentary by Muhammad al-Barqal'i محمد البرقلعي.
On the text see the description of Ms. no. 146, fols. 1v-7r.

[2284] fols. 24v-28v: Sulayman al-Farisi سليمان الفارسي: [Hikaya حكاية].
A legend of the conversion of Syrian monks to Islam during the caliphate of Abu Bakr أبو بكر(A.D. 632-634) . The text is said to be transmitted by Sulayman (Salman) al-Farisi سليمان (سلمان) الفارسي(died 37/657) . The monks put some questions to Abu Bakr, who sent them off to Ali Ibn Abi Talib علي بن أبي طالب. The answers by Ali convinced the monks and they decided to stay with Ali and to get more instructions on the "laws of Islam" (shara'i' al-Islam شرائع الإسلام).
The text is different from the Masa'il al-ruhban مسائل الرهبانattributed

to Abu Yazid al-Bistami أبو يزيد البسطامي(died 261/875 or later; → GAS I 645f.) : → the edition by Abd al-Rahman Badawi عبد الرحمن بدوي, Shatahat al-Sufiya I 1 شطحات الصوفية(Cairo 1949; repr. Kuwait 1976) , pp. 173-176: Qissat Abi Yazid al-Bistami ma'a al-rahib قصة أبي يزيد البسطامي مع الراهب; a different version of that text attributed to Bistami can be found in Ms. Berlin 9057 (Hikaya by Bistami, telling the conversion to Islam of the monks from Dayr Sim'an دير سمعان).
A comparison of similar legends (→ also mss. Berlin 9047ff.) may be helpful for the reconstruction of their literary history and for their dating.
Beginning (after the Basmala) :
روي من سليمان الفارسي رضي عنه : قال : لما توفي رسول الله صلى الله عليه وسلم ملك الخلافة أبو بكر الصديق ...
End:
... ودخل في قلوبهم الإيمان ثم أن بعد ذلك ودعوا الإمام شيخ السنة ثم ساروا وهم مسرور(و)ن فرحون بما قد أنعم الله عليهم من الإيمان ، والسلام والحمد لله الملك العلام والصلاة والسلام على سيدنا محمد وآله وصحبه أجمعين ،

[2285] fols. 29r-31v: Ali Ibn Abi Talib علي بن أبي طالب: Ikhtilaj-name اختلاج نامه, transmitted by Khidr (or: Khadir) Dhu al-Qarnayn خضر ذو القرنين. This text on palmomancy, i.e. on divination from involuntary sudden movements of parts of the human body (a capite ad calcem) is similar to texts ascribed to Ja'far al-Sadiq جعفر الصادق(→ GAS I 530 no.4) or to Daniel, al-Iskandar and "the wise men of Greece and Persia": → the German translation of Ms. Berlin 4259 and 4260 by J. Lippert and F. Kern in H. Diels, Beiträge zur Zuckungsliteratur des Okzidents und Orients, Abhandlungen der Preussischen Akademie der Wissenschaften, philos.-hist. Kl. 1907-1908 (reprint Leipzig 1970) , pp. 58-91. Our text is most similar to the version ascribed to an unidentifiable person called Muhammad Ibn Ibrahim Ibn Hisham محمد بن إبراهيم بن هشام(→ GAL S II 1041 no. 36) and alleged to be ultimately based on Ali Ibn Abi Talib who transmitted from

Ja'far al-Sadiq: → Ms. Berlin 4260, fols. 68v-80v (Kitab al-Ikhtilaj wa-du'a'ihi كتاب الاختلاج ودعائه) and Ms. Gotha 1325, both of which were used in the German translation by Lippert and Kern in Diels, Beiträge, pp. 85-91. Contrary to our Ms. these mss. include a prayer (du'a' دعاء) . A comparison of all mss. seems to be necessary in view of the numerous divergencies and the unsolved problems of source-analysis and transmission. On some more mss. → Fahd, Divination, pp. 397-402 and on a comparison with a Greek text ascribed to Melampos (Perì palmōn = ed. Diels, Beiträge, pp. 23-32) → Fahd, Divination, pp. 418-429. The name of the transmitter of our text, Khidr (or: Khadir) Dhu al-Qarnayn replaces Dhu al-Qarnayn (= Alexander) in other mss.; this change is based on the Islamic tradition of Khidr/Khadir as companion of Dhu al-Qarnayn; → art. Khadir in EI2 IV (1978) , 904 and Wh. M. Thackston, Jr., in: Neues Handbuch der Literaturwissenschaft, vol.5 (Orientalisches Mittelalter ed. W. Heinrichs) , Wiesbaden 1990, pp. 194f.

Beginning (after the Basmala) :

وبه نستعين ، هذا اختلاج نامه ، الحمد لله ربّ العالمين والصلوة والسلام على سيدنا محمد وآله أجمعين ، ذكر خضر ذو القرنين عليه وما فسر من (وفي المخطوط) [ال]اختلاج جميع الأعضاء ، فقال إن الاختلاج بمنزلة الإيلاج ... وإني لأحفظ عن أمير المؤمنين على [ا]بن أبي طالب رضي الله عنه قال : وإذا اختلج أم الرأس يبلغ أجرا عظيما ومحبة من الناس ...

End: وإذا اختلج الأسابع كلها فإنه يصيب رزق ووسع وقيل خوف ، تمت بعون الله ،

In the margin are some notes and additions supplementing the text.

[2286] fols. 32r-v3: An enumeration of forms of salutations used in letters addressed to judges, scholars, lawyers and preachers; begins:

مكتوب للقاضي : السلام على مولانا صدر الإسلام والمسلمين ...

[2287] fol. 32v: Anonymous: Bayan shama'il sayyid al-mursalin بيان شمائل سيد المرسلين. A short note on the good qualities of the Prophet. It may be an excerpt from a book on the shama'il of the Prophet, the

ideal of virtuous life; → Andrae pp. 190ff. and Ms. 108.

[2288] fols. 33r-v: A short biographical note on al-Shafi'i الشافعي(died 204/820; → GAS I 484ff.) . Other notes and excerpts (from religious literature) follow on fols. 33v-34v.

[2289] fol. 35r: Anonymous: Fi bayan asma' musannafat al-kuttab في بيان أسماء مصنفات الكتاب. An enumeration of mostly theological and juridical works and their authors.

[2290] fols. 35v-40v: Anonymous: Qissat ashab al-kahf قصة أصحاب الكهف. The same text is in Ms. Berlin 8978 (two copies) . Our text is incomplete at the end. In the margin are some notes.

Ms. 135.

4 folios; 14,8×20,4 cm; naskhi. Paper spotted and water-stained. Hand of the 13th/19th century.

[2291] fols. 1v-4r: Anonymous: A titleless treatise (Risala رسالة) on soul (nafs نفس) and nature (khilqa خلقة) of man. The author cannot be identified; he made use of astrological texts. The sources are listed in the introduction: Rasa'il Ikhwan al-Safa' رسائل إخوان الصفاء; Kalam al-Sufiya fi tahdhib al-akhlaq wa-ma'rifat al-khallaq كلام الصوفية في تهذيب الأخلاق ومعرفة الخلاق; Kitab ilm al-qur'an كتاب علم القرآن; Kitab ma'rifat al-nafs wa-al-ruh كتاب معرفة النفس والروح; Kitab tafsir Abi al-Zahhal كتاب تفسير أبي الزحال= Ahmad Ibn Salih Ibn Abi al-Rijal أحمد بن صالح بن أبي الرجال, Tafsir al-shari'a تفسير الشريعة(→ GAL II 406; S II 561) ?; Kitab Tafsir al-haqa'iq كتاب تفسير الحقائق; Kitab Hadiqat al-haqa'iq كتاب حديقة الحقائق(by Ibn Arabi ابن العربي; →GAL S I 801 no.206) and Kitab sharh al-insan كتاب شرح الإنسانby Ibn Arabi. The terminus post quem is either Ibn

Arabi (died 638/1240) or perhaps Ahmad Ibn Salih Ibn Abi al-Rijal (died 1092/1681) .

Beginning (after the Basmala) :

وبالله التوفيق ، الحمد لله الذي خلق الإنسان وشرفه والبيان وعظمه في الدارين بمعاني القرآن وبعث رسوله ... أما بعد : لما رأيت أكثر المريدين والمطالبين عجزوا عن بلوغ معرفة النفس وكيفية خلقة الإنسان فجمعت لهم هذه الرسالة المختصرة من كتاب رسالة إخوان الصفاء ... قال الله تعالى "وفي أنفسكم ، أفلا تبصرون" (سورة ٥١. ٢١) ...

End:

ولا تنظر إلا إليه ولا تلتفت لغيره وكيفية خلقة الإنسان رحمة الله على جامع هذه الرسالة وكاتبها وقارئها ومن نقله آمين ، يا ربّ العالمين وصلى الله على سيدنا محمد وعلى آله وصحبه إلى يوم الدين والحمد لله ربّ العالمين ، تمّ ،

[2292] On fol. 1r are some excerpts from Tafsir Kashshaf (تفسير كشاف by al-Zamakhshari الزمخشري) and some notes in Turkish.

Ms. 136.

19 folios; 15,8×10,5 cm; 15 lines; irregular, but clearly written naskhi. Single words and chapter-headings are written in red ink. Smooth paper. Owner's stamp on fols. 1r and 12v: al-Sayyid Sadiq Muhammad al-Umari; he is also the copyist of the Ms. → the colophon fol. 12r: Muhammad al-Umari al-Qadiri al-Dimashqi. Copied at the end of Ramadan 1158/26 October 1745.

[2293] fols. 1r-12r: Ja'far al-Sadiq جعفر الصادق: Qur'a fi 'ilm al-raml قرعة في علم الرمل.

A text with the same title (al-Qur'a القرعة) and also ascribed to Ja'far al-Sadiq (died 148/765) is preserved in several mss. (→ GAS 531 no. 29) . Their identity with our text, however, is not yet clear: their beginning differs e.g. from Ms. Princeton 5159 and from Ms. Gotha 24/3, which in its beginning also differs from the Princeton Ms. As such texts are later compilations or used by later

authors, it is possible that some mss. with the same or with a similar text differ as far as title, beginning and ascription are concerned. A comparison shows that our text is different from the Manafi' suwar al-Qur'an منافع سور القرآن ascribed to Ja'far al-Sadiq (mentioned GAS I 530 no. 6) : → Ms. Escorial 1392 (Derenbourg/Levi Provencal pp. 59f.) ; this text has in some mss. (e.g. Mingana 1920[1590] and 1921[329 VI]) the title Kayfiyat al-tafa''ul min kitab Allah al-azim كيفية التفؤل من كتاب الله العظيم and al-Durr al-nazim fi fada'il al-Qur'an al-azim الدر النظيم في فضائل القرآن العظيم.
This text with varying titles discusses augury by using the Suras; on this → G. Flügel, Die Loosbücher der Muhammedaner, in: Berichte über die Verhandlungen der Königlich-Sächsischen Gesellschaft der Wissenschaften zu Leipzig, Philol.-hist. Cl. 13, Leipzig 1861, pp. 24-74, esp. 47f.; Julius Ruska, Arabische Alchemisten II (Heidelberg 1924) , pp. 26f. and references given there. The above-mentioned text on augury from the Koran, like the Qur'a-texts (also ascribed to Ja'far al-Sadiq) , is an example of Islamic rhapsodomancy, divination based on special interpretations of Suras; → Fahd فهد, Divination, pp. 214-216; id., art. Kur'a (in: EI2) , no. II,1. We do not know, which procedure is used in the Qur'a-texts ascribed to Ja'far al-Sadiq; according to Fahd (pp. 216f.) the Qur'a Ma'muniya قرعة مأمونية, the Qur'a Jawhariya قرعة جوهرية and the Qur'at huruf al-mu'jam قرعة حروف المعجم use letters and numbers. Our text follows a different pattern: the qur'a described in it and entitled Qur'a fi ilm al-raml is in fact a combination of rhapsodomancy (qur'a) and ilm al-raml (geomancy) : the arrangement of little stones or kernels thrown on the ground determines the choice of the Sura and the divination based on it. This is fixed in a table on fol. 2r of our text; this table, of which Ruska, Arabische Alchemisten II 28f. note 4 gives an idea, is a graphical description of 16 different kinds of arrangements resulting from the throwing of little stones or kernels. On ilm al-raml → Fahd, Divination, pp. 196ff.; Ahlwardt III p. 544;

Savage-Smith esp. pp. 11ff. (on the geomantic figures) ; Robert Jaulin, Géomancie et Islam, Paris 1991. The above-mentioned kinds of arrangements determines the division of our text into 16 chapters; it can also be found in an anonymous treatise on ilm al-raml in Ms. Gotha 73/8 (text is different) . Our text combined this kind of ilm al-raml with augury from the Suras, with rhapsodomancy (qur'a) . This combination can also be found in Ms. Berlin 4204 (copied A.D. 1850) , a titleless text which in its beginning mentions a Risala رسالة by Abu Hamid al-Ghazzali أبو حامد الغزالي on the study (ittila' اطلاع) of "qur'at al-raml قرعة الرمل".
A closer comparison of the Berlin Ms. with our text leads to a surprising result: after the first four lines the Berlin Ms. has almost the same text (with some omissions) as our Ms. after the first 5 lines; it contains the same table consisting of 16 fields and gives the same interpretation of names and figures contained in the table: → the description of Ms. Berlin 4201 (a titleless treatise on ilm al-raml ascribed to a man called Ibrahim Ibn Sha'ban Ibn Nafi' al-Salihi إبراهيم بن شعبان بن نافع الصالحي) , fols. 77r-108v, which, according to Ahlwardt's description of Ms. Berlin 4204, contains the same figures and the same interpretation. Our text appears to be almost completely identical with Ms. Berlin 4204, as is evident from the beginning of the interpretation of the first figure (Ms. Berlin 4204, fol. 1v = our Ms., fol. 2r) . The end of the Berlin Ms. differs, because the sequel of the described figures is slightly different: our text ends with the chapter on shakl al-jama'a شكل الجماعة which in the Berlin Ms. precedes the chapters on al-qabd al-dakhil القبض الداخل; the end of the Berlin Ms. can be found on fol. 11v3 of our text.
Beginning (after the Basmala) :
وبه نغني ، الحمد لله ربّ العالمين والعاقبة للمتقين ولا عدوان إلا على الظالمين وصلى الله على سيدنا محمد وعلى آله وأزواجه وأصحابه أجمعين ، وبعد:فهذه قرعة في علم الرمل لسيدي جعفر الصادق رضي الله عنه ، وشرطها أي العمل بها وهو أن تأخذ شيئا من الحبوب مثل الفول أم الحمص أو الحصا...
End:

...ان اجتمع في الجماعة رحمة ، تمت الرسالة المباركة ،

[2294] fols. 12v-19r: Ali Ibn Abi Talib علي بن أبي طالب: Mi'a kalima مائة كلمة, collected by al-Jahiz الجاحظ, and transmitted by his pupil Abu Fadl Ahmad Ibn Tahir أبو فضل أحمد بن طاهر, with anonymous commentary. On mss., editions and an old Persian translation of these sayings attributed to Ali Ibn Abi Talib → GAL I 43; S I 75. The commentary is different from Ms. Berlin 8657/3 (anonymous) .

Beginning (after the Basmala) :

وبه نستعين ، حدثنا الشيخ الأديب أبو نصر محمد بن سليمان بن محمد بن الحسين حدثنا الشيخ عبد الواحد بن أحمد الكرماني قال : حدثني أبو بكر هبة الله بن الحسن العلاف القاضي بشيراز قال : حدثني أبو بكر محمد بن الحسن بن دريد قال : حدثني ابن الفضل أحمد بن طاهر صاحب أبي عثمان قال : كان الجاحظ يقول لنا زمانا إن لأمير المؤمنين علي ابن أبي طالب كرم الله وجهه مائة كلمة ... وكانت الكلمات المائة هذه : لو كشف الغطاء ما ازددت يقينا يعني رأيت أحوال الجنة والنار برؤية القلب

End:

...إذا كان متكلما يكون كلامه في فمه الكاسب فوق قوته خازن لغيره ، فهذه الكلمات المائة رواه عن أمير المؤمنين علي بن أبي طالب كرم الله وجهه ورضي الله عنه ثقاة الرواة وجمعها أبو عثمان الجاحظ لنفسه ورواها أحمد بن طاهر عنه ، وقد تمت والحمد لله وحده وصلى الله على سيدنا محمد ،

Other mss. on astrology and divination: → text nos. [2264], [2271], [2437], [2441]-[2446], [2451] and [2452].

Miscellanies.

Ms. 137.

169 folios; 15×20,5 cm; 19 lines; naskhi. Chapter-headings are written in red ink. Some pages are written within a red frame. A few pages are water-stained. Pasteboard binding with leather spine, in part damaged and wormeaten. Copied during 1038/1628-29 (fols. 142v; 168r) .

[2295] fols. 2v-52v: Abu Hamid al-Ghazzali أبو حامد الغزالي: Kitab

Bidayat al-hidaya كتاب بداية الهداية.
A summary of religious duties, composed after Ghazzali's Ihya' ulum al-din إحياء علوم الدين.
On the author (died 505/1111) and this work → GAL I 422 no. 26; S I 749 no.26; Bouyges, Essai, pp. 47f.

[2296] On fols. 53r-v follow some students' notes, one in Turkish.

[2297] fols. 54v-68v: al-Birkawi (al-Birgili) (البرگلي) البركوي: Mu'addil al-salatمعدل الصلاة.
On the duty to pray. On the author (died 981/1573) and this still unedited treatise → GAL II 441 no. 9 and S II 655 no.9. Title and author are missing in the mss.; however, → Ms. Berlin 3529. On fols. 69r-v follow some student's notes in Turkish and Arabic.

[2298] fols. 70v-94r: Ibn Qayyim al-Jawziya ابن قيم الجوزية: Ighathat al-lahfan fi masa'id al-shaytan إغاثة اللهفان في مصائد الشيطان, a summary (muntakhab منتخب) .
On the author (died 751/1350) and this text against veneration of tombs → GAL II 106 no. 14; S II 127 no. 14. The summary (unpublished) is anonymous, as in Princeton 2543 (no. 3092) , Berlin no. 2658 and 2659 and in Birmingham, Mingana collection no. 516 (264) ; in Ms. Berlin 2657, however, it is attributed to Rumi Efendi رومي أفندي and in Ms. Princeton 2543 no. 2 (4113) to Sinan al-Din al-Amasi سنان الدين الأماسي(died 1000/1591; → GAL II 387; S II 524) . As regards beginning and end, our Ms. is identical with Ms. Berlin 2659; its end differs from Berlin 2658, however. Apparently, the copyist of our Ms. had at his disposal two copies which differed in the same manner at the end; therefore, he added on fols. 94v-95r the end of the different Ms. (= Berlin 2658) . fols. 95v-96r: extract from a work called Ashbah naza'ir أشباه نظائر.

[2299] fols. 98v-109r: al-Ghazzali الغزالي: Ayyuha al-walad أيها الولد. On the author (died 505/1111) and his treatise on true mysticism → GAL I 423 no. 32; S I 750 no.32; Bouyges, Essai, pp. 60f. Editions not mentioned in GAL are: Istanbul 1270/1853-4; Beirut 1959 (ed. and translated by Toufic Sabbagh) and Cairo 1975 (ed. by Abd Allah Ahmad Abu Zayna عبد الله أحمد أبو زينة).

[2300] fols. 110v-122r: Anonymous: A titleless theological treatise on the term i'tiqad اعتقاد. Basis of belief isknowledge (ma'rifa معرفة) and not blind adoption (taqlid تقليد) .

The author declares himself in agreement with "al-Imam al-Sanusi الإمام السنوسي"(110v5) whose time (died 892/1486 or 895/1490; → GAL II 250; S II 352) delivers a terminus post quem. He appears to be an adherent of the Mu'tazilite-Ash'arite position; → J. van Ess, Die Erkenntnislehre des 'Adudaddin al-Ici, Wiesbaden 1966, pp. 45ff.

Beginning (after the Basmala) :

الحمد لله على نواله والصلوة والسلام على نبيه وآله ، وبعد : فاعلموا أيها الإخوان أن الواجب في عقائد الإيمان المعرفة وهي الجزم المطابق عن دليل ولا يكفي فيها التقليد وهو الجزم المطابق بلا دليل ...

End:

نسئل الله تعالى الهداية والتوفيق لأقوم السبل وأحسن الحالات ، تم الكتاب بعونـ(ـه) ،

On fols. 122r-v follows a passage which perhaps belongs to the preceding text and offers an alternative end of the same text which the copyist may have found in a second Ms.

Beginning:

قال رسول الله صلى الله عليه وسلم إن الله تعالى لا يقبض العلم انتزاعا ينتزع من العباد ...

End:

...فعملوا بالجهل وأفنوا به فارتفع العلم والعمل وبقيت أشخاص الكتب لا تفنى عنهم شيئا ، تم الكتاب ،

The collections in Berlin and Princeton do not have a comparable text which could enable us to identify the treatise.

[2301] fol. 123r: Fragment of a poem by Ibn Kamal Pasha ابن كمال

باشا. On Shams al-Din Ahmad Ibn Sulayman Ibn Kamal Pasha شمس الدين أحمد بن سليمان بن كمال باشا(died 940/1533) → GAL II 449 ff. and S II 668ff.

[2302] fols. 123v-142v: Yahya Ibn Abi Bakr al-Hanafi يحيى بن أبي بكر الحنفي: al-Mukhtasar fi bayan al-i'tiqad المختصر في بيان الاعتقاد. A summary of the orthodox belief, originally composed in Persian and translated into Arabic by the author himself. Yahya Ibn Abi Bakr al-Hanafi cannot be identified; against Sezgin (GAS I 434) he is not identical with Yahya Ibn Abi Bukayr al-Nakha'i يحيى بن أبي بكير النخعيand must have written at the end of the 10th or at the beginning of the 11th century; → Daiber, Mu'ammar معمر, pp. 174f. Further mss.: → GAS I 434; Daiber l.c.; → text no. [2397]. Ed. by M. Bernand in: Annales Islamologiques 18, 1982, pp. 1-33. On fol. 143r follows a short quotation attributed to "sahib al-Kashshaf صاحب الكشاف".

[2303] fols. 143v-168r: Burhan al-Din al-Zarnuji (Ms.: al-Radhanukhi) برهان الدين الزرنوجي (م : الرذنوخي):Ta'lim al-muta'allim li-ta'allum tariq al-ilm تعليم المتعلم لتعلم طريق العلم.
On the duty and tasks of study and on the relation between student and teacher. On the author (wrote ca. 600/1203) and work → GAL I 462 and S I 837. An English translation was published by T.M. Abel and G. E. von Grunebaum: al-Zarnuji: Instruction of the student - the method of learning. New York 1947. This important text is not used in G. Makdisi, The Rise of Colleges (Edinburgh 1981) or in id., The Rise of Humanism in Classical Islam and the Christian West (Edinburgh 1990) . On fol. 164 follows a note by a later hand, in Turkish.

Ms. 138.

170 folios; 21,5×15,5 cm; 11-26 lines; Turkish naskhi, different hands. The text is in part written within a red frame. Single words are written in red ink or overlined in red. Many notes in the margin. Brownish paper, repaired. Pasteboard binding with leather spine. Owner's remark on fol. 1r. Copied Rajab 1004/March 1596 by Muhammad Ibn Mustafa (57r) ; 1136/1723-1724 (35r) ; 1215/1800 (in the Madrasat Shaykh Isa; fol. 102v) ; 1231/1816 by Ahmad al-Fara'idi (169v) ; Dhu al-Hijja 1233/November 1818 by Ahmad Ibn Ahmad al-Fara'idi (152v) ; 25 Muharram 1234/24 November 1818 (in the Madrasat Shaykh Isa; fol. 122v) ; 5 Safar 1234/6 November 1818 by Ahmad Ibn Ahmad Fara'idi al-Aqhisari (162v) ; Dhu al-Hijja 1236/August 1821 by Ahmad Ibn Ahmad al-Fara'idi al-Aqhisari (96r) .

[2304] fol. 1v: al-Sururi, Muslih al-Din Mustafa Ibn Sha'bani السروري، مصلح الدين مصطفى بن شعباني: Sharh al-amthila al-mukhtalifa شرح الأمثلة المختلفة On the author (died 969/1561) and his treatise on the paradigms of verbs and their derived nouns → GAL S II 650. Our Ms. contains the first page only.

[2305] fols. 2v-35r: Adud al-Din al-Iji عضد الدين الإيجي: Risala fi adab al-bahth = al-Risala al-Adudiya رسالة في آداب البحث = الرسالة العضدية, with commentary (al-Risala al-Hanafiya الرسالة الحنفية) by Muhammad al-Tibrizi al-Hanafi محمد التبريزي الحنفي and glosses (hashiya حاشية) by Mir Abu al-Fath al-Ardabili مير أبو الفتح الأردبيلي. In the margin are many glosses. On al-Iji (died 756/1355) and his small treatise on the art of disputation → GAL 208 II; S II 287. On the commentators al-Tibrizi (died 900/1494-5) and al-Ardabili (ca. 875/1470) → GAL S II 287.

[2306] fols. 36r-v: Adud al-Din al-Iji عضد الدين الإيجي: al-Risala al-Adudiya = Risala fi adab al-bahth الرسالة العضدية = رسالة في آداب البحث.

See the description of the preceding text.

[2307] fols. 37v-47v: Adud al-Din al-Iji عضد الدين الإيجي: al-Risala al-Adudiya الرسالة العضدية, with commentary by Muhammad al-Tibrizi al-Hanafi محمد التبريزي الحنفي.
See the description of fols. 2v-35r. In the margin are many notes, in part by a later hand.

[2308] fols. 48v-57r: Abu al-Qasim Ibn Abi Bakr al-Laythi al-Samarqandi أبو القاسم بن أبي بكر الليثي السمرقندي: Fara'id al-fawa'id (awa'id) li-tahqiq ma'ani al-isti'ara = al-Risala al-Samarqandiya فرائد الفوائد (عوائد) لتحقيق معاني الاستعارة = الرسالة السمرقندية, with commentary (sharh شرح) by Isam al-Din Ibrahim Ibn Muhammad Ibn Arabshah al-Isfara'ini عصام الدين إبراهيم بن محمد بن عرب شاه الإسفرائني.
A treatise on metaphors, with glosses in the margin. On al-Samarqandi (wrote ca. 888/1483) and Isam al-Din (died 942/1535) → GAL S II 247 no. I. Title and authors are missing in the text; however, → Ms. Berlin 7299.

[2309] fols. 59v-81v: Shah Husayn Efendi al-Antaki شاه حسين أفندي الأنطاكي: al-Risala al-Husayniya fi fann al-adab الرسالة الحسينية في فن الآداب, with commentary by Ali al-Fardi Ibn Mustafa al-Qaysari علي الفردي بن مصطفى القيصري and with glosses in the margin. On the art of disputation; on the author (died 1130/1718) and on the commentator → GAL S II 482. The name of the commentator is not mentioned in our Ms.; however, compare Ms. Berlin 5335 (copied 1165/1752) . Some sections of the commentary were printed in Istanbul 1276/1859-1860.

[2310] fols. 83v-96r: Muhammad Sachaqlizade al-Mar'ashi محمد ساچقلي زاده المرعشي: Risala fi fann al-munazara = al-Risala al-waladiya رسالة في فن المناظرة= الرسالة الولدية. On the art of disputation, written for

Sachaqlizade's son. On the author (died 1150/1737) of this still unedited treatise → GAL II 370 no. 5 and S II 498 no. 5.

[2311] fols. 97v-102v: Tashköprizade, Ahmad Ibn Mustafa طاشكبري زاده ، أحمد بن مصطفى: Risala fi ilm adab al-bahth رسالة في علم آداب البحث, with commentary by the same author and glosses in the margin. On the art of disputation. On the author (died 968/1560) and text → GAL II 426 no. 13 and S II 633 no. 13 (unpublished) .

[2312] fols. 105v-122v: Athir al-Din al-Abhari أثير الدين الأبهري: Kitab al-Isaghuji = al-Risala al-Athiriya fi al-mantiq كتاب الإيساغوجي= الرسالة الأثيرية في المنطق, with commentary (al-Fawa'id al-Fanariya الفوائد الفنارية) by Shams al-Din Muhammad Ibn Hamza al-Fanari شمس الدين محمد بن حمزة الفناري(died 845/1431) and glosses by Qul Ahmad Ibn Muhammad Ibn Khidr قول أحمد بن محمد بن خضر(ca. 950/1543) . On this summary of logic, the author of this commented text (died 663/1265) and its commentators → GAL I 465 no. 2 and S I 842 no. 2.

[2313] fols. 123v-124r: Anonymous enumeration of logical terms with short explanations, followed by a short poem in Turkish.

[2314] fols. 125v-152v: Athir al-Din al-Abhari أثير الدين الأبهري: Kitab al-Isaghuji كتاب الإيساغوجي, with commentary (al-Fawa'id al-Fanariya الفوائد الفنارية) by Shams al-Din Muhammad Ibn Hamza al-Fanari شمس الدين محمد بن حمزة الفناري; a few glosses in the margin. → above, fols. 105v-122v.

[2315] fols. 153v-162v: Muhammad Amin Ibn Sadr al-Din al-Shirwani محمد أمين بن صدر الدين الشرواني: Risalat Jihat al-wahda رسالة جهة الوحدة. A commentary by Shirwani (died 1036/1626) on the following statement in the preface by Fanari الفناري, al-Fawa'id al-Fanariya الفوائد الفنارية:

اعلم أن من حقّ كل طالب كثرة تضبطها جهة وحة...
On al-Fanari → above fols. 105v-122v and on Shirwani → GAL S II 1016 no. 26; further mss.: → Ms. Princeton no. 3175. On fol. 163r follow two small tables with logical terms.

[2316] fols. 163v-169v: al-Abhari الأبهري: Kitab al-Isaghuji = al-Risala al-Athiriya fi al-mantiq كتاب لإيساغوجي = الرسالة الأثيرية في المنطق , with glosses. → fols. 105v-122v. fol. 170r contains a table with syllogisms.

Ms. 139.

72 folios; 21×15 cm; 19 lines; Turkish nasta'liq. Single words are written in red ink. Yellowish paper, in a few cases water-stained. Original red leather binding; covers and flap with centre-ornament (filled with flowers) . Copied at the beginning of Rabi' I 983/June 1575 (fol. 56v) .

[2317] fols. 1v-56v: Ali Ibn Muhammad al-Jurjani علي بن محمد الجرجاني: Kitab al-Ta'rifat كتاب التعريفات.
→ description of Ms. no. 99.

[2318] fol. 57r: Anonymous: Risalat al-Firaq رسالة الفرق.
A short enumeration of Islamic sects, ascribed to "al-Shaykh al-akmal الشيخ الأكمل".

[2319] fols. 57v-58v: Ali al-Qushi (= al-Qushji) علي القوشي (القوشجي): Risala wad'iya = al-Risala al-mufradiya رسالة وضعية = الرسالة المفردية.
A philosophical treatise on simple and composed ter Ms. The text is identical with Ms. Berlin 5101. On the author (died 879/1474) and this unpublished treatise → GAL II 235 no. 3 and S II 330 no. 3 (2 mss.) .

[2320] fols. 58v-65v: (Ibn) Kamal Pasha (ابن) كمال باشا: Risala fi tahqiq murad al-qa'ilin bi-anna Allah - ta'ala - mujibun bi-al-dhat رسالة في تحقيق مراد القائلين بأن الله – تعالى – موجب بالذات. God exists necessarily and causes things necessarily. On the author (died 940/1533) and on more manuscripts of this still unedited treatise → GAL II 452 no. 85; Schoeler nos. 59-61.

[2321] fols. 65v-66v: Ibn Humam ابن همام: Fi bayan al-asanid lil-ulama' al-kiram في بيان الأسانيد للعلماء الكرام. The isnad of religious scholars, among them Abu Hanifa أبو حنيفة, can be traced back to the prophet Muhammad. The authorship of this text is not certain; on the top of fol. 65v we find the remark min Ibn Humam, naqlan sahihan من ابن همام ، نقلا صحيحا. The text is nowhere mentioned and may have been written by Ibn al-Humam al-Siwasi al-Hanafi ابن الهمام السيواسي الحنفي(died 861/1457; → GAL II 82; S II 92).

[2322] fols. 67v-70v: Student's notes and explanations relating to religious, juridical and philological themes.

[2323] fol. 71r: A short prayer, in Turkish.

Ms. 140.

168 folios; 13×21 cm; ±23 lines; nasta'liq. Yellowish paper. Folios 96v-98r are blank. Modern cardboard binding. Owner: Ali Muhammad Wa'iz and his son and grandson (9r) . A collection of texts, notes and excerpts, copied 985/1577 (129v) and 986/1578 (143r) .

[2324] fols. 1r-3v: excerpts, mostly from Persian poets like Salman سلمان(→ Rypka 261) ; Khaqani خاقاني(→ Rypka 202) ; Qadi

Muhammad قاضي محمد= (?) Qadi Khan Badr Muhammad Dihlavi قاضي خان بدر محمد دهلفي(→ Rypka 430) ; Ahli أهلي= Ahli of Khurasan (→ Rypka 496) of Shiraz (→ Rypka 281, 286) ; Qadi Isa قاضي عيسى; Niyazi Furi Efendi نيازي فوري أفندي, Abu al-Fath Mansur Ibn al-Layth أبو الفتح منصور بن الليث.

[2325] fols. 4r-6r: (Ibn) Kamal Pasha (ابن) كمال باشا: Risala murattaba fi bayan anna asma' Allah tawqifiya = Risala fi bayan anna asma' Allah tawqifiya رسالة مرتبة في بيان أن أسماء الله توقيفية = رسالة في بيان أن أسماء الله توقيفية.
On the author (died 940/1533) and this unpublished treatise on the question whether God's attributes (tawqifiya) by analogy (qiyasiya قياسية) can ascribed to others than God → GAL II 451 no. 76; S II 670 no. 76 (= Fi tahqiq tawqifiyat [Brockelmann wrong: tawfiqiyat توفيقية]asma' Allah ta'ala في تحقيق توقيفية أسماء الله تعالى) ; Schoeler no. 52-54 (gives beginning and end) .

[2326] fols. 6v-9r: Student's notes and excerpts, in part in Turkish.

[2327] fols. 9v-12v: Abu Ali Ibn Muhammad Ibn Mawla Qutb al-Din أبو علي بن محمد بن مولا قطب الدين: Risalat tabyin alfaz al-kufr رسالة تبيين ألفاظ الكفر.
Author and title are not mentioned in any biobibliographical source. As the text (9v12) refers to Bazzazi بزازي(died 827/1424; → GAL II 225; S II 316) its author must have written between 827/1424 and 985/1577, the date of the copy of this Ms. Our text is different from Abu al-Fath al-Muzaffar Ibn Ibrahim Ibn Mansur al-Khatib أبو الفتح المظفر بن إبراهيم بن منصور الخطيب, Alfaz al-kufr (Daiber, Catalogue, no. 17, fols. 99r-102; add: Leningrad 6713) and from Muhammad Ibn Isma'il Ibn Mahmud Ibn Muhammad Ibn Badr al-Rashid محمد بن إسماعيل بن محمود بن محمد بن بدر الرشيد, Alfaz al-kufr (→ GAL II 80; S II 88) .
Beginning (after the Basmala) :

الحمد لله الذي أرشدنا وهدانا وما كنا نهتدي لولا هدانا الله ثم الصلوة على حبيبه محمد المصطفى وآله المرتضي وأصحابه...
The end is missing.

[2328] fols. 13r-14v: Student's excerpts in Turkish and Arabic.

[2329] fols. 15r-26v: Student's definitions and notes on different subjects from law and theology.

[2330] fols. 27r-28v: Anonymous: Kitab al-Idah كتاب الإيضاح, the end. On fols. 27r-28v follow some notes in Turkish.

[2331] fols.29r-47v: Student's notes (fawa'id فوائد) on theological themes.

[2332] fols. 48r-49v: Fragment of a commentary on Sura 78, 35-40.

[2333] fols. 49v-51r: Ibn Kamal Pasha ابن كمال باشا: A titleless treatise, in Persian.

[2334] fols. 51v-52v: Student's notes and excerpts, in Persian and Turkish.

[2335] fols. 53r-56v: Pir Muhammad Efendi بير محمد أفندي: A titleless treatise on grammatical proble Ms. The author, who is said to have been judge (hakim shar'i حاكم شرعي) in Hama, cannot be identified. His work is different from Muhammad Efendi al-Ajami's محمد أفندي العجمي glosses to Ibrahim al-Naqshbandi al-Shabishtari's إبراهيم النقشبندي الشبشتري commentary (written ca. 900/1494) on the versification of Ibn Hajib's ابن حاجبKifaya كفاية, called al-Wafiya الوافية, Ms. Gotha 262 (mentioned in GAL I 305 no. 56) .

Beginning (after the Basmala) :

حمدا لك يا من رفع حجة أهل العلم وأجهد لهم البرهان ونصب حالهم على التمييز ... وبعد فقد أشرقت شمس العلم بعد أن فارقت الأفؤل وأثمرت أغصانه ...

[2336] fols. 56v-59r: Qadizade al-Qastamunyawi قاضي زاده القسطمونيوي: A titleless treatise on a problem of tahara طهارة ("purity"). The author mentions Sadr al-shari'a صدر الشريعة (al-awwal الأول; 7th/14th century) , Wiqayat al-riwaya fi masa'il al-Hidaya وقاية الرواية في مسائل الهداية (GAL I 377 no. 1).

[2337] fols. 59r-62v: A fragment of a philological commentary on single words of an unidentifiable text; a second fragment, on fols. 99r-100v, perhaps belongs to the same text.

[2338] fols. 63r-94v: Fakhr al-Din al-Hasan Ibn Mansur al-Uzjandi al-Farghani Qadikhan فخر الدين الحسن بن منصور الأوزجندي الفرغاني قاضي خان: Fatawa Qadikhan فتاوى قاضي خان, a fragment. On the author (died 592/1196) and this text on fatwas → GAL I 376; S I 643f.

[2339] fol. 95r: A fragment of a work on jurisprudence, according to the last line perhaps from Burhan al-Din Ibrahim Ibn Muhammad Ibn Ibrahim al-Halabi برهان الدين إبراهيم بن محمد بن إبراهيم الحلبي (died 956/1549) , al-Fawa'id al-muntakhaba الفوائد المنتخبة (selected by Alim Ibn Ala' al-Din al-Hanafi عالم بن علاء الدين الحنفي in the 8th/14th century) min al-fatawi al-Tatarkhaniya من الفتاوي التاتارخانية (→ GAL II 432 no. 4; S II 643 no. 4).

[2340] fols. 95v-96r: Two fragments, in Turkish.

[2341] fol. 98v: An anecdote on Abu Yusuf أبو يوسف, in Arabic.

[2342] fols. 99r-100r: A fragment, perhaps belonging to the text

excerpted on fols. 59r-62v.

[2343] fols. 100v-123r: Excerpts from several fatwa-collections: Fatawi al-Shaykh al-Imam Abu Bakr Muhammad Ibn al-Afdal al-Bukhari فتاوي الشيخ الإمام أبو بكر محمد بن الأفضل البخاري; Fatawi al-Shaykh al-Imam Abi Abd Allah Ahmad Ibn al-Shaykh al-Imam al-ajall Abi Hafs al-kabir al-Bukhari فتاوي الشيخ الإمام أبي عبد الله أحمد بن الشيخ الإمام الأجل أبي حفص الكبير البخاري, abbreviated as majmu' (al-hawadith) مجموع (الحوادث)[100v-107v]; Nawazil نوازل[107v-115v] = perhaps Abu al-Layth al-Samarqandi أبو الليث السمرقندي(died 373/983 or later) , al-Nawazil fi al-furu' النوازل في الفروع(→ GAS 447, unpublished) ; Tashil تسهيل[116r-117r] = apparently Tashil al-fatawi تسهيل الفتاوي by Badr al-Din بدر الدين [→ 120r,ult.] Qadi Samawna قاضي سماونة(died 819/1416; → GAL II 225 no. 2); Khizanat al-fiqh خزانة الفقه (by Abu al-Layth al-Samarqandi; → GAS I 446f.) [117r-v]; Tatarkhan تاتارخان[117v-118v] on which → fol. 95r; etc.

[2344] fols. 123v-124r: A fragment, in Persian.

[2345] fols. 124v-126v: Student's notes, in Turkish and Arabic.

[2346] fols.127r-129v: Anonymous: A lexicographical treatise, called Istilahat-i Hafiz اصطلاحات حافظ, in Persian.

[2347] fols. 129v-131r: Min kalam Jamal al-Din Abd al-Razzaq Kashi (= al-Qashani) من كلام جمال الدين عبد الرزاق كاشي (=القاشاني)in Persian. On the author, a pupil of Ibn Arabi ابن العربي, → GAL II 204; S II 280.

[2348] fols. 131r-133r: Anonymous: Risala-i daqa'iq-i al-mukashifin رسالة دقائق المكاشفين.

A commentary, in Turkish, on a Persian mystical poem taken from Khizanat al-anfas al-qudsiya خزانة الأنفاس القدسية.

[2349] fols. 133r-135r: Bali Efendi بالي أفندي: A commentary on the preceding Persian poem, in Arabic. The author is perhaps Bali Khalifa al-Sufiyawi بالي خليفة الصوفيوي(died 959/1552) , who wrote a commentary on Ibn Arabi's Fusus al-hikam فصوص الحكم(→ GAL S I 793 no. h).

[2350] fols. 135v-137v: Student's excerpts from Persian poets (Attar عطار, Jalal al-Din Rumi جلال الدين روميetc.) .

[2351] fols. 138r-143r: Anonymous: A theologico-mystical treatise. Mentions "Mawlana Jalal al-Din Rumi مولانا جلال الدين رومي.

[2352] fols. 143v-148v: Student's notes and excerpts.

[2353] fols. 149r-v: (Ibn) Kamal Pasha (ابن) كمال باشا: Risala fi tabaqat al-fuqaha' رسالة في طبقات الفقهاء. On text and author (died 940/1533) → GAL II 453 no. 123; S II 672 no. 123 (unpublished) . A second copy is on fol. 166r.
Beginning:
اعلم أن الفقهاء على سبع طبقات : الأولى طبقة المجتهدين في الشرع كالأئمة الأربعة ومن سلك مسلكهم ...

[2354] fols. 150r-151r: (Ibn) Kamal Pasha (ابن) كمال باشا: Risala fi tahqiq anna ma yasdur anhu ta'ala innama bi-al-qudra wa-al-ikhtiyar la bi-al-karh wa-al-idtirar رسالة في تحقيق أن ما يصدر عنه تعالى إنما بالقدرة والاختيار لا بالكره والاضطرار. What comes from God is by His free will. Further mss. of this still unedited theological treatise by Ibn Kamal Pasha (died 940/1533) → GAL II 452 no. 84; S II 671 no. 84; Schoeler nos. 62-64.

[2355] fols. 151r-152r: Ibn Kamal Pasha ابن كمال باشا: Kitab al-Zakat, laysa ala al-sabi wa-al-majnun كتاب الزكاة ، ليس على الصبي والمجنون.

The Ms. does not mention an author; however, → Ms. Leiden CCO 1866 = Or. 981 (15) , which in GAL II 451 no. 51 is mentioned as the only Ms.

[2356] fols. 152r-159v: Student's notes and excerpts, in Arabic and Persian; extracts from Baydawi's البيضاوي commentary on the Koran.

[2357] fols. 159v-160r: Anonymous: Risala fi bayan adad al-anbiya' wa-al-mursalin رسالة في بيان عدد الأنبياء والمرسلين.

[2358] fols. 160r-161r: Anonymous: Risala fi haqiqat al-nafs wa-al-ruh hal huma shay' wahid aw shay'an رسالة في حقيقة النفس والروح هل هما شيء واحد أو شيآن.

[2359] fols. 161r-164v: Jalal al-Din al-Suyuti جلال الدين السيوطي: al-Kashf an mujawazat hadhihi al-umma al-alf الكشف عن مجاوزة هذه الأمة الألف. The Last Judgement shall not be at the end of the first century after Muhammad, but 500 years later. On the author and this treatise (written by the author 898/1492) → GAL II 151 no. 135; S II 187 no. 135; further mss. and a rare edition are listed in Ahmad al-Khazandar أحمد الخازندار/Muhammad Ibrahim al-Shaybani محمد إبراهيم الشيباني , Dalil makhtutat al-Suyuti دليل مخطوطات السيوطي(Kuwait 1403/1983) , no.387.

[2360] fol. 165r: A note on taghrir تغرير.

[2361] fol. 165v: Anonymous: Risala fi bayan al-kufr wa-anwa'iha رسالة في بيان الكفر وأنواعها.
On the same page is a short note on qisma قسمة.

[2362] fol. 166r: Ibn Kamal Pasha ابن كمال باشا: Risala fi tabaqat al-

fuqaha' رسالة في طبقات الفقهاء.
The same text as on fols. 149r-v.

[2363] fols. 166v-167r: An excerpt from a commentary on al-Iji الإيجي, al-Mawaqif المواقف.
On al-Iji → GAL II 208 IV; S II 289f. IV.

[2364] fols. 167v-168v: Student's notes, in Turkish.

Ms. 141.

85 folios; 13×20,5 cm; ±17 lines; naskhi and nasta'liq (fols. 50ff.) . Single sentences are written in red ink. Coloured vignettes on fols. 2v and 3r, apparently by a later hand. Paper in part water-stained. Leather cover (damaged) . Hand of the late 12th/18th century.

[2365] fols. 2v-22v: al-Ushi, Ali Ibn Uthman al-Farghani الأوشي ، علي بن عثمان الفرغاني: al-Qasida al-lamiya fi al-tawhid القصيدة اللامية في التوحيد= Bad' al-amali بدء الأمالي or Qasidat yaqulu al-abd قصيدة يقول العبد, with commentary by Shams al-Din Muhammad Ibn Ahmad al-Nik (u) sari شمس الدين محمد بن أحمد النكساري. On al-Ushi (wrote 569/1173) and his creed → GAL I 429 no. I and S I 764 no. I. - On al-Nik (u) sari (died 901/1495-6) and his commentary → Hajji Khalifa col. 1350 where the commentary is classified as "short and useful commentary" (sharh mukhtasar nafi' شرح مختصر نافع) . Brockelmann (GAL I 429 I no. 7) mentions only one Ms. (Berlin 2420) which enables to identify our Ms. The end differs from Ms. Berlin and is as follows:
ويعفوا عنه لطفا وكرما وادعوا الله له بالرضوان والرحمة والمغفرة وأنه ولى الإجابة والتوفيق ، وقع الفراغ من تحريرها ، تمت ،

[2366] fols. 23v-47v: Abu Hanifa أبو حنيفة(died 150/767) : al-Fiqh

al-akbar = al-Fiqh al-absat الفقه الأكبر= الفقه الأبسط(transmitted by Abu al-Muti' أبو المطيع) , with commentary by Abu al-Layth al-Samarqandi أبو الليث السمرقندي.
A commented English translation of Abu Hanifa, al-Fiqh al-akbar (I) can be found in A.J. Wensinck, The Muslim Creed (London 1965) , pp. 103ff.; compare now the analysis by J. van Ess, Kritisches zum Fiqh Akbar, in: Revue des Études islamiques 54, 1986 (Paris 1988) , pp. 327-338 and id., Theologie und Gesellschaft im 2. und 3. Jahrhundert Hidschra. I. Berlin, New York 1991, pp. 207-211. The commentary is in some mss. and in the edition, which appeared in Hyderabad 1321/1903 (2nd edition 1367/1948, pp. 2-28) , ascribed to Abu Mansur al-Maturidi أبو منصور الماتريدي(died 333/944) . In fact it is written by Abu al-Layth al-Samarqandi (died 373/983 or later) : see the new edition with commentary by H. Daiber, The Islamic Concept of Belief in the 4th/10th Century. Tokyo 1994 = Studia culturae islamicae 52. On fols. 48r-49v follow some student's notes, in Turkish and Arabic.

[2367] fols. 50v-76r: Athir al-Din al-Abhari أثير الدين الأبهري(died 663/1264) : Kitab al-Isaghuji كتاب الإيساغوجي, with commentary by Husam al-Din al-Hasan al-Kati حسام الدين الحسن الكاتي(died 760/1359). On further mss. and old editions (published in India) of al-Kati's commentary on Abhari's introduction to logic, an adaption of Porphyry's Isagoge, → GAL I 464 no. II/1 and S I 841 II/1. In the margin are some notes.

[2368] fols. 77v-84r: Athir al-Din al-Abhari أثير الدين الأبهري: Kitab al-Isaghuji كتاب الإيساغوجي.
See the preceding text.

Ms. 142.

266 folios; 15×20,5 cm and 12×20,2 cm (fols. 250-255) ; 15-21 lines; naskhi and nasta'liq, different hands. Single words are written in red ink or overlined in red. The text of fols. 153r-161v is written within a red frame. The paper is in some cases yellowish-brown and green. Pasteboard with red leather spine and flap; binding damaged. Owner's stamp on fols. 1r and 8r and owner's remarks dated 1272/1855 and 1285/1868. Copied 1053/1643 (→ 149r) ; later dates are 1071/1660-61 (copied by Umar Ibn Ahmad in Azerbaidjan; → 7r) ; 1080/1669/70 (copied by Ali Ibn Ahmad, also called al-Kaldik Ahmad Oghlu, in Azerbaidjan; → 81r) and 16 Muharram 1089/10 March 1678 (→ 118r) .

[2369] fol. 2r: A note on cupping (hijama حجامة) , with excerpts mainly from Abu al-Layth al-Samarqandi أبو الليث السمرقندي.

[2370] fols. 2v-7r: Sa'id Ibn Musa al-Halabi سعيد بن موسى الحلبي: Alam al-huda fi usul al-din علم الهدى في أصول الدين.
Our Ms. does not mention an author; however → Ms. Berlin 1875 and Paris 1128/3. The author and this text are also mentioned by Hajji Khalifa (II 1161) who in addition gives an enumeration of the chapters in accordance with the mss. - Hajji Khalifa does not mention any date of the author; Brockelmann too could not identify him and his text (→ GAL II 978 no. 70 = II 995 no. 55!) . According to the introduction, the author intends to write a summary of the orthodox creed. He refers to Abu Hanifa أبو حنيفة and his pupil Abu Yusuf أبو يوسف and alludes to details which are more extensively discussed in the Hanafite Creed of Abu al-Barakat al-Nasafi أبو البركات النسفي (died 710/1310; → GAL II 197; S II 268) , in his Umdat aqidat ahl al-sunna wa-al-jama'a عمدة عقيدة أهل السنة والجماعة (ed. W. Cureton, Pillar of the Creed of the Sunnites, London 1843) . As the Berlin Ms. of Sa'id Ibn Musa's Alam al-huda was copied

during 738/1337, the author may have written in the 13th/14th century A.D. fol. 7v contains a short prayer, with notes in the margin.

[2371] fols. 8v-31v: Muhammad Ibn al-Jazari al-Shafi'i محمد بن الجزري الشافعي: al-Muqaddima al-Jazariya fi al-tajwid المقدمة الجزرية في التجويد, with anonymous commentary. The Muqaddima by Ibn al-Jazari (died 833/1429) consists of approximately 108 rajaz-verses on the reading of the Koran. It was very often commented: → GAL II 202 no. 8 and S II 275f. no. 8. The numerous commentaries in the Berlin Library (Ms. nos. 511ff.) and in Princeton (nos. 235ff.) do not contain a similar commentary. Noteworthy is the first sentence of the commentary which in fact is a quotation from the commentary al-Hawashi al-mufahhima fi sharh al-Muqaddima الحواشي المفهمة في شرح المقدمة by Ibn al-Jazari's son Abu Bakr Ahmad Ibn Muhammad أبو بكر أحمد بن محمد (→ Ms. Berlin 511) . This observation confirms the remark by C. Rieu (Supplement to the catalogue of the Arabic mss. in the British Museum, London 1894) in his description of a second copy of our text in the British Museum (Suppl. no. 94 = Or. 4150, fols. 59-78) : "It is evidently abridged from the commentary of the author's son." In the margin are many notes.

[2372] fols. 31v-33v: A titleless treatise on madd مد, a technical term used in Koran recitation; it describes the drawing out of the voice over long vowels.

[2373] fols. 34v-81r: Abu Nasr Muhammad Ibn Abd al-Rahman al-Hamadhani أبو نصر محمد بن عبد الرحمن الهمذاني: al-Sab'iyat fi mawa'iz al-bariyat السبعيات في مواعظ البريات.
On the author (wrote before 899/1493) and on further mss. and old editions of this collection of religious exhortations relating to

every day of the week → GAL S II 583. The beginning of our Ms. differs from Ms. Berlin; but is identical with that of Ms. Berlin 8854.

[2374] fols. 81v-82r: A short commentary on quotations from the Koran which stress God's oneness and almightiness, in Turkish.

[2375] fols. 83v-118r: Siraj al-Din al-Ushi al-Farghani سراج الدين الأوشي الفرغاني: al-Qasida al-lamiya fi al-tawhid = Bad' al-amali = Qasidat Yaqulu al-abd القصيدة اللامية في التوحيد= بدء الأمالي= قصيدة يقول العبد, with commentary by Muhammad Ibn Abi Bakr al-Razi محمد بن أبي بكر الرازي(died 660/1262) , called al-Hidaya min al-i'tiqad li-kathrat naf' bayn al-ibad الهداية من الاعتقاد لكثرة نفع بين العباد.
On the creed (written in red ink) and its author al-Ushi (wrote ca. 569/1173) and on this still unedited commentary → GAL I 429 I/1 and S I 764 I/1. In our Ms. the text is ascribed to Abu al-Qasim Ibn Husayn al-Bakri أبو القاسم بن حسين البكري and has the title Kitab al-Hidaya min i'tiqad ahl al-sunna wa-al-jama'a كتاب الهداية من اعتقاد أهل السنة والجماعة. However, compare mss. Berlin 2409 and 2410.

[2376] fols. 119v-122v: al-Ushi الأوشي: al-Qasida al-lamiya fi al-tawhid القصيدة اللامية في التوحيد.
→ the preceding text.

[2377] fols. 123v-149r: al-Birgili (al-Birkawi) البرگلي (البركوي): Mu'addil al-salat معدل الصلاة.
On the duty to pray; on the author (died 981/1573) and this still unpublished treatise → he description of Ms. no. 37, text no. [2062]. In the margin are a few notes. fols. 149v-152r are left blank.

[2378] fols. 152v-161v: al-Birgili (al-Birkawi) البرگلي (البركوي): Dhukhr al-muta'ahhilin wa-al-nisa' fi ma'rifat al-athar wa-al-dima'

ذخر المتأهلين والنساء في معرفة الأطهار والدماء.
On further mss. of this still unedited treatise on the purity and impurity of women → GAL II 441 no. 11; S II 656 no. 11. A further Ms. → Daiber, Catalogue, no. 1, fols. 137v-142v.

[2379] fols. 163r-184v: Aziz Mahmud al-Uskudari عزيز محمود الأسكداري: Hayat al-arwah wa-najat al-ashbah حياة الأرواح ونجاة الأشباح.
On the author (died 1037/1628) and this still unedited treatise on death and resurrection → GAL II 445 no. 1 and S II 661 no. 1.

[2380] fols. 184v-223r: Aziz Mahmud al-Uskudari عزيز محمود الأسكداري: Jami' al-fada'il wa-qami' al-radha'il جامع الفضائل وقامع الرذائل. On religious ethics and duties like salat صلاةand zakat زكاة, principles regarding marriage, sexual relations (adab al-jima' آداب الجماع: 197v) , family etc. For additional mss. of this still unedited treatise: → GAL S II 661 no. 6.

[2381] fols. 223v-227r: Ali Ibn Ahmad Ibn Muhammad al-Kiz (a) wani (Kazuwani) علي بن أحمد بن محمد الكزواني (الكازواني)Kashf al-qina' an wajh al-sama' كشف القناعة عن وجه السماع.
On the author (died 955/1548) and this still unedited description of the features of Sufi music → GAL II 334 no. 5 and S II 462 no. 6 (sic) . Beginning and end are as in Ms. Berlin 5516.

[2382] fols. 227r-232r: Aziz Mahmud al-Uskudari عزيز محمود الأسكداري: Fath al-bab wa-raf' al-hijab فتح الباب ورفع الحجاب.
Sufi considerations on man, in three chapters:
1) fi khulq al-insan في خلق الإنسان(227r);
2) fi al-tawba في التوبة (227v);
3) fi jami'iyat al-insan wa-ihtijabihi bi-al-sirr al-ilahi في جامعية الإنسان واحتجابه بالسر الإلهي.
On further mss. of this still unedited treatise → GAL II 445 no. 2

and S II 661 no. 2. Beginning and end are as in Ms. Berlin 3107.

[2383] fols. 232r-239r: Aziz Mahmud al-Uskudari عزيز محمود الأسكداري: Miftah al-salat wa-mirqat al-najat مفتاح الصلاة ومرقاة النجاة.
On further mss. of this still unedited treatise on prayer → GAL S II 661 no. 8; Brockelmann wrongly has Miftah al-salah مفتاح الصلاح and offers the variant al-falah الفلاح (in place of al-najat).
The treatise consists of 3 chapters:
1) fi kayfiyat iqamat al-salat wa-ba'd asrariha wa-ri'ayat adabiha في كيفية إقامة الصلاة وبعض أسرارها ورعاية أدبها (232r).
2) fi fada'il al-salat في فضائل الصلاة (235r).
3) fi fada'il al-jum'a wa-al-jama'a في فضائل الجمعة والجماعة (236v).
Beginning:
الحمد لله الذي أمر عباده بالمحافظة على الصلوات والصلوة الوسطى والصلوة على من دنى...
End:
واجتهد في إمامة أمر الدين واعبد ربّك حتى يأتيك اليقين ،

[2384] fols. 239v-246r: Aziz Mahmud al-Uskudari عزيز محمود الأسكداري: Habbat al-mahabba حبة المحبة. On the love of God and the prophet Muhammad and on different kinds of love (ruhaniya, qalbiya, nafsaniya, aqliya روحانية ، قلبية ، نفسانية ، عقلية).
On further mss. of this treatise → GAL S II 661 no. 9.
Beginning:
الحمد لله الذي أنبت حبة المحبة في قلوب من أحبّ واصطفى كزرع أخرج...
The text is edited (from this Ms. and a Ms. in Bologna) and translated into Japanese by Hiroshi TARUI in: Annals of Japan Association for Middle East Studies 9, 1994, 273-307. .

[2385] fols. 246v-249v: Aziz Mahmud al-Uskudari عزيز محمود الأسكداري: Risala fi al-Tariqa al-Muhammadiya wasila ila al-sa'ada al-sarmadiya رسالة في الطريقة المحمدية وسيلة إلى السعادة السرمدية.
On the life and sayings of the prophet Muhammad as guide to

eternal happiness. Further mss. of this still unedited text → GAL S II 661 no. 10.
Beginning:
الحمد لله الذي قدر ما قدر في المنازل ودبّر أمور الخلق وقوة حكمته من غير قصور ولا خلل ...
End:
ولكنهم لم يصلوا إلى نور الكشف والعبارة كما وصل إليه أهل الشهود والعرفان واما (؟) التوحيد ،

[2386] fols. 250r-v: Some student's notes.

[2387] fols. 251r-255r: A fully vocalized prayer with some notes in Turkish; written in red ink. Between 251v and 254v two folios (green paper) are inserted. They contain notes on religious duties. On fol. 255v are some fragments from prophetic traditions and from an anecdote on the Sufi Junayd.

[2388] fols. 256v-257v: Some poems by Khayyali خيالي, Jami جامي and Kirmani كرماني, in Turkish.

[2389] fols. 258r-265r: Letters to the Sultan, written by Naqibzade نقيب زاده, Mahmud al-Qadi Nirusi (Biruti?) محمود القاضي نيروسي (بيروتي؟) , Ibrahim al-Qadi إبراهيم القاضي and Abd al-Halim عبد الحليم, in Turkish. On fol. 265r follows a saying by Abu Hurayra أبو هريرة, taken from Sharh al-mashariq شرح المشارق=apparently Atufi al-Marzifuni عطوفي المرزيفوني(died 948/1541) , Sharh Mashariq al-anwar شرح مشارق الأنوار(mentioned in GAL S II 639).

Ms. 143.

104 folios; 14×19 cm; ±21 lines; naskhi (different hands) and nasta'liq (fols. 58-85) . Single words are written in red ink. Text on fols. 96v-104r within a double-lined red frame. Paper sometimes

damaged and water-stained; in a few cases repaired (some loss of text on fols. 58ff.) . Pasteboard binding (damaged) with red leather spine. Several owners' remarks: fol. 1r mentions al-Hajj Muhammad al-Chelebi and (with the date Rajab 1286/October 1869) Rashid Ibn Sayyid Muhammad Ibn Abd Allah Ibn Sayyid Abd al-Rahim al-Khatib; fol. 2r mentions Muhammad Sayyid al-Qadiri al-Khatib; fol. 88r mentions Abd al-Khaliq al-Qarafi and the year 1244/1828-29. The oldest date, however, can be found on fol. 2r: during 999/1590-91 Abd [cut off] al-Zubayri al-Makki al-Zabidi became owner of the Ms. (fols. 2-33; compare the remark below on fol. 34v) . fol. 57v mentions as date 6 Rajab 1091/2 August 1680 and Rajab as copyist; fol. 95v mentions 10 Rajab 1207/17 February 1793 and the copyist Muhammad Ibn al-Hajj Hasan al-Tabaristani and fol. 104r the date Dhu al-Hijja 1136/August 1724.

[2390] fols. 2v-6r: Qissat jald Zayd Ibn Amir al-mu'minin Umar Ibn al-Khattab wa-ma waqa'a lahu ma'a walidihi قصة جلد زيد ابن أمير المؤمنين عمر بن الخطاب وما وقع له مع والده.
This legend on Zayd, the son of the caliph Umar Ibn al-Khattab, also called Abu Shahma أبو شحمة(→ 6r12) , can with variants also be found in two Berlin mss. (8997 and 8998) entitled Qissat Abi Shahma Ibn Umar Ibn al-Khattab قصة أبي شحمة بن عمر بن الخطاب and Fi Fadilat Umar Ibn al-Khattab wa-waladihi Abi Shahma في فضيلة عمر بن الخطاب وولده أبي شحمة respectively. A summary of the contents can be found in Ahlwardt's description of the Berlin Ms. 8997.
The beginning (after the Basmala) differs from the Berlin mss.:
الحمد لله ربّ العالمين والصلاة والسلام على سيدنا محمد خاتم الأنبياء والمرسلين وعلى آله وصحبه أجمعين ، حدثنا أبو جعفر الوراق عن عطاء بن عروة الهروي عن أحمد بن عبد الله المرواني رضي الله تعالى عنهم أجمعين وعن بقية الصحابة والتابعين ، قال : لما ولي عمر بن الخطاب رضي الله عنه الخلافة كان يقضي بالمعروف في الموضع الذي كان أقضى فيه أبو بكر الصديق ...
End (different from the Berlin mss.) :
... فعند ذلك طابت نفس عمر وذهب ماكان يجده من الخوف هوو هل بيته وهذا ما انتهى إلينا من قصة عمر بن

الخطاب و وليه زيد و قيل أبو شحمة و السلام و لا حول و لا قوة إلا بالله العلي العظيم و صلى الله على سيدنا محمد و على آله و صحبه و سلم ,

[2391] fols. 6r-33r: Kitab al-Azama كتاب العظمة, ascribed to Ibn Hibban ابن حبان.
A fanciful description of paradise and hell. The author relies heavily on Islamic religious traditions. The Ms. mentions Ibn Hibban as author on fols. 2r and 6r; this may be a wrong rendering of Ibn Hayyan ابن حيانwho lived 274/887-369/979 (→ GAS I 200f.) . The text is transmitted in varying versions; our Ms. is different from the Kitab al-Azama ascribed to Abu Shaykh أبو شيخwhich is described by Anton Heinen, Islamic Cosmology (Beirut-Wiesbaden 1982. = BTS 27) , p.38ff. and which is edited by Rida' Allah Ibn Muhammad al-Mubarakfuri رضاء الله بن محمد المباركفوري(Riyad 1408/1988) . Some preliminary remarks on the authorship can be found in Wim Raven (who is preparing an edition of the unpublished version) , A Kitab al-Azama: on Cosmology, Hell and Paradise, in: Miscellanea arabica et islamica. Dissertationes in Academia Ultrajectina prolatae anno MCMXC. Selegit et edidit F. de Jong. Leuven 1993 (= Orientalia Lovaniensia Analecta 52) , pp. 135-142.
Beginning (after the Basmala) :
الحمد لله ربّ العالمين وصلى الله وسلم على سيدنا محمد وعلى آله وصحبه أجمعين ، وبعد فهذا كتاب العظمة مما أنزله الله تعالى على آدم عليه السلام في نمط من الحرير الأبيض مكتوب فيه العلم المنزل على قلب نبيه المرسل ...
End:
فإنه يبلغ ما أراد من تنكيس (تنكيب؟) الجوع والعطش وزوال الأعياء والنصب والله أعلم بالصواب وإليه المرجع والمآب ، لا إله إلا الله ،<
fol. 34r: An enumeration of the titles of texts found on fols. 2-57v, including the preceding two texts. This proves that fols. 34-57v originally preceded fols. 2-33.

[2392] fols. 34v-38r: al-Qari' al-Herewi القارئ الهروي: al-Fasl (Ms.:

al-Fadl) al-mu'awwal fi al-saff al-awwal المعول في الصف الأول (الفضل : م) الفصل
An interpretation of Sura 37, 1 and an explanation why those who pray in the first row must be preferred. On the author (died 1014/1605) and on further mss. of this unedited text → GAL II 396 no. 45 and S II 540 no. 45.

[2393] fols. 38v-57v: Muhammad Ibn Salama Ibn Ja'far Ibn Muhammad Ibn Ali Ibn Nasr al-Quda'i محمد بن سلامة بن جعفر بن محمد بن علي بن نصر القضاعي: Kitab fi al-wasaya wa-al-amthal wa-al-hikam min kalam rasul Allah = Kitab al-Shihab = Kitab Shihab al-akhbar fi al-hikam wa-al-amthal wa-al-adab min al-ahadith al-marwiya an al-rasul al-mukhtar كتاب في الوصايا والأمثال والحكم من كلام رسول الله = كتاب الشهاب = كتاب شهاب الأخبار في الحكم والأمثال والآداب من الأحاديث المروية عن الرسول المختار.
Further mss. and other titles of this unedited work can be found in GAL I 343 no. 2 and S II 584 no. 4. The author (died 454/1062) collected from Hadith gnomological sayings ascribed to the prophet Muhammad. The isnad إسناد is omitted.

[2394] fols. 57v-87r: A titleless summary on diseases and their treatment, beginning with diseases of the head.
The first 4 lines of the introduction ascribe the text to Ibn Sina ابن سينا This can not be correct, however for the lines are added later and, besides this, the following text scarcely has any similarities with Ibn Sina's medical encyclopedia al-Qanun القانون, which in book III discusses diseases starting with the head and ending with the feet (= ed. Bulaq 1294/1877, repr. Beirut II 1ff.) . The text was perhaps ascribed to Ibn Sina because of some principal convergences with Ibn Sina's Qanun. The anonymous author aims at a summary according to the practical rules (al-qawanin al-amaliya القوانين العملية) and has - as he explicitly informs us - omitted remedies of the 10 brain diseases. In this point he differs from Ibn Sina's Qanun, which in the first chapter on the diseases of the head included the

diseases of the brain. In the structure of the text the author follows a common scheme.

An identification seems to be impossible as there are no convincing similarities either to Ibn Sina or to later adaptions of the Qanun by e.g. Najib al-Din al-Samarqandi نجيب الدين السمرقندي(died 619/1222) ; compare Dietrich, Medicinalia, pp. 74ff. and (on Najib al-Din) p. 212. As the author of our text wrote his summary on behalf of "al-Amir Muhammad الأمير محمد", who is given the epithet "Muftakhir al-fatiya al-sayfiya مفتخر الفتية السيفية", we should consider a ruler with the names Muhammad and Sayf al-Din سيف الدين.

Since the time of the Ayyubids quite a lot of emirs received the epithet Sayf al-Din: → H.L. Gottschalk, al-Malik al-Kamil الملك الكامل von Egypten und seine Zeit, Wiesbaden 1958, index p. 247; Edouard Zambaur, Manuel de généalogie et de chronologie pour l'histoire de l'Islam (Hannover 1927) , index s.n. "Sayf al-Din " mentions two persons who could have been addressed by the author of our text, the Ghurid Sayf al-Din Muhammad Ibn al-Husayn غرد سيف الدين محمد بن الحسين(died Rajab 558/June 1163; → Zambaur 284) and (with more probability) the Burhani Muhammad III Ibn Abd al-Aziz II برهاني محمد بن عبد العزيزfrom the Burhani-family in Bukhara who ruled ca. 560/1164-5; → Zambaur 210; O. Pritsak, Al-i Burhan, in: Der Islam 30, 1952, p. 81-96, esp. 91.

The text consists of 150 chapters, of which the first eight are listed here:

1) fi al-suda' al-mutawallid min al-harr في الصداع المتولد من الحر (58v).

2) fi al-suda' al-mutawallid min su' mizaj barid في الصداع المتولد من سوء مزاج بارد(58v).

3) al-suda'a fi ahad shiqqay a-ra's الصداع في أحد شقي الرأس (58v-59r).

4) waj' al-ra's min aradin darabahu وجع الرأس من عرض ضربه (59r).

5) al-zukam al-hadith min buruda الزكام الحادث من برودة (59r-v).

6) al-zukam min harara الزكام من حرارة (59v).

7) ramad al-ayn رمد العين (59v).

8) zulmat al-basar ظلمة البصر (59v-60r) etc.

Beginning (after the Basmala) :

قال الفقير إلى الله تعالى الراجي رحمته أبو علي الرئيس ابن سينا : الحمد لله حمدا يليق بجلاله وفضله وكماله والصلاة والسلام على جميع أنبيائه خصوصا محمد وآله وبعد : لما كان علم الطب من أجلّ العلوم للبحث فيه عن ما يرد إلى بدن الإنسان من الأمراض والاهتمام بخلاصه والتماس صحته من تلك الأغراض – أمر حضرة مفتخر الفتية السيفية ومطهر محاسن المعاني العلية ومنتهى فخارها وقطب مدارها حضرة الأمير محمد – متع الله الأنام بزمامه زمانا مليا ورفع الفضل والعلم بمكان مكانا عليا – أن نكتب لحضرته نبذة منه على حسب الاختصار بما تداولته أيدي التجارب ... واختصرت من الكتب الطبية ما وقع اختياري عليه من القوانين العملية وأغفلت ذكر أدوية الأمراض الدماغية العشرة ...

The first chapter begins on fol. 58v1:

الباب الأول في الصداع المتولد من الحرّ ، هذا يكون إما من سبب خارج كحرّ الشمس وغيره وإما من داخل كأخذ الأدوية الحارّة والأغذية الضارّة للدماغ ، علاجه ...

The second chapter begins on fol. 58v9:

الباب الثاني في الصداع المتولد من سوء مزاج بارد وذلك أيضا يكون إما من أسباب خارجة كالذي يعرض من برد الهواء ...

End:

... ومن بعد الثلاثين سنة فهو عتيق إلى أن تأتي عليه ستون سنة وفعله فيما يحتاج إليه وسط ومن بعد الستون سنة تضعف قوته ولا يكاد يعمل عمله ، تمّ الكتاب ،

In the margin are a few notes.

[2395] fols. 88v-95v: Athir al-Din al-Abhari أثير الدين الأبهري: Kitab Isaghuji كتاب إيساغوجي.

In the margin and between the lines are notes. On this introductory treatise on logic and on the author (died 663/1264) → GAL I 464 no. II; S I 839 no. II.

[2396] fols. 96v-104r: Mahmud Ibn Umar al-Zamakhshari محمود بن عمر الزمخشري: Nawabigh al-kalim نوابغ الكلم.

On the author (died 538/1144) and this collection of gnomological sayings → GAL I 292 no. XIV and S I 512 no. XV (sic) . In the margin and between the lines are some notes.

Ms. 144.

121 folios; 15×21,5 cm; 11-15 lines; naskhi. Single words are written in red ink or overlined in red.Text sometimes within a red frame. Paper water-stained. Dark red leather binding with geometrical centre-ornament and vignettes, damaged. Owner and copyist of the Ms. is Husayn Ibn Muhammad Ibn Mahmud Ibn Uthman Ibn Ali (fols. 1r and 2r, with owner's stamp) ; he is also mentioned on fol. 26v, with the date 13 Shawwal 1102/25 June 1691; fol. 32v, with the date 20 Dhu al-Qa'da 1102/15 August 1691; fol. 64v, with the date 8 Jumada II 1103/26 February 1692; fol. 120v, with the date 1 Muharram 1105/2 September 1693 and the place Makhlad Khazinat Dad (?) . In addition, fol. 2r mentions the date 26 Safar 1105/3 October 1693.

[2397] fols. 2v-26v: Yahya Ibn Abi Bakr al-Hanafi يحيى بن أبي بكر الحنفي: Mukhtasar fi bayan al-i'tiqad مختصر في بيان الاعتقاد.
On the text → description of Ms. 137, text no. [2302]. In the margin are a few notes. .

[2398] fols. 27r-32v: al-Birgili (al-Birkawi) البركلي (البركوي): Iqaz al-na'imin إيقاظ النائمين.
The treatise criticizes piety only for the sake of success and reward and was written by the author during 972/1564. According to Hajji Khalifa (sub title) , the text is a reaction to Abu al-Su'ud al-Imadi أبو السعود العمادي(died 982/1574; → GAL II 439; S II 651) who refuted al-Birgili's Inqadh al-halikin إنقاذ الهالكين(GAL II 440 no.1; S II 654 no.1) . Further copies: → Daiber Catalogue, nos. 1 (143r-145r) and 17 (95r-98v) . In the margin are some notes.

[2399] fols. 33v-64v: al-Birgili (al-Birkawi) (البركوي) البركلي: Inqadh al-halikin إنقاذ الهالكين.
An answer on the question whether it is allowed to take money for the recitation of the Koran or not. Further mss. of this unedited text: → GAL II 440 no. 1 and S II 654 no. 1; Daiber, Catalogue, no. 1 (146v-148v) and no. 17 (51v-71r) . fols. 65r-67r are blank and on fol. 67v are some students' notes.

[2400] fols. 68v-120v: Abu Hanifa أبو حنيفة: al-Fiqh al-akbar الفقه الأكبر (transmitted by Hammad حماد) , with commentary (sharh شرح) by Abu al-Muntaha Ahmad Ibn Muhammad al-Maghnisawi أبو المنتهى أحمد بن محمد المغنساوي.
On Abu Hanifa (died 150/767) , his al-Fiqh al-akbar (in the transmission by his son Hammad) and the commentary by al-Maghnisawi (written 939/1532) → GAS I 413. Additional mss.: → text no. [2401] and Daiber, Catalogue, no. 18, fols. 1v-27v. A commented English translation of Abu Hanifa's text can be found in A.J. Wensinck, The Muslim Creed, London 1965, p. 188ff.

Ms. 145.

171 folios; 13×19 cm (fols.1-48) ; 12,8×18,7 cm (fols. 49-141) ; 13×18,6 cm (fols. 142-171) ; 15, 13 and 17 lines; naskhi (3 different hands) . Single words are written in red ink or overlined in red. Text within a red frame (49r-141r) . In part yellowish paper, spotted and water-stained (with some loss of text on fols. 18v-25r) . Red pasteboard binding with red leather spine (rubbed) . Binding damaged. The section fols. 49-141 is copied by Husayn Ibn Abd Allah during Safar 998/December 1598. The other parts of the Ms. may have been copied later.

[2401] fols. 1v-40v: Abu Hanifa أبو حنيفة: al-Fiqh al-akbar الفقه الأكبر(transmitted by Hammad حماد) , with commentary by al-Maghnisawi المغنساوي. → description of the preceding Ms., fols. 68v-120v.

[2402] On fols. 41r-v follows a fragment from a commented work on traditions. At the end the copyist adds "Ibn Malak lil-Mashariq ابن ملك للمشارق" = perhaps al-Saghani الصاغاني(650/1252) , Mashariq al-anwar al-nabawiya min sihah al-akhbar al-Mustafawiya مشارق الأنوار النبوية من صحاح الأخبار المصطفوية, with commentary by Ibn Malakshah ابن ملك شاه(ca. 800/1397) , Mabariq al-azhar مبارق الأزهار; → GAL I 361c and S I 612 c.

[2403] fols. 42r-48r: al-Sanusi السنوسي: Umm al-barahin = Aqidat ahl al-tawhid al-sughra أم البراهين = عقيدة أهل التوحيد الصغرى.
Beginning and end differ slightly from the edition by M. Wolff, El-Senusi's Begriffsentwicklung des muhammedanischen Glaubensbekenntnisses, arabisch und deutsch, Leipzig 1848; generally, the Ms. does not differ from the printed version. On Sanusi (died 892/1486 or later) → GAL II 250 II; S II 353 II and on his creed compare Daiber, Mu'ammar, p. 188 and references given there.

[2404] fols. 49r-141r: Husam al-Din Umar Ibn Abd al-aziz Ibn Maza al-Sadr al-Shahid al-Bukhari حسام الدين عمر بن عبد العزيز بن مازة الصدر الشهيد البخاري: Kitab al-Nuqaya (al-sughra) fi ilm al-hidaya = Nuqayat Qadikhan = Kitab Umdat al-fatawa = Umdat al-mufti wa-al-mustafti (?) = al-Umda = كتاب النقاية (الصغرى) في علم الهداية = نقاية قاضي خان = كتاب عمدة الفتاوى = عمدة المفتي والمستفتي (؟) = العمدة .
Our Ms., a Hanafite collection of fatwas, has no author; it mentions the title on fol. 141r (Kitab al-Nuqaya fi ilm al-hidaya) . The author (killed 536/1141 in Samarqand; → GAL S I 640) is mentioned in

other mss. (→ Princeton no. 1001) ; unlike to the opinion of Brockelmann (GAL I 374 (2462) no. 3; however, corrected in S I 640 no. 3) the text is different from Ms. Berlin 4812; it is often transmitted anonymously and based on the Fatawa by Qadikhan (died 592/1196; → GAL S I 643f.) .
As the survey of chapters in the catalogue of the Buhar Library (no. 153) shows, the first three chapters (bab باب) of the still unpublished text are missing in our Ms. which starts with the end of the Kitab al-Salat, in the section (fasl فصل) on Salat al-musafir صلاة المسافر; the missing part is approximately 18 folios in the Buhar Ms. (less than one-third of the whole text) .
On fol. 141v follows a short praise of God and an admonition (maw'iza موعظة).

[2405] fols. 142v-171v: Muhammad Ibn Amr Ibn Ibrahim al-Ballali (= al-Mallali) al-Tilimsani محمد بن إبراهيم البلالي (=الملالي) التلمساني: Fath al-mubin فتح المبين, a commentary on al-Sanusi السنوسي, Umm al-barahin أم البراهين.
On al-Tilimsani (wrote ca. 1000/1591) and on more mss. of this still unedited commentary on Sanusi's Creed → GAL II 251 (I 2) and S II 354 (I 2) . On al-Sanusi's Creed → above fols. 42r-48r.

Ms. 146.

92 folios; 16,5×21,2 cm; 11-15 lines; regular naskhi, different hands. Single words are written in red ink. Brownish paper, in part water-stained and repaired (some loss of text on fol. 34r) . Original pasteboard binding, damaged. Owner's stamp on fol. 1r. According to a note on fol. 1r the Ms. was bequeathed by Muhammad al-Qarmashli Ibn Ni'ma Ibn Muhammad Ibn Husayn Ibn Hasan Ibn Zulafi Ibn Abd Allah from the tribe al-Zandan in

Diyarbakir at the Great Mosque to his son Muhammad Sa'id, to his grandson Muhammad Rashid and to the ulama' of al-Sanah in the year 1269/1852-1853. The full names are added later, with the year 1278/1861-2. On fols. 69v-70r is a list of the birthdays of several persons with dates ranging between the year 1257/1841 and 1284/1867/1868. fol. 31v mentions the scribe "Muhammad" and the year 1241/1825-1826; fol. 93r mentions as date of the copy the year 1253/1837. Parts of the Ms. may have been written by the first owner, Muhammad al-Qarmashli (→ fols. 7r and 32v) .

[2406] fols. 1v-7r: Salih صالح: Kalimat fi bayan madhhab al-ta'ifa al-Yazidiya wa-hukmihim wa-hukm al-amwal al-ka'ina bi-aydihim كلمات في بيان مذهب الطائفة اليزيدية وحكمهم وحكم الأموال الكائنة بأيديهم, with commentary by Muhammad al-Barqal'i محمد البرقلعي.
On the top of the first page the copyist added: hadhihi mas'alatun qala al-Yazidin هذه مسألة قال اليزيدين (sic) . The above-mentioned authors cannot be identified.
The text is an interesting document on the Yezidis, a Kurdish tribe which had their own religion with many syncretistic features (→ Th. Menzel, art. Yazidi in EI IV, 1934) . It was written perhaps at the beginning of the 19th century (or somewhat earlier) , but before 1837, the date of the copy, and starts with a survey of the doctrines of the Yezidis, from the Muslim point of view (fols. 1v-2v) . It continues with a discussion of the legal aspects of those who renounce their Yezidi religion, the conditions of their conversion to Islam and the consequences for their propriety (2v-4v) . This is followed by a commentary, written by Muhammad al-Barqal'i, to the preceding text (fol. 1v4 till 3v, ult.) ; the commented text is introduced by qawluhu قولهand overlined in black ink (fol. 4v6-7r) .
Our text is different from a much younger Ms. (written 1305/1889) published by R.Y. Ebied and M.J.L. Young, An Account of the History and Rituals of the Yazidis of Mosul, in: Le Muséon 85, 1972,

pp. 481-522; this text does not include a discussion of the legal aspects of Yezidis living in a Muslim environment.
An analysis of our Ms. may contribute to the modern discussion on the Yezidis; → now John S. Guest, The Yezidis: A Study of Survival, London 1987 and the review by M. Moosa, JAOS 109, 1989, 447f. - On the legal position of non-Muslims, the Dhimmis, → Bath Yeor, The Dhimmi. Jews and Christians under Islam, Toronto 1985.
Beginning (after the Basmala) :
اللهم الهمنا الصواب وفضل (وفصل المخطوط) الخطاب وجنّبنا الفناء (الفي المخطوط) والعناء (والعنى المخطوط) والارتياب وهب لنا من لذلك رحمة إنك أنت الوهاب ، أما بعد : فهذه كلمات في بيان مذهب الطائفة اليزيدية وحكمهم وحكم الأموال الكائنة بأيديهم ، اعلم أنهم متفقون على أباطيل من عقائد وأقاويل (!) كلها ...
End (of the commentary) :
اللهم اهدنا للحق واجعله لنا فطنا ولا يجعلنا من الذين يرون أقبح ما يأتونه حسنا ، والحمد لله ربّ العالمين ،
A second copy is text no. [2283].

[2407] fols. 7r-v: Excerpts, taken from Baydawi's البيضاوي commentary (Anwar al-tanzil أنوار التنزيل) on Suras 1, 2 and 3.

[2408] fols. 7v-8v: A fragment from a late work on fiqh.

[2409] fols. 9r-10r: Muhi al-Din al-Jazari محي الدين الجزري: Risalat al-Tunbak رسالة التنباك(= tobacco) .
A legal opinion on smoking, with remarks on taqlid تقليدand ijtihad اجتهاد.Text and author cannot be identified. More treatises on smoking tobacco can be found in mss. Berlin 5490-5496.
Beginning (after the Basmala) :
قد بلغنا من هؤلاء الأئمة الأعلام الأفتاء في تحرير شرب الدخان المشهود فهل يجب علينا تقليدهم ...
End:
... من غير تعنّت ولا عناد في الجواب والله شاهد الخطاب وإليه المرجع والمآب ، تم ،

[2410] fols. 10r-31v: al-Ushi, Ali Ibn Uthman al-Farghani الأوشي ، علي بن عثمان الفرغاني: al-Qasida al-lamiya fi al-tawhid القصيدة اللامية في التوحيد=

Bad' al-amali بدء الأمالي or Qasidat yaqulu al-abd قصيدة يقول العبد, with commentary by Khalil Ibn al-Ala' al-Bukhari Ghars al-Din خليل بن العلاء البخاري غرس الدين: Nafis al-riyad li-i'dam al-amrad نفيس الرياض لإعدام الأمراض.
On al-Ushi (wrote 569/1173) , his creed and the still unedited commentary by Khalil Ibn al-Ala' (wrote ca. 750/1349) → GAL I 429 I no.2 and S I 764 I no. 2. The beginning is as Ms. Berlin 2411, but the end differs slightly.
In the margin and on some loose slips (inserted between folios 19/20 and 23/24) are some notes.

[2411] fols. 32r-v: Muhammad al-Qarmashli محمد القرمشلي: Nubdha fi ta'rif awsaf sayf Ali – karramahu Allah wa-harasahu – al-musamma bi-dhi al-faqar نبذة في تعريف أوصاف سيف علي – كرمه الله وحرسه – المسمى بذي الفقار.
On the sword of Ali, called dhu al-faqar ذو الفقار, written by Muhammad al-Qarmashli, the first owner of the Ms. (→ above) .

[2412] fols. 33r-69r: al-Shaybani الشيباني: Aqida عقيدة (in 79 verses) , with commentary by Qadi Ajlun قاضي عجلون: Badi' al-ma'ani fi sharh Aqidat al-Shaybani بديع المعاني في شرح عقيدة الشيباني.
On al-Shaybani (died 189/805) and his Creed (perhaps attributed to him) and the still unedited commentary by Qadi Ajlun (died 876/1472) → GAS I 431f. According to the colophon, the commentary was compiled on 21 Rajab 859/7 July 1455. In the margin are some notes. - A second Ms. is text no. [2423].
fols. 69v-70r: → above the description of the Ms.

[2413] fols. 70v-93r: Shams al-Din Abu al-Khayr Muhammad Ibn Muhammad Ibn al-Jazari شمس الدين أبو الخير محمد بن محمد بن الجزري: Dhat al-shifa' fi sirat al-nabi wa-al-khulafa' ذات الشفاء في سيرة النبي والخلفاء.
A poem (metre: rajaz) by Shams al-Din Ibn al-Jazari (died 833/1429) on the biography of the prophet Muhammad and the first four caliphs, followed by a survey of the history up to Sultan

Beyezid and the conquest of Constantinople. The text was written on request of Sultan Muhammad from Shiraz, 3 days after the battle of Nikopolis and enables us to fix the date of this battle. On the unedited text → GAL II 203 no. 18 and S II 277 no.18.
In the margin and on a loose slip (inserted between fols. 71 and 72) are some notes.

Ms. 147.

74 folios; 13,6×18,4 cm; 15-25 lines; somewhat stiff naskhi, different hands. Single words are written in red ink. The text is collated. Thick, yellowish and in part brownish paper. Original pasteboard binding with leather spine. Covers pasted with marbled paper (rubbed) . Owner's remarks by Amin al-Khanji, dated 17 Jumada II 1302/3 April 1885 (1r; 62r) . Copied by Muhammad Ibn Ahmad Ibn Hamid during 20 Rajab 833/14 April 1430 (20r) and by Abu al-Mahamid Abd al-Qadir Ibn Muhammad Ibn Da'ud Ibn Muhammad Ibn Da'ud Ibn Muhammad Ibn Ahmad Ibn al-Dahhan Ibn al-Halabi al-Khawafi on 4 Rajab 873/18 January 1469 (27r; 27v) .

[2414] fols. 1v-20r: Ibn Hajar al-Asqalani ابن حجر العسقلاني: Ma'rifat al-khisal al-mukaffira lil-dhunub al-muqaddama wa-al-mu'akhkhara = Khisal al-mukaffira معرفة الخصال المكفرة للذنوب المقدمة والمؤخرة= خصال المكفرة(etc.) On Ibn Hajar (died 852/1449) and his still unedited collection of traditions on the personal qualities which are necessary for the remission of past and future sins → GAL II 69 no. 24. Together with each tradition Ibn Hajar mentions the transmitters and their reliability. As the author informs us, he used a collection of traditions written by al-Mundhiri المنذري(died 656/1258; → GAL I 367) . Our text is apparently the oldest copy, two years older than

Ms. Berlin 1394.

[2415] fols. 21v-27v: Zayn al-Din Abu al-Fadl Abd al-Rahim Ibn al-Husayn (Ms. + Ibn) al-Iraqi al-Kurdi al-Shafi'i زين الدين أبو الفضل عبد الرحيم بن الحسين (المخطوطة : + ابن) العراقي الكردي الشافعي: Takhrij al-ahadith wa-al-athar al-waqi'a fi minhaj al-Baydawi تخريج الأحاديث والآثار الواقعة في منهاج البيضاوي.
On the author, a Hadith-scholar in Cairo (died 806/1404) → GAL II 65f.; S II 77f. - Hajji Khalifa II, col. 1880, l.8 informs us that Zayn al-Din (Hajji Khalifa wrong: Shams al-Din شمس الدين) collected the traditions included in Baydawi (died 685/1286) , Minhaj al-wusul ila ilm al-usul منهاج الوصول إلى علم الأصول, an introduction to the principiles of law (→ GAL I 418 no. II) . However, a copy was unknown till now. Zayn al-Din Abd al-Rahim al-Iraqi زين الدين عبد الرحيم العراقيalso versified and wrote a commentary on the Minhaj (→ GAL S I 742) .
On fol. 21 is a remark (text in part damaged) with regard to Burhan al-Din Sibt Ibn al-Ajami برهان الدين سبط بن العجمي(753-841/1352-1437; → Kahhale I p. 92f.) , a contemporary of Zayn al-Din al-Iraqi. A later hand informs us that Burhan al-Din Sibt Ibn al-Ajami studied this Takhrij together with Zayn al-Din al-Iraqi. This is repeated on fol. 27v in a later confirming note by a different hand, that of Muhammad Ibn Ibrahim Ibn Muhammad al-Sallafi محمد بن إبراهيم بن محمد السلافيwho gives the additional information that the copyist of the Takhrij, al-Dahhan Ibn al-Halabi al-Khawafi الدهان بن الحلبي الخوافي, studied the Takhrij together with Burhan al-Din Sibt Ibn al-Ajami. al-Sallafi gives this date: 19 Dhu al-Hijja 876/28 May 1472.
Beginning (after the Basmala) :
اللهم لا سهل إلا ما جعلته سهلا ، الحمد لله كما ينبغي لجلاله وأشهد أن لا إله إلا الله المتوحد بكماله وأشهد أن محمدا عبده ورسوله الذي ختم به ختام إرساله صلى الله عليه وسلم وعلى صحبه وآله ، وبعد : فقد ذكرت في هذه الأوراق الأحاديث التي ضمنها قاضي القضاة ناصر الدين عبد الله بن عمر بن محمد بن علي البيضاوي كتابه المنهاج ذاكرا من خرّجها (كذا) من الأئمة وصحابي كل حديث أو من رواه مرسلا مع التنبيه على صحتها وضعفها على سبيل الاختصار ، وأسأل الله أن ينفع به إنه سميع الدعاء ،

End:

... وعن علي : لو كان الدين بالرأي لكان أسفل الخف أولى بالمسح من أعلاه ، رواه أبو داود ،

In the margin are some notes, in part attributed to Burhan al-Din (Sibt Ibn al-Ajami) .

[2416] fols. 28v-33v: Muhammad Ibn Abd al-Rahman Ibn al-Khidr Ibn Muhammad Ibn al-Imad al-Misri al-Ghazzi Ibn Burayti' al-Misri al-Salihi al-Hanafi, Husam al-Din محمد بن عبد الرحمن بن الخضر بن محمد بن العماد المصري الغزي بن بريطع المصري الصالحي الحنفي ، حسام الدين: Manzumat al-fiqh منظومة الفقه.

On the author (811-874/1409-1470) and his poem → Kahhale X 139; Zirikli VII 67. Both mention his poem on law, but no manuscript. Our text apparently was copied during the lifetime of the author.

Beginning (after the Basmala) :

الحمد لله النعيم حمدا يوافي نعمة الرحيم / والشكر لله على أيد ...

End:

كذا الصلاة والسلام كلا على النبي المصطفى الذي سما ، تمت ، والحمد لله وحده ،

The text should not be confused with Ahmad Ibn Imad al-Din al-Aqfahsi Ibn al-Imad أحمد بن عماد الدين الأقفهسي بن العماد, Manzuma fi al-ma'fuwat منظومة في المعفواتon which → GAL II 94 no. 4 and S II 110 no.4 and Ms. Daiber,Catalogue, no. 105.

The following two folios are blank.

[2417] fols. 36v-44v: Izz al-Din Abd al-Salam al-Baghdadi al-Hanafi عز الدين عبد السلام البغدادي الحنفي: Alghaz Ibn al-Ulayyif wa-halluha ألغاز ابن العليف وحلهاor Jawab lughz Ibn al-Ulayyif (or: al-Ulayf) جواب لغز ابن العليف.

During the first days of Dhu al-Qa'da 849/January 1446 Izz al-Din Abd al-Salam was visited in Cairo by Ahmad Ibn Nizam al-Din Bahram al-Makki al-Shafi'i أحمد بن نظام الدين بهرام المكي الشافعي, who asked him to explain the riddles (alghaz) of verses on different topics

made by the well-known poet Badr al-Din Husayn Ibn Isa Ibn Muhammad Ibn Ahmad Ibn Muslim Ibn Akki Ibn al-Ulayyif (or: al-Ulayf) بدر الدين حسين بن عيسى بن محمد بن أحمد بن مسلم بن عكي بن العليف, also called sha'ir al-Batha' شاعر البطحاء.
The full name of the author (770-859/1369-1455) is Izz al-Din Abd al-Salam Ibn Ahmad Ibn Abd al-Mun'im Ibn Ahmad Ibn Muhammad Ibn Kaddum Ibn Umar Ibn Sa'id al-Husayni al-Qaylawi al-Qahiri al-Hanbali al-Hanafi عز الدين عبد السلام بن أحمد بن عبد المنعم بن أحمد بن محمد بن كدوم بن عمر بن سعيد الحسيني القيلوي القاهري الحنبلي الحنفي(→ Kahhale V 222) . He is not mentioned in Brockelmann (GAL) , nor can we find our text in any bio-bibliographical source. The poet Ibn al-Ulayyif (or: Ulayf) can be found in GAL II 171 no.2; it is still unknown whether our verses are included in the collection of Ibn al-Ulayyif's poems compiled by Muhammad Ibn al-Husayn al-Samarqandi al-Makki al-Madani محمد بن الحسين السمرقندي المكي المدنيduring 1008/1591 (→ GAL) . Notweorthy, however, is the fact that, according to Ibn al-Imad ابن العماد, Shadharat IIX 141, 9f. (taken over by Kahhale I 208) Ibn al-Ulaiyif is said to have been born in 851/1447; this cannot be correct, as the author of our text mentions the year 849/1446 and, in addition, refers in the introduction to Shams al-Din Muhammad al-Bisati شمس الدين محمد البساطي, who some time before Izz al-Din already tried to solve the riddles of Ibn al-Ulayyif. As al-Bisati is said to have died in 842/1439 (→ Kahhale VIII 291) this must have been shortly before this date of death. The unavoidable conclusion is therefore that the biobibliographical sources have confused the dates of father and son; according to Ibn al-Imad, Shadharat VIII 141, 8, both are called "Ibn al-Ulayyif (Ulayf) ". The Ms. is collated; a unique and old copy.
Beginning (after the Basmala) :
وصلى الله على سيدنا محمد ، أما بعد : فقال الشيخ الإمام العالم العامل ... عز الدين عبد السلام البغدادي ... إنه قد ورد عليّ الشيخ ... شهاب الدين أبو العباس ... ومعه عدة أبيات في مسائل متنوعة بطريق الألغاز ذكر أنها نظم الشيخ ... بدر الدين حسين بن عيسى ... وهذه الأبيات : قال السائل : سل العلماء ما لبلد الحرام وأهل العلم

...
End:
لازالت معاملها سحونة بأولى الألباب والزبد ، انتهى ،...

[2418] fols. 45r-61v: Abd al-Karim al-Hafi al-Halabi عبد الكريم الحافي الحلبي: Mawlid al-nabi, mukhammas مولد النبي ، مخمس.
Author and title are mentioned on the cover-page. The author of this poem in praise of the prophet Muhammad (in the form of a takhmis تخميس) cannot be identified.
Beginning (after the Basmala) :
وإن كنت تطمع من جواد مفضل بسعادة أبدية وتطول ...
End:
والسامعين جميعهم فاجعل لهم جنات عدن فهي أحسن منزل ، تم القصيد المبارك ، الحمد لله وحده وصلى الله على سيدنا محمد وآله وصحبه وسلم ،

[2419] fols. 62v-73r: Jalal al-Din al-Suyuti جلال الدين السيوطي: Kitab al-Azhar al-mutanathira fi al-akhbar al-mutawatira كتاب الأزهار المتناثرة في الأخبار المتواترة.
A summary of Suyuti, Fawa'id (Jawahir) al-mutakathira fi al-akhbar al-mutawatira فوائد (جواهر) المتكاثرة في الأخبار المتواترة, a collection of traditions attributed to 10 adherents of the Prophet. The text is divided into chapters on iman إيمان(63v) , tahara طهارة(64v) , hajj حجّ(66r) , adab أدب(66r) , ahkam أحكام(69r) , manaqib مناقب(70v) and hawd حوض(72v) .
On the author (died 911/1505) and the texts → GAL II 148 nos. 57 and 58 and S II 184f. nos. 57 and 58. fols. 73v and 74v are blank.

Ms. 148.

42 folios; 15,8×20 cm; 19-22 lines. Turkish naskhi. Single words are written in red ink. Smooth paper, slightly water-stained. Modern cardboard binding. Copied by Darwish Muhammad Ibn al-Hajj Wali

Ibn Abd Allah Ibn Ramadan Ibn Sha'ban al-Qawirani (sic) al-Tarsusi al-Hanafi al-Qadiri al-Rifa'i on 1 Sha'ban 1134/17 May 1722 (5v) and at the end of Rabi' I 1134/in the midst of January 1722.

[2420] fols. 1r and 42v: A collection of some legal opinions (fatawa فتاوى) , written by a later hand.

[2421] fols. 1v-5v: al-Birgili (al-Birkawi) البرگلي (البركوي): Iqaz al-na'imin إيقاظ النائمين .
→ description of text no. [2398].

[2422] fols. 6r-7v: A fragment of a theological treatise on the attributes of God, followed (fols. 6v-7v) by a Turkish commentary (incomplete at the end) .

[2423] fols. 8r-42r: Muhammad Ibn Abd Allah Ibn Abd al-Rahman Ibn Muhammad al-Shafi'i Qadi Ajlun محمد بن عبد الله بن عبد الرحمن بن محمد الشافعي قاضي عجلون: Badi' al-ma'ani fi sharh aqa'id al-Shaybani بديع المعاني في شرح عقائد الشيباني.
→ description of text no. [2412]. The commented text is written in red ink.

Ms. 149.

106 folios; 14,4×19,8 cm; ±25 lines; small, carefully written nasta'liq. Single words and sentences are written in red ink. In part brownish paper. Modern cardboard binding. Owners' and readers' remarks with years 1285/1868 (1v) ; 1277/1860-1 (21r) ; 1278/1861-2 (20r) . Copied 1272/1855-6 (15v) ; 1275/1858-9 (20v) ; Ramadan 1277/March 1861 (31r) and Sha'ban 1272/April 1856 (35v) by Husayn Hajatizade (also mentioned as copyist on

fol. 101v) ; 1268/1851-2 (47r) .

[2424] fols. 1v-2r: Student's notes, in Turkish.

[2425] fols. 2v-9v: Khwaja Ahmad al-Sadiq al-Tashkandi al-Kashani al-Hanafi al-Naqshbandi خواجة أحمد الصادق التاشكندي الكاشاني الحنفي النقشبندي: al-Manhaj al-muwassil ila al-tariq al-abhaj المنهج الموصل إلى الطريق الأبهج.

An introduction to the mystical path (tariq) , written by a member of the Naqshbandiya. The author constantly refers to Koran and Hadith and declares in the introduction (2v) that he wrote his treatise in the years 991/1583 and 992/1584. The author cannot be identified.

In the margin are some notes, in part in Turkish.

Beginning (after the Basmala) :

الحمد لله الذي خلق لعبادته ومعرفته وخص الإنسان بحبّه والخلق بأخلاقه ... وبعد فيقول راقم هذه الأوراق ... خواجة أحمد الصادق ... كتبت أسطرا تتضمن بعض الفوائد الجميلة ... وسميتها بالمنهج الموصل إلى الطريق الأبهج ... فاعلم أيها الطالب أرشدك الله إلى أشرف المطالب أن الحكمة المقتضية لابداء الثقلين استعمالهما في عبادة الخالق ...

End:

... وهدانا إلى سبيل الرشاد وصلى الله تعالى على سيدنا محمد وآله وصحبه وسلم إلى يوم الثناء ، تمّ ،

[2426] fols. 10r-v: Ibn Arabi ابن عربي: Man arafa nafsahu arafa rabbahu = Risala fi al-ahadiya من عرف نفسه عرف ربه= رسالة في الأحدية.

The text is perhaps not written by Ibn Arabi ابن عربي(died 638/1240) ; → below the description of fols. 12v-15v, which contain a different and longer text with the same title.

Beginning:

قال الشيخ الأكبر في معناه : وقد ظهر سرّ من هذا الحديث ما يجب كشفه ويستحسن وضعه وهو أنه سبحانه وتعالى وضع هذا الروح الحيوانية في هذه الجثة ...

[2427] fol. 10v4-13: al-Qashani القاشاني: Tafsir تفسير, a fragment. On Abd al-Razzaq al-Qashani (al-Kashani) عبد الرزاق القاشاني (الكاشاني) , who died in 730/1330, and on his mystical commentary on the Koran, entitled Ta'wilat al-Qur'an تأويلات القرآن , → GAL II 204; S II 280. The commentary is wrongly (→ Yahya, Histoire II 483f.) ascribed to Ibn Arabi ابن عربي (published in two volumes in Beirut 1968: Ibn Arabi, Tafsir al-Qur'an al-karim تفسير القرآن الكريم).
Our fragment decribes the attributes of the soul (nafs نفس); compare the commentary on Sura 12 (ed. Beirut I 588ff.).

[2428] fols. 10v13-11r4: A fragment from a work by Jalal al-Din al-Rumi جلال الدين الرومي, in Persian.
On the Persian mystic Rumi → Rypka 240ff.; A. Schimmel, Mystical Dimensions, index. On fols. 11r4-12r follow different notes, in part in Turkish.

[2429] fols. 12v-15v: Anonymous: Fi bayan ma'na qawl al-nabi salla Allah ta'ala alayhi wa-sallam: "man arafa nafsahu fa-qad arafa rabbahu" في بيان معنى قول النبي صلى الله تعالى عليه وسلم : "من عرف نفسه فقد عرف ربه".
The Ms. does not mention an author; the text is written either by Ibn Arabi ابن عربي(died 638/1240) or by Awhad al-Din Abd Allah Ibn Mas'ud al-Balbani أوحد الدين عبد الله بن مسعود البلباني(died 686/1287) and is also entitled Risala fi al-ahadiya رسالة في الأحدية; → Yahya, Histoire I, pp. 145f. no. 13; compare Daiber, Mu'ammar, p. 366 and on the history of the formula Alexander Altmann, The Delphic Maxim in Medieval Islam and Judaism, in: Biblical and Other Studies, ed. by A. Altmann, Cambridge, Mass. 1963, pp. 196-232.
The text on fols. 10r-v with the same title and ascribed to Ibn Arabi is different and much shorter. The mss. listed in Yahya apparently contain the longer text. A comparison of all mss. may shed new light on the still unsolved problems of authorship.

Beginning (after the Basmala) :

الحمد لله الذي لم يكن قبل وحدانيته قبل الا والقبل هو ولم يكن بعد فردانيته بعد الا والبعد هو كان ولا بعد معه ولا قبل ولا فوق ... ولهذا قال النبي صلى الله عليه وسلم : من عرف نفسه فقد عرف ربه وقال صلى الله عليه وسلم عرفت ربي بربي أشار النبي صلى الله عليه وسلم بذلك أنك ...

End:

وفقنا الله لما يجب ويرضى من القول والعقل والعمل والعلم والنور والهدى انه على كل شيء قدير وبالإجابة جدير ، تمت بعونه المعين وبلطفه المستعين وسلام على المرسلين والحمد لله رب العالمين

[2430] fols. 15v-18v: Badr al-Din Sibt al-Maridini بدر الدين سبط الماrديني: Kifayat al-qunu' fi amal bi-al-rub' al-maqtu' كفاية القنوع في عمل بالربع المقطوع. The text is a summary of Izhar al-sirr al-mawdu' fi al-amal bi-al-rub' al-maqtu' إظهار السر الموضوع في العمل بالربع المقطوع.On the author (died 912/1506) and his treatise on the use of the "cut" quadrant → GAL II 168 no. 8 and S II 216 no.8.

In the margin are some notes, in part in Persian.

[2431] fols. 19r-v; 20v: Astronomical tables, containing a list of geographical names with their degrees of latitude and longitude (19r) and calendars including the stars. fol. 20v has a drawing which lists in a circle the months and their stars. In the margin and on fols. 20r and 21r are many notes.

[2432] fols. 21v-31r: Badr al-Din Sibt al-Maridini بدر الدين سبط المارديني: Risala fi al-amal bi-al-rub' al-mujayyab = al-Risala al-Shihabiya al-Fathiya fi al-a'mal al-jaybiya fi rub' al-mujayyab رسالة في العمل بالربع المجيب = الرسالة الشهابية الفتحية في الأعمال الجيبية في ربع المجيب, with commentary (tawdih توضيح) by Ahmad Ibn Ahmad Ibn Abd al-Haqq al-Sunbati أحمد بن أحمد بن عبد الحق السنباطي.

On Sibt al-Maridini (died 912/1506) and his treatise on the use of the sinus quadrant, commented by al-Sunbati (died 995/1587) → GAL II 168 no. 7b and S II 216 no. 7b.

Our Ms. inorrectly reads al-Sinati السيناتيinstead of al-Sunbati السنباطي.

An incorrect reading can also be found in GAL S II 1019 no. 22: "al-Bati الباطي", among not identifiable authors ! The commented text is written in red ink. Our Ms. contains the complete text (still unpublished) , whereas Ms. Berlin 5821 appears to be incomplete at the end (ends with fol. 30v20 of our text) .
End:
وقسمنا قامة الشخص على ظله وضربنا الحاصل في ظل السحابة خرج بعدها عن الأرض كالأول ، تمت الرسالة ،
In the margin are a few notes. The commented text (without commentary) can also be found on fols. 33v-35v.

[2433] fol. 31v: Grammatical notes, in Persian.

[2434] fols. 32r-v: Some excerpts, in Arabic and Persian, in part on mystical themes.

[2435] fol. 33r: A fragment of a work on the sinus quadrant. In the margin are some notes.

[2436] fols. 33v-35v: Badr al-Din Sibt al-Maridini بدر الدين سبط المارديني: Risala fi al-amal bi-al-rub' al-mujayyab = al-Risala al-Shihabiya al-Fathiya fi al-a'mal al-jaybiya fi rub' al-mujayyab رسالة في العمل بالربع المجيب = الرسالة الشهابية الفتحية في الأعمال الجيبية في ربع المجيب.
→ above fols. 21v-31r. In the margin are many notes.

[2437] fols. 35v-37r: A short astrological fragment on the "happy times" (al-awqat al-sa'ida الأوقات السعيدة).

[2438] fols. 37v-42r: Anonymous: Risala fi ilm al-muqantarat رسالة في علم المقنطرات,Turkish translation by Sulayman Murad Ibn Umar Ibn Ahmad Ibn Sa'di al-Kadusi سليمان مراد بن عمر بن أحمد بن سعدي الكدوسي.
The chapters (in Arabic) are written in red ink:

1)fi ma'rifat darajat al-shams في معرفة درجة الشمس (38v).
2)fi ma'rifat nisf al-fadla في معرفة نصف الفضلة (38v).
3)fi ma'rifat akhdh al-irtifa' fi hadhihi al-alat في معرفة أخذ الارتفاع في هذه الآلات(39r).
4)fi ma'rifat al-mayl wa-al-ghaya في معرفة الميل والغاية (39v).
5)fi ma'rifat waqt istikhraj ard al-balad في معرفة وقت استخراج عرض البلد (40r).
6)fi ma'rifat waqt al-zuhr في معرفة وقت الظهر (40v).
7)fi ma'rifat asr al-awwal wa-asr al-thani في معرفة عصر الأول وعصر الثاني (40v).
8)fi ma'rifat dukhul awwal waqt al-maghrib wa-hissatay al-shafaq wa-al-fajr في معرفة دخول أول وقت المغرب وحصتي الشفق والفجر (40v).
9) fi ma'rifat waqt al-amsak في معرفة وقت الأمساك (41r).
10) fi ma'rifat salat al-idayn في معرفة صلاة العيدين (41r).
11) fi ma'rifat al-qibla في معرفة القبلة (ib.).
12) fi ma'rifat waqt al-dahwa في معرفة وقت الضحوة (41v).
13)fi ma'rifat sa'at al-zamaniya في معرفة ساعات الزمانية (42r).
On al-Kadusi → the following text.

[2439] fols. 42v-47r: Anonymous: Risalat al-Jayb رسالة الجيب, Turkish translation by Sulayman Murad Ibn Umar Ibn Ahmad Ibn Sa'di al-Kadusi سليمان مراد بن عمر بن أحمد بن سعدي الكدوسي.
As in the preceding text the chapters (in Arabic) are written in red ink:
1) fi ma'rifat darajat al-shams في معرفة درجة الشمس(42v).
2) fi ma'rifat al-jayb min qaws wa-al-qaws min al-jayb في معرفة الجيب من قوس والقوس من الجيب(43r).
3) fi ma'rifat al-mayl في معرفة الميل (43v).
4) fi ma'rifat ard al-balad wa-ghayat al-irtifa' في معرفة عرض البلد وغاية الارتفاع(43v).
5) fi ma'rifat bu'd al-qutr wa-asl al-mutlaq في معرفة بعد القطر وأصل المطلق (44r).

6) fi ma'rifat nisf al-fadla wa-nisf al-qaws في معرفة نصف الفضلة ونصف القوس (44r).
7) fi ma'rifat akhdh al-irtifa' في معرفة أخذ الارتفاع (44r).
8) fi ma'rifat waqt al-zuhr في معرفة وقت الظهر (45r).
9) fi ma'rifat asr al-awwal wa-asr al-thani في معرفة عصر الأول وعصر الثاني (45v).
10) fi ma'rifat hissat al-shafaq في معرفة حصة الشفق (46r).
11) fi ma'rifat hissat al-fajr في معرفة حصة الفجر (46r).
12) fi ma'rifat al-amsak في معرفة الأمساك (46v).
On Kadusi (= Kadusi Sulayman Murad Efendi كدوسي سليمان مراد أفندي) and his Turkish translation of the Risalat al-Jayb → Bursali III, p. 2197 (mentions as date the year 1268/1851-2).
On fols. 47v-48r follow additional remarks supplementing the preceding treatise.

[2440] fols. 48v-56r: Astronomical tables (in Turkish) , containing the months and their signs of the zodiac. With additional notes interspersed.
fol. 50r: Muhammad Ibn Muhammad Ibn Abd al-Ghani Ibn Mustafa al-Mar'ashi al-Ayntabi = Muhammad Munib al-Ayntabi محمد بن محمد بن عبد الغني بن مصطفى المرعشي العينتابي = محمد منيب العينتابي(died 1234/1819; → Kahhale XI 256; XII 54) : al-Awqat الأوقات, apparently only the beginning (7-8 lines) . The title is not mentioned in the biobibliographical sources.

[2441] fols. 56v-59r: Astrological fragments and notes, with drawings on fols. 58r and v.

[2442] fols. 59v-67v: Salim al-Wa'iz al-Mawsili al-Hanafi سليم الواعظ الموصلي الحنفي: al-Kawakib al-durriya fi usul al-jafriya الكواكب الدرية في أصول الجفرية.
The author of this treatise on divination from letters apparently

wrote in the 12th/18th century; → Ms. Princeton no. 5147 and further mss. mentioned there. Salim al-Wa'iz is mentioned in GAL S II 1042 no.47 among those authors who cannot be identified.
In the text are some tables and in the margin a few notes.
On jafr → T. Fahd, art. Djafr in EI2 and Fahd, Divination, pp. 219ff.

[2443] fols. 68r-74r: A titleless astrological fragment. The beginning is missing. With a drawing (fol. 70v) and with tables (fol. 72r) . The text begins with a chapter (fasl فصل) on ma'rifat siyasat al-muluk معرفة سياسة الملوك.

[2444] fols. 71r-v is inserted from a different work and contains Nasir al-Din al-Tusi نصير الدين الطوسي: al-Sultaniya fi al-raml السلطانية في الرمل(the beginning is missing) . The Persian version can be found on fols. 74r- 82v: Nasir al-Din al-Tusi: al-Sultaniya fi al-raml = (apparently) al-Wafi fi ilm al-raml الوافي في علم الرمل, in Persian.
The title of this treatise on geomancy (raml; → Fahd, Divination, pp. 147ff.) cannot be found in the text; however, compare fol. 74r22f. with the beginning in Ms. Princeton 5141 and München 880. The text seems to be identical with Tusi, Risala al-Wafi fi ilm al-raml رسالة الوافي في علم الرمل, of which more mss. are listed in GAL I 512 no. VIII and S I 933 no. VIII.
A short description of Tusi's book on geomancy (according to the Ms. in Munich) can be found in Strothmann pp. 66f.

[2445] fols. 83r-84r: Some explanations and notes concerning astrology, in Turkish.

[2446] fols. 84r-90r: Abu Abd Allah Zanati Maghribi أبو عبد الله زناتي مغربي: Fi bayan shara'it al-raml في بيان شرائط الرمل.
On geomancy, in Turkish. Abu Abd Allah al-Zanati أبو عبد الله الزناتي (lived before A.D. 1230, apparently belonged to the North African

Berber tribe of Zanata زناتة) is mentioned as authority in two Arabic mss. on raml رمل(mss. Berlin 4201 and 4202) ; our text is perhaps a fragment from a Turkish translation of Zanati, Hulul al-ashkal = Kitab al-Fasl fi usul al-raml حلول الأشكال = كتاب الفصل في أصول الرمل(mentioned with some mss. in Fahd, Divination, pp. 201f.; on prints → Savage-Smith p. 3, n. 8) or of Zanati, al-Aqwal al-mardiya fi al-ahkam al-ramliya الأقوال المرضية في الأحكام الرملية(mentioned by Savage-Smith) .
In the margin are some notes. On fol. 90v follows a note on Ali علي, in Turkish.

[2447] fols. 91r-v: Ahmad Zarruq al-Burnusi al-Fasi أحمد زروق البرنسي الفاسي: Ta'sis al-qawa'id wa-al-usul wa-tahsil al-fawa'id li-dhawi al-usul تأسيس القواعد والأصول وتحصيل الفوائد لذوي الأصول, a fragment, in Turkish.
On the author (died 899/1493) and the Arabic original of this treatise on mysticism → GALII 253 no. 3 (Tamhid/Ta'sis aqa'id al-tasawwuf wa-usulihi تمهيد/ تأسيس عقائد التصوف وأصوله) and Kahhale I 155 (Ta'sis al-qawa'id wa-al-usul wa-tahsil al-fawa'id li-dhawi al-wusul fi al-tasawwuf تأسيس القواعد والأصول وتحصيل الفوائد لذوي الوصول في التصوف).

[2448] fols. 91v-92r: Adud al-Din al-Iji عضد الدين الإيجي: al-Risala al-wad'iya الرسالة الوضعية.
On the author (died 756/1355) and his semantic treatise → GAL II 208 no. III; S II 288 no. III; on a Ms. with commentary → Daiber, Catalogue, no. 1, fols. 91v-132v.

[2449]fols. 92v and 93r contain some notes and excerpts, in Turkish.

[2450] fols. 93v-101v: Abu al-Qasim Ibn Abi Bakr al-Laythi al-Samarqandi أبو القاسم بن أبي بكر الليثي السمرقندي: Fara'id al-fawa'id (awa'id) li-tahqiq ma'ani al-isti'ara فرائد الفوائد (عوائد) لتحقيق معاني الاستعارة=al-Risala

al-Samarqandiya الرسالة السمرقندية or Risalat al-isti'ara al-Samarqandiya رسالة الاستعارة السمرقندية, with commentary (sharh شرح) and with glosses (taqrir تقرير) which in part are in Turkish.
On al-Samarqandi (wrote in the 9th/15th century) , his treatise on the metaphor and the numerous comments → GAL II 194 no. I and S II 259 no. I. Our Ms. has the title Taqrir al-isti'ara تقرير الاستعارة; however, it mentions no author. fol. 93v3f. is a quotation from the beginning of the Risala al-Samarqandiya.
In the margin are some notes. On fol. 101v follows a short excerpt from a work by Ayn al-qudat Hamadani عين القضاة همداني(died 525/1131; → GAL S I 674f.) , in Turkish.

[2451] fols. 102r-104r: Notes and excerpts (in part in Turkish) from different works on astrology and divination, including one table and three circles.

[2452] fols. 104v-106v: Ahmad Ibn Taj al-Din أحمد بن تاج الدين: Risala (fi al-jafr) رسالة (في الجفر).
The author of this treatise on divination from letters refers to a question which he was asked during 1073/1662-63 (105r3-6) ; therefore we can conclude that the end of the 11th/17th century was the lifetime of the author. He is perhaps identical with Ahmad Ibn Ibrahim أحمد بن إبراهيم, who died ca. 1100/1689 (→ Kahhale I 179) . On fols. 106r and v are two tables.

Ms. 150.

16 folios; 17,5×26 cm; 31-35 lines; irregular, small naskhi. Single words are written in red ink. Thick paper, in part damaged and repaired. Pasteboard binding, slightly damp-stained. Owners' remarks on fol.1r: Abd al-Hamid Ibn Abd al-Rahim and Muhammad al-Baytar. Copied by Ibrahim Ibn Uthman Ibn Muhammad during 6

Rabi' II 878/31 August 1473 (6v) . fol. 11 is written by a later hand and on different paper.

[2453] fols. 2r-4r: Abu Ishaq Ibrahim Ibn Muhammad Ibn Mahmud al-Naji al-Dimashqi al-Shafi'i أبو إسحق إبراهيم بن محمد بن محمود الناجي الدمشقي الشافعي : al-Mu'in ala fi'l sunnat al-talqin المعين على فعل سنة التلقين.
On the author (810/1407-900/1495) and this text → Kahhale I 106; GAL II 98; S II 117 no. 10. Up to now only one Ms. (Cambridge 1347,13) was known. This rare treatise is different from the anonymous Talqin ba'd al-dafn تلقين بعد الدفن(Princeton 1967) ; it is an instruction for the dead and is an elaboration of a chapter in the Hadith, the Kitab al-jana'iz كتاب الجنائز; → e.g. Ibn Maja ابن ماجة, Sunan سننKitab al-Jana'iz كتاب الجنائز; → e.g. Ibn Maja ابن ماجة , Sunan سننKitab al-Jana'iz كتاب الجنائز3 = ed. Muhammad Fu'ad Abd al-Baqi محمد فؤاد عبد الباقي(Cairo 1952) I, no. 1444-6.
Beginning (after the Basmala) :
الحمد لله الذي وفقنا لإتباع الكتاب السنة وجعلها للمتمسك بهما أوقى جنّة ... وبعد فمن المعلوم المعمول به قديما حديثا بلا شك ولا إنكار تلقين الميت بعد الدفن والمختار انه قبل إهالة التراب بأن ينادى : يا عبد الله بن أمة الله أو نحو هذا ...
End:
... وليكن هذا آخر المعين على فعل سنة التلقين ، ولله الحمد والمنة وصلواته وسلامه على نبيه وصفيه محمد الذي جاء بالكتاب والسنة وعلى آله وأصحابه وتابعيهم وعلينا معهم حتى نجتمع بهم يوم القيمة وندخل صحبتهم إن شاء الله الجنة ،
According to the colophon, the text was jotted down (ta'liq تعليق) by Ibrahim Ibn Uthman Ibn Muhammad إبراهيم بن عثمان بن محمد, the copyist. He copied (as the following texts) this treatise during the lifetime of the author.

[2454] fols. 4v-6v: al-Naji الناجي: Tathbit qawl "sami'a Allah li-man hamidahu" تثبيت قول "سمع الله لمن حمده".
On the author → preceding text. This title is not mentioned in the bio-bibliographical sources. It is an explanation of the custum to say

"sami'a Allah li-man hamidahu" when one raises one's head when one bows in the prayer ceremony.

Beginning (after the Basmala) :

الحمد لله على ما أنعم وصلى الله على سيدنا محمد وعلى آل محمد وصحبه وسلم وبعد : فإن السنة عند إمامنا الشافعي رضي الله عنه لكل مصلّ من إمام ومأموم ومنفرد إذا ابتدأ برفع رأسه من الركوع أن يقول "سمع الله لمن حمده" فإذا انتصب قائما واعتدل بعوده إلى الهيئة التي كان عليها ...

End:

والحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا أن هدانا الله وصلواته وسلامه على نبيه وصفيه محمد الذي أعطاه لم يعط سواه وعلى آله وأصحابه وأتباعه من كل حرّ أواه ، تمت ،

[2455] fols. 7r-9r: al-Naji الناجي: Fi dhikr shafa'at nabiyina Muhammad salla Allah alayhi wa-sallam في ذكر شفاعة نبينا محمد صلى الله عليه وسلم.

On the author → fols. 2r-4r. This text on the intercession (shafa'at) of the Prophet is not mentioned in any bio-bibliographical source . It is possible that it is a chapter in al-Naji, Kanz al-raghibin al-ufat fi al-ramz fi al-mawlud al-Muhammadi wa-al-wafat كنز الراغبين العفاة في الرمز في المولود المحمدي والوفاة: compare the description of Ms. Berlin 2574. At the end the copyist added: Min fawa'id shaykhina al-shaykh al-Hafiz Burhan al-Din al-Naji من فوائد شيخنا الشيخ الحافظ برهان الدين الناجي, "Part of the notes by ...Burhan al-Din al-Naji".

Beginning (after the Basmala) :

الحمد لله الذي علّمنا ما لم نكن نعلم وكان فضله علينا عظيما وصلى الله ... وبعد : فلنبينا في الآخرة شفاعات رزقناها الله ووفقنا لجميع الطاعات ...

End:

واستغفر له الملكان وفتحت له أبواب الجنة ونادت الملائكة بأولى الله ادخل من أي باب شئت ،

[2456] fols. 9r-10v: al-Naji الناجي: Qala'id al-marjan (murjan) fi al-warid kidhban fi al-badhinjan قلائد المرجان في الوارد كذبا في الباذنجان.

On the author → fols. 2r-4r. This text on traditions concerning the eating of egg-plant (badhinjan) is not mentioned in any biobibliographical source.

Beginning (after the Basmala) :

الحمد لله الذي علّم الإنسان ما لم يعلم وصلى الله على سيدنا محمد ... هذا شيء مكتوب ردّا لجواب عجيب مقلوب وقع لبعض فقهاء زماننا بدمشق ... أما بعد : فإنّ بعض من لا يعنى بالحديث النبوي ...

End:

... ، هذا اختصرت واقتصرت والله الموفق ... وصلواته وسلامه على نبينا محمد المؤيد بالعصمة وعلى آله وصحبه والتابعين والعلماء والأئمة ،

[2457] fols. 11v-14r: Ibn Zuqqa'a ابن زقاعة: Diwan ديوان, a fragment. On the author (died 816/1414) and his poetical work → GAL S II 8; Kahhale I 89. Our text may be a section of the collections of poems of which several mss. are preserved: → besides Brockelmann (GAL) also Mingana 1794 (520) and 1795 (1366) ; Princeton 4176 and 4261 (fols. 92r-93; 139r-142r) . The first qasida قصيدة(metre: basit بسيط) in praise of the Prophet Muhammad (fols. 11v-12v) is identical with Ms. Berlin 7888, fols. 36v-39r.
On fols. 14r-v follow some notes which begin with an excerpt from al-Subki السبكي, Arus al-afrah عروس الأفراح(title not mentioned in GAL).

[2458] fols. 14v-16v: Burhan al-Din Ibrahim al-Abnasi برهان الدين إبراهيم الأبناسي: al-Ajwiba al-Abnasiya an al-as'ila al-Yafi'iya الأجوبة الأبناسية عن الأسئلة اليافعية.
A second Ms. of this rare text, 10 riddles by Abd Allah Ibn As'ad Ibn Ali al-Yafi'i عبد الله بن أسعد بن علي اليافعي(died 768/1367) and the answers by his pupil al-Abnasi, is in the British Museum (Suppl. 1205, 1) ; → GAL S II 228 no. 22. On al-Abnasi (725/1305-802/1399) → Kahhale I 117.

Beginning (after the Basmala) :

أحمد الله على نعم لا تحصى وآلاء لا يستقصى وأشكر على ما أولى وأسأله اللطف في الآخرة...

End:

فذاك لقيط ما له أسوة بهم – ولم يتعدّ المرء أبناء جنسه ،

Ms. 151.

65 folios; 15,5×21,5 cm (fols. 1-29v) and 16,5×21,5 cm; 19 lines (fols. 1-29v) and 17-25 lines; naskhi by three different hands, single words are written in red ink or overlined in black; drawings and tables on fols. 30r, 32v, 33v, 36r, 37v, 39r-v, 41r, 51v-53r, 54r, 55r-65r. Two folios are inserted between fols. 41 and 42. The paper is slightly damaged and damp-stained. Pasteboard binding, damaged; spine repaired. The first 29 folios were copied by Ilyas Ibn Muhammad al-Irbili in the year 1238/1822-23; the other parts of the mss. seem to have been copied at a similar time.

[2459] fols. 1r-29v: Qara Da'ud: Hashiya ala al-Sayyid al-Sharif al-Jurjani, al-Kuchak قره داوود: حاشية على السيد الشريف لجرجاني ، الكوچك.
Glosses by Qara Da'ud on al-Jurjani (died 816/1413) , al-Kuchak. This work by al-Jurjani contain glosses on Muhammad Ibn Qutb al-Din al-Razi al-Tahtani محمد بن قطب الدين الرازي التحتاني(died 766/1364) , Tahrir al-qawa'id al-mantiqiya (= al-Qutbi) تحرير القواعد المنطقية (= القطبي), a commentary on part I (al-Tasawwurat التصورات) from Najm al-Din Ali Ibn Umar al-Qazwini al-Katibi نجم الدين علي بن عمر القزويني الكاتبي(died 675/1276 or later) , al-Risala al-Shamsiya fi al-qawa'id al-mantiqiyaالرسالة الشمسية في القواعد المنطقية.
On more mss. and two old printings (Calcutta 1230/1815; Cairo 1323-7/1905-9) of this text on logic → GAL I 466 no. I 1, a, a; S I 845 no. I 1, a, a.
The colophon of the Ms. ascribes the glosses to Ibn Nasr (?) Da'ud al-Khawafi ابن نصر (؟) داوود الخوافي .A comparison of our text with Ms. Berlin 5262 enables us to identify the author as Qara Da'ud who, according to Ahlwardt (description of Ms. Berlin 5262) , wrote about 810/1407 and was a pupil of Sa'd al-Din al-Taftazani سعد الدين التفتزاني(died 791/1389 or later). Ahlwardt denies any identity with Da'ud Ibn Kamal al-Qujawi داوود بن كمال القوجوي(died 948/1541) . Such

an identification can be found in Brockelmann (GAL) ; it seems to be doubtful. Perhaps the author should be identified as Muhammad Ibn Shihab al-Din Ibn Mahmud Ibn Muhammad Ibn Yusuf Ibn al-Hasan al-Khawafi محمد بن شهاب الدين بن محمود بن محمد بن يوسف بن الحسن الخوافي(777-852/1375-1449: → Kahhale X 73) who is said to have written a book on logic and glosses on "Adud عضد" = al-Risala al-Adudiya الرسالة العضدية= Adud al-Din al-Iji's Risala fi adab al-bahth رسالة في آداب البحثor his Risala al-wad'iya الرسالة الوضعية.
Our Ms. is incomplete at the beginning; the colophon differs slightly from that in Ms. Berlin 5262.

[2460] fols. 30r-49v: Baha' al-Din al-Amili بهاء الدين العاملي: Khulasat al-hisab خلاصة الحساب.
On the text on arithmetic and its author → description of Ms. 124.
The Ms. is incomplete at the beginning and has a lacuna between fols. 33 and 34. It starts in the first chapter (fols. 30r-33v) and fol. 34r continues in the middle of chapter 2 (→ Ms. Berlin 5998) .

[2461] fols. 50r-65r: Shams al-Din Muhammad Ibn Ashraf al-Husayni al-Samarqandi شمس الدين محمد بن أشرف الحسيني السمرقندي: Ashkal al-ta'sis (= al-Risala al-riyadiya) (أشكال التأسيس (= الرسالة الرياضيةwith commentary by Musa Ibn Muhammad al-Rumi Qadizade موسى بن محمد الرومي قاضي زاده.
On this still unedited compendium of Euclid's geometry, its author (still alive 700/1300) and the commentary by Qadizade (died 815/1412) → GAL I 468 no. III and S I 850 no. III; on Qadizade → GAL I 212.
The text is incomplete at the end, as a comparison with Ms. Berlin 5943 shows. In the margin are many geometrical drawings and a few glosses.

Ms. 152.

42 folios; 12,7×19,9 cm; 17-27 lines; naskhi; three different hands. Spotted and water-stained paper. Copied during 1200/1785-6 (fols. 20r, 21r, 22r, 24v) and 1179/1765-6 (fol. 42r; copyist: Mustafa Abd Allah) in the Madrasat Kuluk [= apparently the Turkish town Kölük between Urfa and Malatya] (20r,7; 24v) .

[2462] fols. 1v-19v: Anonymous (= perhaps Abd al-Haqq Miskin Ibn Sayf al-Din Ibn Sa'd Allah al-Dihlawi عبد الحق مسكين بن سيف الدين بن سعد الله الدهلوي) : al-Farqiyat الفرقيات.

The author of this lexicographical treatise on selected terms in alphabetical sequence with special regard to differences in meaning compared with "synonyms" cannot be identified. He quotes quite a lot of older authorities like Akhfash أخفش, Kisa'i كسائي, al-Farra' الفراء, Jawhari جوهري, Sibawayh سيبويه, Ibn al-Sikkit ابن السكيت, Zamkhshari زمخشريetc., but also later works on ta'rifat تعريفات(e.g. by Jurjani جرجاني) and works on theology. Several times the author mentions as source Dede Khalifa (died 966/1558; Kahhale I 125) . This is not the latest authority, however; a terminus post quem is a quotation from Khalkhali's خلخاليglosses to Dawwani دواني(died 907/1501; → GAL S II 209 no. VII 1a) . Khalkhali died 1014/1605, and as the Ms. was copied in the 2nd half of the 18th century our text apparently was composed before or during the 2nd half of the 12th/18th century. Bio-bibliographical sources mention two authors who wrote on furuq فروق in the 18th century:

1) Abu al-Fida' Isma'il Haqqi al-Brusawi أبو الفداء إسماعيل حقي البروسوي (died 1137/1724) ; his Kitab al-Furuq كتاب الفروق is printed in Istanbul 1251/1835 (→ GAL S II 653 no. 9) and preserved in two mss. in Princeton (→ Princeton 3775) .

2) Ni'mat Allah al-Jaza'iri نعمة الله الجزائري (died 1130/1718 or 1121/1700) wrote a treatise on Furuq al-lugha فروق اللغة (→ GAL S II 586; not mentioned in Kahhale XIII 110!) . A new edition (Furuq

al-lughat) appeared 1380/1961 in Najaf (ed. Asad Allah al-Isma'iliyan أسد الله الإسماعيليان) and 1987 in Damascus (ed. Muhammad Radwan al-Daya محمد رضوان الداية) . A comparison with this edition and with the quotations in Khwansari خوانساري, Rawdat al-jannat fi ahwal al-ulama' wa-al-sadat روضات الجنات في أحوال العلماء والساداتVIII (Beirut 1390/1970) , 53,9-11 confirms that our text is not written by al-Jaza'iri.

The authorship of the above mentioned Haqqi Brusawi is doubtful too:

a) our text gives Persian equivalents several times;

b) a passage on fol. 14v2, namely wa-dhakara m (= al-musannif, the author of our text) fi sharhihi lil-Masabih anna al-qadara tafsil qada'ihi... وذكر م (المصنف) في شرحه للمصابيح أن القدرة تفصيل قضائه... hints at an author among the numerous commentators on al-Baghawi البغوي(died 516/1122 or later) , Kitab Masabih al-sunna كتاب مصابيح السنة. In the list of commentators given by Brockelmann (GAL I 364; S I 620-622) we find Abd al-Haqq Miskin Ibn Sayf al-Din Ibn Sa'd Allah al-Dihlawi (died 1052/1642) as Persian translator and commentator of the Masabih مصابيح, entitled Lama'at al-tanqih لمعات التنقيحor Ashi''at al-lama'at أشعة اللمعات(GAL I 364 I end; S I 621f.; Kahhale V 91) . al-Dihlawi is also known as commentator on al-Sakhawi السخاوي(died 634/1243) , Sifr al-sa'ada wa-safir al-ifada fi al-lugha سفر السعادة وسفير الإفادة في اللغة, as commentary on Zamakhshari's grammar al-Mufassal المفصل(GAL I 291 no. 4a; S I 510 no. 4a) . Therefore, we may assume that al-Dihlawi is author of the Farqiyat. This text belongs to the very few treatises on furuq al-lugha فروق اللغة . Two older examples are: Abu Hilal al-Askari أبو هلال العسكري(died 395/1005; → GAL S I 193f.) , al-Furuq al-lughawiya الفروق اللغوية(ed. Husam al-Din al-Qudsi حسام الدين القدسي, Cairo 1353/1934-5) ; and Abu al-Hasan Sa'id Ibn Hibat Allah Ibn al-Hasan أبو الحسن سعيد بن هبة الله بن الحسن (436/1044-495/1101) , Maqala fi dhikr al-furuq wa-al-hudud مقالة في ذكر الفروق والحدودwhich is still unedited (on two mss. → GAL I 486 no.

3; S I 888 no. 6; a 3rd Ms. is Academia das Ciencias de Lisboa V.292, fols. 1v-32r) .

Beginning (after the Basmala) :

وبه نستعين ، الفرق بين الآل والأهل : الآل لا يستعمل إلا في الاشراق والأهل يستعمل في الاشراق وغيره ، كذا في المصلوب ، الفرق بين الآل والاصحاب ...

End:

والثاني أشدّ من الأول لاحتياج الاكساب بينهما قطعا بخلاف الأول ، تمت الفرقيات بعون الله الملك الوهاب ،

On fol. 11r, 16 the bab al-ta' باب الطاء is missing; it is added on fols. 27r-v.

[2463] fols. 19v-20r7: Anonymous (= al-Dihlawi? الدهلوي ؟) : Risala fi huruf al-ta'rif رسالة في حروف التعريف.

A grammatical treatise on the four meanings of the determinating letters. As the author refers to some texts which are also quoted in the preceding treatise, it may hve been written by the same scholar.

Beginning (after the Basmala) :

الحمد لمن عرف بجهولنا والصلوة على سيدنا والمشفع ذنوبنا ، وبعد فقد لاح لنا بعد تتبع كلام العلماء المهرة واستقصاء تحقيقات ...

End:

... وللمؤمنين يوم يقوم الحساب ، تمت هذه الرسالة في مدرسة كولوك سنة ١٢٠٠ ،

[2464] fols. 20r8-20v: Anonymous: A short grammatical treatise, in Turkish.

[2465] fols. 20v-21r: Anonymous (perhaps Abu Sa'id Muhammad Ibn Mustafa al-Khadimi أبو سعيد محمد بن مصطفى الخادمي) : A titleless treatise on the smoking of tobacco (perhaps: Risalat al-Dukhan رسالة الدخان) .

Beginning (after the Basmala) :

الحمد لوليه والصلوة على نبيه وآله ، وبعد فأمر الدخان كثر فيه الفتاوى ...

End:

ثم كتبت كتابي بالقلم العلل ثم بعد الزمان يكون من الدلائل إلى توفيق الرحمن ذي الجلال سنة ١٢٠٠ ،

The beginning of the text is nearly identical with three mss. in Princeton (no. 2087) where it is ascribed to Abu Sa'id Muhammad Ibn Mustafa al-Khadimi أبو سعيد محمد بن مصطفى الخادمي(died 1176/1762; → GAL II 446; S II 663f.) . Bursali I 298 no. 21 mentions among the works by al-Khadimi a treatise entitled Risalat al-dukhan. This may have been the title of our text.

[2466] fols. 21r-22r: Anonymous: Kitab al-Hisab كتاب الحساب.
Further mss. of this short introduction to arithmetic are Mingana no. 1900 and Princeton 4844. The title can be found in the Princeton Ms.

[2467] fols. 22v-24v: Abu al-Qasim Ibn Abi Bakr al-Laythi al-Samarqandi أبو القاسم بن أبي بكر الليثي السمرقندي: Fara'id al-fawa'id li-tahqiq ma'ani al-isti'ara = al-Risala al-Samarqandiya فرائد الفوائد لتحقيق معاني الاستعارة = الرسالة السمرقندية.
On the author (wrote around 888/1483) and this treatise about the metaphor → description of text no. [2192].
The Ms. has neither title nor author. A modern hand added the wrong identification "al-Farida ala Isam الفريدة على عصام". fols. 25-26 are blank; fols. 27r-v is a supplement to the text on fols. 1v-19v and should be inserted on fol. 11r,16.

[2468] fols. 28v-42r: Athir al-Din al-Abhari أثير الدين الأبهري: Kitab al-Isaghuji = al-Risala al-Athiriya fi al-mantiq كتاب الإيساغو جي = الرسالة الأثيرية في المنطق, with anonymous Turkish commentary.
On al-Abhari's introduction to logic → description of Ms. 83. The commented Arabic text is overlined in black ink.

Appendix:

An Old Manuscript of the Druze Canon.

Ms. 153.

153 folios; 14,5×10 cm; 11-13 lines; partly vocalized and carefully written naskhi. Single words and partly the chapter-headings are written in red ink. Moreover, the chapter-headings are written with great letters. Fols. 1-41 and 152 are copied by a different (perhaps slightly later) hand and on paper which differs from the rest: it is less thick and is not as smooth as fols. 42-151. Chapter-headings of this section are rendered in red, black or green ink. - In the margin are sometimes a few commenting or supplementing notes. Brownish and dirty paper, partly damaged and badly repaired: therefore, some loss of text (a few words) on fols. 46v, 87r-v, 96r-97v. The beginning of the >Ms. is missing. Original leather binding (partly damaged and repaired) with a few geometrical ornaments. The Ms. is undated; paper and ink point at a very old age. It seems to be copied in the 8/14th or 9/15th century and therefore is one of the oldest Druze manuscripts. Like Ms. 64 it contains a collection of mostly unpublished texts belonging to the Druze Canon.

[2469] fols. 1r-5v: Anonymous: al-Risala al-damigha lil-fasiq. al-Radd ala al-Nusayri la'anahu al-Mawla fi kulli kawrin wa-dawrin الرسالة الدامغة للفاسق. الرد على النصيري لعنه المولى في كل كور ودور.
The beginning and the title of the text are missing. Compare, however, Ms. Berlin 4325. The text is a refutation of a Nusayri and his Kitab al-Haqa'iq wa-kashf al-mahjub كتاب الحقائق وكشف المحجوب.On the authorship compare Wehr, Zu den Schriften Hamza's im Drusenkanon, ZDMG 96, 1942, p. 205.

[2470] fols. 5v-18v: [Hamza Ibn Ali حمزة بن علي]: al-Risala al-

mawsuma bi-al-rida wa-al-taslim ila kaffati al-muwahhidin wa-ila jami' man shakka fi mawlana الرسالة الموسومة بالرضى والتسليم إلى كافة الموحدين وإلى جميع من شك في مولانا.
Compare the description of text no. [2121].

[2471] fols. 18v-32r: [Hamza Ibn Ali حمزة بن علي]: Risalat al-Tanbih ila jama'at al-muwahhidin wa-rufi'at ila al-hadra al-lahutiya wa-utliqat رسالة التنبيه إلى جماعة الموحدين ورفعت إلى الحضرة اللاهوتية وأطلقت.
Compare the description of text no. [2122].

[2472] fols. 32r-41r: [Hamza Ibn Ali حمزة بن علي]: al-Risala al-mawsuma bi-Risalat al-nisa' al-kabira = Risalat al-nisa' al-kabira الرسالة الموسومة برسالة النساء الكبيرة = رسالة النساء الكبيرة.
The text can also be found in Ms. Berlin 4328; Majdu' مجدوع, index p. 328.

[2473] fols. 41v-47r: Hamza Ibn Ali حمزة بن علي: al-Subha al-ka'ina الصبحة الكائنة.
Other mss. of this answer to Abu al-Qasim Mubarak Ibn Ali أبو القاسم مبارك بن علي on the Imamate : →Ms. Berlin 4329; Majdu' مجدوع, index p. 333.

[2474] fols. 47r- 49v: Hamza Ibn Ali حمزة بن علي: Nuskhat al-sijill al-mujtaba نسخة السجل المجتبى.
Other mss. of this certificate of appointment, addressed to Abu Ibrahim Isma'il Ibn Muhammad al-Tamimi أبو إبراهيم إسماعيل بن محمد التميمي: → >Ms. Berlin 4330/1. - A facsimile-edition (from Ms. St. Petersburg A 173) is published by M. Rodinov: Rasa'il al-hikma رسائل الحكمة I-XIV (St. Petersburg 1995) , fols. 2v-10r.

[2475] fols. 49v-55r: Hamza Ibn Ali حمزة بن علي: Taqlid al-Rida safir al-qudra تقليد الرضا سفير القدرة.

Other mss. of this certificate of appointment, addressed to Muhammad Ibn Wahb al-Qurashi al-Rida محمد بن وهب القرشي الرضا: → Ms. Berlin 4330/2.

[2476] fols. 55v-61r: Hamza Ibn Ali حمزة بن علي: Nuskhat taqlid al-Muqtana نسخة تقليد المقتنى.
Other mss. of this certificate of appointment, addressed to Ali Ibn Ahmad al-Sammuqi Abu al-Hasan al-Muqtana علي بن أحمد السموقي أبو الحسن المقتنى: → Ms. Berlin 4331/1.

[2477] fols. 61r-v: [Hamza Ibn Ali حمزة بن علي]: Mukataba ila ahl al-Kidya al-Bayda' مكاتبة إلى أهل الكدية البيضاء.
See above description of text no. [2132]. The copyist vocalized (as Ms. Berlin) "ahl al-Kidya" and not "ahl-al-Kudya".

[2478] fols. 62r-63v: Hamza Ibn Ali حمزة بن علي: Risalat al-Insina' رسالة الانصناء.
Other mss. of this admonition to keep to the belief: → Ms. Berlin 4332/1.

[2479] fols. 63v-65v: Hamza Ibn Ali حمزة بن علي: Shart al-imam sahib al-kashf شرط الإمام صاحب الكشف.
Other mss. of these rules of the marriage law: → Ms. Berlin 4332/2; Majdu' مجدوع, index p. 332.

[2480] fols. 66r-67v: Hamza Ibn Ali حمزة بن علي: al-Risala allati ursilat ila wali al-ahd ahd al-muslimin Abd al-Rahim Ibn Ilyas الرسالة التي أرسلت إلى ولي العهد عهد المسلمين عبد الرحيم بن إلياس.
The letter is addressed to the successor of Hamza Ibn Ali, to Abd al-Rahim Ibn Ilyas who is asked to appear in public as son of the uncle of the ruler of the believers. Further mss.: → Ms. Berlin 4334/1.

[2481] fols. 68r-70r: Anonymous: Risalat Khumar Ibn Jaysh al-Sulaymani al-Akkari رسالة خمار بن جيش السليماني العكاري.
Admonition, addressed to Khumar Ibn Jaysh al-Sulaymani al-Akkari, to desist from his unbelief. More mss.: → Ms. Berlin 4334/2.

[2482] fols. 70r-72r: Hamza Ibn Ali حمزة بن علي: al-Risala al-munfadha ila al-Qadi الرسالة المنفذة إلى القاضي.
The qadi Ahmad Ibn Muhammad Ibn al-Awwam أحمد بن محمد بن العوام is asked to do his duties and to send believers in the unity of God (muwahhid موحد) for trial to Hamza Ibn Ali. More mss.: → Ms. Berlin 4335/1.

[2483] fols. 72v-79r: [Hamza Ibn Ali حمزة بن علي]: al-Munajat munajat wali al-haqq المناجاة مناجاة ولي الحق.
See the description of text no. [2123].

[2484] fols. 79v-84r: Anonymous: al-Du'a' al-mustajab الدعاء المستجاب
See the description of text no. [2124].

[2485] fols. 84v-86r: Anonymous: al-Taqdis du'a' al-sadiqin (sic) du'a' li-najat al-muwahhidin al-arifin التقديس دعاء السادقين دعاء لنجاة الموحدين العارفين.
See the description of text no. [2125].

[2486] fols. 86v-88r: Anonymous: Dhikr ma'rifat al-Imam wa-asma' al-hudud al-ulwiya ruhani wa-jusmani ذكر معرفة الإمام وأسماء الحدود العلوية روحاني وجسماني.
See the description of text no. [2126].

[2487] fols.88r-93r: [Hamza Ibn Ali حمزة بن علي]: Risalat al-Tahdhir wa-al-tanbih. رسالة التحذير والتنبيه.
See the description of text no.[2127].

[2488] fols. 93v-98r: [Hamza Ibn Ali حمزة بن علي]: al-Risala al-mawsuma bi-al-i'dhar wa-al-indhar al-shafiya li-qulib ahl al-haqq min al-marad wa-al-ihtiyar الرسالة الموسومة بالإعذار والإنذار الشافية لقلوب أهل الحق من المرض والاحتيار.

See the description of text no. [2128].

[2489] fols. 98r-109v: [Hamza Ibn Ali حمزة بن علي]: Risalat al-ghayba. al-Risala allati waradat ala yad Abi Ya'la wa-hiya Risalat al-tahdhir ba'd al-ghayba bi-shuhur iddatin wa-kana al-khass biha ahl jazirat al-Sham رسالة الغيبة. الرسالة التي وردت على يد أبي يعلى وهي رسالة التحذير بعد الغيبة بشهور عدة وكان الخاص بها أهل جزيرة الشام.

See the description of text no. [2131].

[2490] fols.109v-126v: Isma'il Ibn Muhammad Ibn Hamid al-Tamimi إسماعيل بن محمد بن حامد التميمي: Kitab fihi taqsim al-ulum wa-ithbat al-haqq wa-kashf al-maknun كتاب فيه تقسيم العلوم وإثبات الحق وكشف المكنون.

On the external and internal form of religion, on the nature of man and animals and on the imamate. Further mss.: → Ms. Berlin 4338/2; Majdu' مجدوع, index p. 318.

[2491] fols. 126v-133v: Anonymous: Risalat al-zinad wa-al-sabil al-wadih lil-talib al-murtad رسالة الزناد والسبيل الواضح للطالب المرتاد.

On the knowledge of God and on the interior meaning of paradise and reward. Further mss.: → Ms. Berlin 4339/1;Majdu' مجدوع, index p. 327.

[2492] fols. 133v-141v: Isma'il Ibn Muhammad Ibn Hamid al-Tamimi إسماعيل بن محمد بن حامد التميمي: [al-Risala] al-mawsuma bi-al-sham'a wa-mithliha fi al-tawhid [الرسالة] الموسومة بالشمعة ومثلها في التوحيد.

On the confession of the unity of God and its hidden five substances

(jawahir جواهر) al-irada الإرادة, al-mashi'a المشيئة, al-kalima الكلمة, al-sabiq السابقand al-tali التالي. Further mss.: → Ms. Berlin 4339/2.

[2493] fols. 141v-149r: Anonymous: [al-Risala] al-mawsuma bi-al-rushd wa-al-hidaya [الرسالة] الموسومة بالرشد و الهداية.
See the description of text no. [2129].

[2494] fols. 149r-152r: Anonymous: Shi'r al-nafs wa-ma tawfiqi illa bi-llah شعر النفس وما توفيقي إلا بالله.
See the description of text no. [2130].

[2495] fols. 152r-153r: [Hamza Ibn Ali حمزة بن علي]: Mithaq wali al-zaman ميثاق ولي الزمان.
See the description of text no. [2118].